

تعلم
القرآن الكريم لفظاً لفظاً

Study the NOBLE QUR'ÂN

Word-for-Word

Volume 1

Part 1-10

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM



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سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

Alif-Lam-Mim ۝ ذَٰلِكَ the Book الْكِتَابُ that لَا no رَيْبَ doubt فِيهِ in it هُدًى a guidance لِّلْمُتَّقِينَ ۝ for the pious الَّذِينَ who يُؤْمِنُونَ believe بِالْغَيْبِ in unseen (unperceivable humanly apparently) وَيُقِيمُونَ We have الصَّلَاةَ and perform رَزَقْنَاهُمْ and out of what وَمِمَّا * the prayer يُنْفِقُونَ provided them ۝ وَالَّذِينَ they spend ۝ أُولَٰئِكَ they are provided and who يُؤْمِنُونَ and بِمَا أُنزِلَ in what ۝ إِنَّ what has been revealed (sent down) أُنزِلَ what



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provided them بِفِقُونَ ۝ ٢ they spend وَالَّذِينَ and who يُؤْمِنُونَ believe
بِمَا أُنزِلَ in what أُنزِلَ has been revealed (sent down) ۝ ٣
وَمَا أُنزِلَ مِن قَبْلِكَ what was revealed



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Word-for-Word

Volume 3

Part 21 - 30

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَرَبِ ١٠٠ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ١١ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ١٢ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَيَآخِزُهُمْ يَوْمَئِذٍ ١٣ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٤ إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكَ تَفْهَمُ ١٥ وَإِنَّا أَنزَلْنَاهُ قُرْآنًا مُّشْتَبِهًا ١٦ وَإِنَّا أَنزَلْنَاهُ قُرْآنًا مُّشْتَبِهًا ١٧ وَإِنَّا أَنزَلْنَاهُ قُرْآنًا مُّشْتَبِهًا ١٨ وَإِنَّا أَنزَلْنَاهُ قُرْآنًا مُّشْتَبِهًا ١٩ وَإِنَّا أَنزَلْنَاهُ قُرْآنًا مُّشْتَبِهًا ٢٠

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يَمَّا in what أُنزِلَ has been revealed (sent down) قُرْآنًا عَرَبِيًّا ١٥ what



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ISBN: 9960-897-66-4



9 789960 897660



تعلم القرآن الكريم معنا

Study the Meaning of
the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

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First Volume November 1999

الجزء الأولى شعبان ١٤٢٠هـ

Supervised by:

ABDUL MALIK MUJAHID



Head Office:

DARUSSALAM

P.O. Box 22743, Riyadh 11416, Kingdom of Saudi Arabia

Tel: 00966-1-403 3962/404 3432 Fax: 00966-1-402 1659

E-Mail: darussalam@naseej.com.sa

Branches:

DARUSSALAM

50, Lower Mall, Lahore, Pakistan. Tel:0092-42-724 0024/723 2400 Fax: 0092-42-735 4072

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P.O. Box. 79194, Houston, TX 77279, USA Tel: 001-713-722 0419 Fax: 001-713-722 0431

E-Mail: sales@dar-us-salam.com Website: www.dar-us-salam.com

DARUSSALAM

572 Atlantic Ave. Brooklyn, New York 11217, USA Tel: 001-718-625 5925

AL-HIDAAYAH PUBLISHING & DISTRIBUTION

522 Coventry Road, Birmingham, B10 0UN, UK. Tel: 0044-121-753 1889 Fax: 0044-121-753 242

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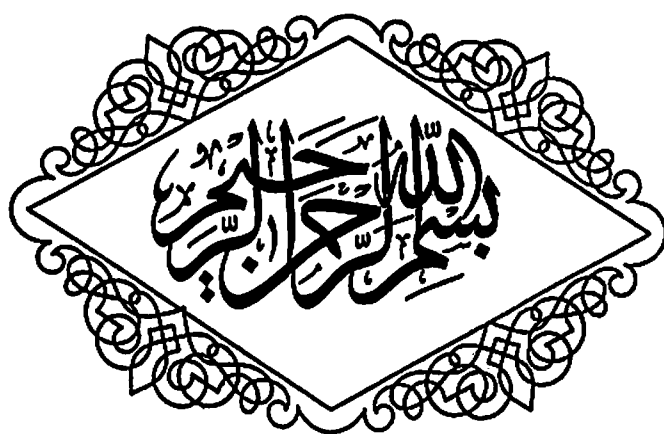
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Note from the Publisher

To understand the Qur'ân, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qur'ân without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meaning of the Qur'ânic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'ân. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qur'ân along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur'ân while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*.

This memory initiated me to produce this translation of the meanings of the Noble Qur'ân so that the readers and reciters of the Qur'ân may extract more pleasure from the recitation by understanding its meanings.

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The real marvel of the Qur'ân comes with its understanding. The Qur'ân itself emphasizes this point:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر : ٤٠]

“And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember?” (*Sûrat Al-Qamar*, 54:40)

Also Allâh has encouraged us to contemplate the meanings of the Qur'ân. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Qur'ânic recitation. The intent of reading the Qur'ân should be to reflect upon and understand the address of Allâh Himself to mankind. Allâh says:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَتَرَعَلَى قُلُوبِ أَفْفَالِهَا ﴾ [محمد: ٢٤]

“Do they not then **think deeply (contemplate)** in the Qur’ân, or are their hearts locked up (from understanding it)?” (*Sûrat Muhammad*, 47:24)

If one approaches the Qur’ân with the intent of reflecting upon its meanings, then he achieves the full objective of the Qur’ân’s revelation, which is guidance for mankind. As Allâh says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ﴾ [البقرة: ١٨٥]

“The month of Ramadan, in which the Qur’ân was revealed as a **guidance** for mankind.” (*Sûrat Al-Baqarah*, 2:185)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translations in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Until now, this translation is considered the best and the most authentic one. Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore, performed another recent word-for-word translation in the Urdu language. Some other scholars have also contributed in this regard.

It may be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qur’ân which we have produced. After studying this translation, the native English speaker will relate how pleased he is with his increased understanding of the Qur’ânic recitation.

I must thank Mr. Aqeel Walker, Mr. Said Dabas, Mr. Syed Masoodul Hasan, Mr. Mohammad Ayub and Mr. Aziz-ur-Rahman who worked on this project.

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qur’ân done by Dr. Muhammad Taqi-ud-Din Al-Hilâlî and Dr. Muhammad Muhsin Khân.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qur’ân, that may help to improve this presentation. وما علينا إلا البلاغ

Abdul Malik Mujahid

General Manager

November 1999

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَلِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ④ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥

the Most Gracious (of) Allah in the Name
(is) to Allah all praise the Most Merciful
the Most Gracious (of) the worlds the Lord
the Most Merciful Owner the Day (of) the Day of Resurrection
and You we worship You Alone (of) Resurrection
the Way guide us to we seek help Alone
the Straight the Way the Straight (of) those the Way
(of those) not on them You have bestowed your Grace
(of those) nor upon them those) your anger is
who went astray

Sûrat Al-Fâtihah

(The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful. 2. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْعَلَمِ ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنْذِرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

Alif-Lam-Mim ﴿١﴾ that the Book ﴿٢﴾ in it a guidance ﴿٣﴾ for the pious ﴿٤﴾ who believe in unseen (unperceivable humanly apparently) and perform the prayer ﴿٥﴾ and spend ﴿٦﴾ and who believe ﴿٧﴾ in what ﴿٨﴾ in what was revealed (sent down) ﴿٩﴾ what was revealed before you ﴿١٠﴾ and in the Hereafter ﴿١١﴾ they believe with certainty ﴿١٢﴾ and those (are) their Lord ﴿١٣﴾ from guidance ﴿١٤﴾ and those (are) the successful ﴿١٥﴾ the successful ﴿١٦﴾ whether to them same disbelieve ﴿١٧﴾ or not warn them do not or not warn them they would believe

Sûrat Al-Baqarah

(The Cow) II

In the Name of Allâh,

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqîn* [the pious believers of

Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât*, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause — *Jihâd*]. 4. And who believe in (the Qur'ân and the *Sunnah*) which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which were sent down before you [the Taurât (Torah) and the Injîl (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيهِمْ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يَخْتَدِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

and on their hearts قُلُوبِهِمْ on Allah الله (has) set a seal خَتَمَ (there is) غِشْوَةً their eyes أَبْصَارِهِمْ and on their hearings سَمْعِهِمْ وَلَهُمْ a covering عَذَابٌ a great عَظِيمٌ ﴿٧﴾ and of النَّاسِ people (mankind) مَنْ (there are some) who يَقُولُ say آمَنَّا and in the Last الْآخِرُ and in Day وَيَأْتِيهِمْ in Allah الله we believe وَمَا the Last الْآخِرُ and in Day وَيَأْتِيهِمْ in Allah الله they deceive يَخْتَدِعُونَ believe ﴿٨﴾ they هُمْ not they deceive يَخْتَدِعُونَ while (do) not وَمَا believe and those who they perceive يَشْعُرُونَ ﴿٩﴾ and do not وَمَا themselves أَنفُسَهُمْ except إِلَّا أَنفُسَهُمْ and increased فَزَادَهُمُ (is) a disease مَرَضٌ their hearts قُلُوبِهِمْ in فِي قُلُوبِهِمْ their hearts قُلُوبِهِمْ in disease مَرَضًا Allah الله them وَلَهُمْ (in) disease مَرَضًا and for them (is) عَذَابٌ tell يَكْذِبُونَ ﴿١٠﴾ they used to كَانُوا for what بِمَا a painful أَلِيمٌ torment lies

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and

perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٠﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١١﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٢﴾ وَإِذْ يَقُولُ الَّذِينَ ءَامَنُوا ءَامِنُوا قَالُوا ءَامِنُوا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٣﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا (you) do not to them لَهُمْ it is said and when وَإِذَا they perceive (you) make mischief فِي in the earth قَالُوا they say إِنَّمَا only we (are) مُصْلِحُونَ ﴿١٠﴾ peace-makers أَلَا verily إِنَّهُمْ they are هُمُ they are الْمُفْسِدُونَ ﴿١١﴾ mischief-makers وَلَكِنْ but لَا do not يَشْعُرُونَ ﴿١١﴾ they perceive (are) mischievous وَإِذَا and when قِيلَ it is said لَهُمْ to them ءَامِنُوا believe as كَمَا (other) people believe النَّاسُ قَالُوا they say ءَامِنُ as shall we believe كَمَا the fools السُّفَهَاءُ أَلَا the fools they (themselves are) هُمُ verily إِنَّهُمْ they meet لَقُوا and when وَإِذَا they know يَعْلَمُونَ ﴿١٢﴾ but لَا (who) those ءَامِنُوا believe قَالُوا they say ءَامِنَا we believe وَإِذَا their devils شَيَاطِينِهِمْ to إِلَىٰ they privately meet and when قَالُوا (evil geniuses) they say إِنَّا truly we (are) مَعَكُمْ with you إِنَّمَا only we مُسْتَهْزِءُونَ ﴿١٣﴾ (were) mocking

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhajirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayātīn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبَحَت بِتَحَرُّهِمْ وَمَا كَانُوا مُنْتَفِعِينَ ﴿١٥﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَزَكَرَهُمْ فِي ظُلُمَةٍ لَا يُبْصِرُونَ ﴿١٦﴾ ضَمُّ بَكْمُ عَمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٧﴾

and gives them rope وَتَدْمُ at them يَمْ يَمْ mocks يَسْتَهْزِئُ Allah الله
 they wander يَتَفَتَّهُونَ ﴿١٥﴾ their wrong-doings تَفَتُّهُنَّ in (increases) فِي
 they who أَشْتَرُوا purchased الَّذِينَ the الصَّلَاةِ blindly أُولَئِكَ
 error بِالْهَدَى for guidance فَمَا so did not رِيحَتْ bring profit يَحْدَرُهُمْ
 guided مُهْتَدِينَ ﴿١٦﴾ they were كَاوُوا and not وَمَا their commerce
 (of one) who الَّذِي (is) like a parable كَثَلِ their parable مَثَلُهُمْ
 what مَا it lighted أَصَاةً then when فَلَمَّا a fire نَارًا kindled اسْتَوْقَدَ
 their هَوَاهُمْ Allah الله took away ذَهَبَ (was) around him حَوْلَهُ
 (do) not لَا darkness ظَلَمَتْ in فِي and left them وَرَكَهُمْ light
 so بَصِيرُونَ ﴿١٧﴾ they see صُمْ they are deaf بَكْمُ (they are) deaf عُمًى blind فَهُمْ
 return يَرْجِعُونَ ﴿١٨﴾ (will) not لَا they

15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَرَقٌّ يَجْعَلُونَ أَصْوَعَهُمْ فِيءَ إِذْ أَنبَسَ مِنْ الصَّوْعِ حَذَرُ الْمَوْتِ وَاللَّهُ مُحِيطٌ
 بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ
 بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ
 لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

wherein فِيءَ the sky السَّمَاءِ from مِن like rainstrom كَصَيْبٍ or أَوْ
 they يَجْعَلُونَ and lightning رَقٌّ and thunder وَرَعْدٌ darknesses ظُلُمَاتٌ
 their ears إِذْ أَنبَسَ in فِيءَ their fingers أَصْوَعَهُمْ thrust (they put)
 and death الْمَوْتِ حَذَرُ for fear of الصَّوْعِ thunder claps وَاللَّهُ death
 almost يَكَادُ the disbelievers بِالْكَافِرِينَ ﴿١٩﴾ encompasses مُحِيطٌ Allah
 الْبَرْقُ the lightning يَخْطَفُ snatches away أَبْصَارَهُمْ their sight كُلَّمَا
 in it فِيءَ they walk مَشَوْا for them لَهُمْ it flashes أَضَاءَ whenever
 they stand قَامُوا against them عَلَيْهِمْ it darkens أَظْلَمَ and when وَإِذَا

وَلَوْ still and if شاءَ Allah ﷻ willed لَذَهَبَ He took away يَسْمِعُونَ their hearing وَأَنْصَرِهِمْ and their sight إِنَّ Allah ﷻ certainly عَلَى all over كُلِّ شَيْءٍ things قَدِيرٌ ﴿٢٠﴾ (is) All-Powerful يَا أَيُّهَا النَّاسُ O mankind! اعْبُدُوا رَبَّكُمْ your Lord الَّذِي Who خَلَقَكُمْ created so that you may تَقْبَلُونَ and those مِن قَبْلِكُمْ before you become pious تَتَّقُونَ ﴿٢١﴾

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). **20.** The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things. **21.** O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious. See V.2:2).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

اَلَّذِیْ Who جَعَلَ made لَكُمْ for you اَلْاَرْضَ the earth فِرَاشًا resting place
 وَاَلْسَمَاءَ and the sky بِنَاءً as a canopy وَاَنْزَلَ and sent down مِنْ
 اَلْسَمَاءِ the sky مَاءً (water) rain فَاتَّخَذَ and brought forth ثَمَرًا fruits (food) لَكُمْ therewith
 مِنْ (from) اَلشَّجَرَاتِ (from) اَنْتُمْ you are كُنْتُمْ and if وَانْ know تَعْلَمُونَ while you
 فَلَا for you فَجَعَلُوا set up اِلٰهًا unto Allah رِیَاضًا rivals
 وَانْتُمْ you are كُنْتُمْ and if وَانْ know تَعْلَمُونَ while you
 رَبِّ doubt مِمَّا about what نَزَّلْنَا We sent down عَلٰی to عِبَادِنَا Our
 فَاتُّوا slave then produce اِنْ شَاقَّ of اِنْ شَاقَّ the
 وَادْعُوْا like of it شُهَدَاءَكُمْ your witnesses (supporters) مِنْ دُوْنِ
 اِلَّا besides اِلَّا besides اِنْ if كُنْتُمْ you are صٰدِقِيْنَ truthful

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a

provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad صلى الله عليه وسلم), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٣﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾

فَإِنْ لَّمْ تَفْعَلُوا and shall not you do it (could) not but if (تَفْعَلُوا) whose the Fire النَّارَ then fear (فَاتَّقُوا) you (be able to) do it (it is) أُعِدَّتْ and stones وَالْحِجَارَةُ men النَّاسُ fuel (would be) and give glad tidings وَبَشِّرِ for the disbelievers لِلْكَافِرِينَ ﴿٢٣﴾ prepared and do (those) who الَّذِينَ to (are) Gardens جَنَّاتٍ for them that لَهُمْ that righteas deeds أَنَّ flowing (are) Gardens جَنَّاتٍ under them الْأَنْهَارُ the rivers كُلَّمَا of therefrom (whenever) رُزِقُوا (is) what هَذَا this they say قَالُوا as a provision رِزْقًا fruit and they will be given مِنْ قَبْلُ we were provided وَأُتُوا before and for وَلَهُمْ things having resemblance مُتَشَبِهًا therefrom and pure مُطَهَّرَةٌ (will be) spouses أَزْوَاجٌ therein and وَهُمْ pure pure and خَالِدُونَ shall abide forever ﴿٢٤﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun (purified mates or wives), and they will abide therein forever.

﴿٢٥﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ يَهْدِي بِيْهِ كَثِيرًا وَيَهْدِي بِيْهِ كَثِيرًا

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٦٦﴾ الَّذِينَ يَفْضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾

﴿٦٦﴾ إِنَّ اللَّهَ verily لا Allah لا يَسْتَحْيِ is ashamed or disdains أَنْ يَضْرِبَ (of) a مَثَلًا even مَا a parable or similitude قَوْفَهَا and (even) something فَمَا mosquito more (insignificant) than it they know الَّذِينَ الَّذِينَ (those) who آمَنُوا believe فَيَعْلَمُونَ and as for قَوْمًا and for أَمَّا their Lord رَبِّهِمْ from the truth الْحَقُّ that it is اللَّهُ the الَّذِينَ those who كَفَرُوا disbelieve فَيَقُولُونَ مَاذَا what أَرَادَ did intend اللَّهُ Allah يَهْدِي by this مَثَلًا parable or similitude يُضِلُّ by it and He guides وَيَهْدِي many كَثِيرًا by it He misleads كَثِيرًا many وَمَا (does) not يُضِلُّ He misleads بِهِ by it إِلَّا except the الْفَاسِقِينَ the disobedient ones الَّذِينَ those who يَفْضُونَ break عَهْدَ covenant (of) Allah اللَّهُ مِنْ بَعْدِ after مِيثَاقِهِ its ratification وَيَقْطَعُونَ and sever مَا what أَمَرَ ordered اللَّهُ Allah بِهِ (for it) أَنْ which to be يُوصَلَ joined وَيُفْسِدُونَ and do mischief فِي in (on) الْأَرْضِ the earth أُولَٰئِكَ they هُمُ it is they الْخَاسِرُونَ (they) who (are) the losers ﴿٦٧﴾

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh. 27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَانًا فَأَخَذْنَاكُمْ ثَمَّ يُمِيتُكُمْ ثَمَّ يُحْيِيكُمْ ثَمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٧٠﴾

كَيْفَ how تَكْفُرُونَ you disbelieve بِاللَّهِ in Allah وَكُنْتُمْ while you were أَمْوَاتًا lifeless فَأَخْيَكُمُ then ثُمَّ and He gave you life ثُمَّ then يُبْئِئُكُمْ will bring you to life ثُمَّ then He would give you death (is) إِلَى then إِلَيْهِ unto Him تَرْجِعُونَ ﴿١٥﴾ He هُوَ you will be returned (is) فِي in the earth الْأَرْضِ Who خَلَقَ created لَكُمْ for you مَا what in (is) إِلَى to the سَمَواتِ seven and He made them فَسَوَّاهُنَّ heaven and He بِكُلِّ of every شَيْءٍ thing عَلِيمٌ ﴿١٦﴾ and when قَالَ said رَبُّكَ Your Lord لِلْمَلَكِكَةِ to the angels إِنِّي I am جَاعِلٌ a successor (mankind with خَلِيفَةً the earth فِي in going to place those who مَنْ in it فِيهَا will You place أَتَجْعَلُ they said قَالُوا free will) يُفْسِدُ will make mischief فِيهَا in it وَتَسْفِكُ and will shed الدِّمَاءَ the blood وَنَحْنُ while we تُسَبِّحُ glorify بِحَمْدِكَ with Your praises and thanks وَتُقَدِّسُ and sanctify لَكَ you قَالَ He said إِنِّي I أَعْلَمُ indeed know مَا what لَا do not تَعْلَمُونَ ﴿١٧﴾ you know

28. How can you disbelieve in Allâh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11) 29. He it is Who created for you all that is on earth. Then He rose over (*Istawâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٠﴾ قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣١﴾ قَالَ يَتَّخِذُونَ أَهْلَهُمْ بِأَسْمَاءِهِمْ فَلَمَّا أَنْبَأَهُم بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٢﴾

وَعَلَّمَ and He taught آدَمَ Adam الْأَسْمَاءَ the names كُلَّهَا all of them ثُمَّ then عَرَضَهُمْ He showed (set) them عَلَى the angels الْمَلَائِكَةِ before فَقَالَ

and said أَنبِئُونِي بِأَسْمَاءِ these هَؤُلَاءِ if كُنْتُمْ Glory is to You سُبْحَنَكَ لَا you are صَادِقِينَ ﴿٣٢﴾ truthfully قَالُوا they said عَلَّمْتَ what مَا except إِلَّا we have لَّا knowledge لَّا no the All-Knower الْعَلِيمُ You (Alone are) أَنْتَ verily You إِنَّكَ us inform them أُنَبِّئُهُمْ O Adam يَكَادُ He said قَالَ the All-Wise الْحَكِيمُ ﴿٣٣﴾ of their names قُلْنَا and when أَنبَأَهُمْ he informed them بِأَسْمَائِهِمْ that إِنَّكَ (to) you لَكُمْ I tell أَقُلْ (did) not أَنَّهُ He said قَالَ their names (of) the heavens السَّمَوَاتِ unseen (secrets/hidden facts) غَيْبٍ know أَعْلَمُ I وَالْأَرْضِ and the earth وَأَعْلَمُ and I know مَا and بُدُونَ you reveal وَمَا concealing تَكْتُمُونَ ﴿٣٤﴾ you have been and what كُنْتُمْ

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." 32. They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." 33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

وَلَاذِقْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٢﴾ وَقُلْنَا يَكَادُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٣﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٤﴾

وَلَاذِقْنَا لِلْمَلَكَةِ We said قُلْنَا and (remember) when اسْجُدُوا to the angels فَسَجَدُوا to Adam إِلَّا except إِبْلِيسَ so they prostrated وَاسْتَكْبَرَ he refused أَبَى Iblis (Satan) وَكَانَ and was مِنَ الْكَافِرِينَ ﴿٣٢﴾ (one) of الْكَافِرِينَ the disbelievers وَقُلْنَا and We said يَكَادُ (in) the الْجَنَّةَ and your wife وَزَوْجُكَ you أَنْتَ dwell اسْكُنْ O Adam with free رَغَدًا from it مِنْهَا and eat both of you وَكُلَا Paradise حَيْثُ pleasure (from) wherever شِئْتُمَا you wish وَلَا but (do) not تَقْرَبَا this الشَّجَرَةَ tree فَتَكُونَا of or you both will be مِنَ الظَّالِمِينَ ﴿٣٣﴾ the wrong-doers فَأَزَلَّهُمَا then made both of them slip الشَّيْطَانُ

from what وَمَا and got them out فَأَخْرَجَهُمَا therefrom عَنْهَا the Satan
 get you down أَهْبَطُوا and We said وَقُلْنَا in it فِيهِ they were
 in (on) فِي and for you وَلَكُمْ as an enemy عَدُوًّا to others لِبَعْضٍ some of you
 for إِلَى and a livelihood وَمَتَّعَ (is) a dwelling place الْمُسْتَقَرَّ the earth الْأَرْضَ
 a (specific) time حِينًا ﴿١٧﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh). 35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)." 36. Then the *Shaitân* (Satan) made them slip therefrom (the Paradise), and gthem out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

فَلَقَّحْ أَدَمَ مِنْ رَبِّهِ كَلِمَتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٧﴾ فَلْنَا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى
 فَمَنْ يَبْعِ هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ ﴿١٩﴾ يٰٓبَنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَازَهُبُونَ ﴿٢٠﴾

words فَلَقَّحْ his Lord رَبِّهِ from Adam أَدَمَ then received
 (is) فَتَابَ He عَلَيْهِ (on) him إِنَّهُ هُوَ verily He التَّوَّابُ (is)
 We said فَلْنَا the Most Merciful الرَّحِيمُ ﴿١٧﴾ the Acceptor of repentance
 أَهْبَطُوا and whenever فَإِمَّا all جَمِيعًا from it مِنْهَا you get down
 يَبْعِ then whoever فَمَنْ هُدًى from Me يَأْتِي comes to you
 عَلَيْهِمْ fear خَوْفٌ then (there is) no فَلَا My guidance هُدَايَ follows
 but those وَالَّذِينَ shall grieve يَحْزَنُونَ ﴿١٨﴾ they هُمْ and not وَلَا on them
 who كَفَرُوا disbelieved وَكَذَّبُوا and denied بِآيَاتِنَا Our Signs
 in it هُمْ (of) the Fire النَّارِ dwellers أَصْحَابُ they are
 خَالِدُونَ ﴿١٩﴾ O Children يٰٓبَنِي إِسْرَءِيلَ shall abide forever أَذْكُرُوا of Israel
 I bestowed أَنْعَمْتُ which الَّتِي My Favour يَتَّبِعُ remember
 I shall fulfil أُوفِ My Covenant بِعَهْدِي and fulfil وَأَوْفُوا upon you
 (you) fear فَازَهُبُونَ ﴿٢٠﴾ and Me alone وَإِنِّي your covenant بِعَهْدِكُمْ

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

وَمَا آمَنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٣٧﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْمُونَ ﴿٣٨﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٣٩﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنتُمْ لَتَكُنُوا مِنَ الْكَاذِبِينَ ﴿٤٠﴾ أَفَلَا تَعْقِلُونَ ﴿٤١﴾

وَمَا آمَنُوا I have sent down أَنزَلْتُ in what بِمَا and believe confirming and (do) not وَلَا (is) with you مَعَكُمْ that (which) لِمَا confirming تَكُونُوا be أَوَّلَ first كَافِرٍ disbeliever بِهِ in it وَلَا and (do) not تَشْتَرُوا and Me وَإِنِّي small قَلِيلًا price ثَمَنًا with My Verses buy the truth فَاتَّقُونَ ﴿٣٧﴾ (alone) fear وَلَا (do) not تَلْبِسُوا mix الْحَقَّ the truth and (not) conceal وَتَكْتُمُوا with the falsehood بِالْبَاطِلِ the truth وَأَنتُمْ while you تَعْمُونَ ﴿٣٨﴾ know وَأَقِيمُوا and perform الصَّلَاةَ the prayer وَارْكَعُوا Zakat and give الزَّكَاةَ وَأَتُوا with الرَّاكِعِينَ ﴿٣٩﴾ (on the) النَّاسَ do you enjoin أَتَأْمُرُونَ ﴿٤٠﴾ those who bow down people بِالْبِرِّ and you forget وَتَنْسَوْنَ piety and righteousness أَنفُسَكُمْ and yourselves وَأَنتُمْ while you تَكُنُوا recite الْكَاذِبِينَ the Scripture أَفَلَا do not تَعْقِلُونَ ﴿٤١﴾ you understand

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تأخذ احسرا)] not with My Verses [the Taurât (Torah) and the Injîl (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsir At-Tabarî, Vol. I, Page 253) 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth). 43. And perform As-

Salât (Iqâmat-as-Salât), and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki'ûn*. 44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿١٩﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ قَرِيبُونَ ﴿٢٠﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ لِلْبَيْتِ وَإِسْمَاعِيلُ إِنَّمَا جَعَلَهُمَا كُفْرًا وَلَئِن جَعَلَهُمَا نَارًا لَّيُوقَا نَارَ الْجَهَنَّمَ وَالْإِنسَانُ لَشَاقِقٌ عَبْدًا ﴿٢١﴾ وَلَئِن يَرَوْا كِسْفًا مِّنَ النُّجُومِ سَاقِطًا لَّيَجْعَلَنَّ الْإِنسَانُ عُقْدًا ﴿٢٢﴾ إِنَّهُ كَانَ لَمَنَّانًا ﴿٢٣﴾ الَّذِي أَنشَأَ قُلُوبَهُمْ فَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٢٤﴾

وَأَسْتَعِينُوا and prayer وَالصَّلَاةِ in patience بِالصَّبْرِ and seek help وَإِنَّهَا and truly it is . لَكَبِيرَةٌ very hard إِلَّا except عَلَى الْخَاشِعِينَ on the الَّذِينَ humble minded who يَظُنُّونَ realize أَنَّهُمْ that surely they مُلَاقُوا that they رَبِّهِمْ are going to meet and that they وَإِنَّهُمْ their Lord (of) Israel إِبْرَاهِيمُ O Children إِنَّمَا are going to return رَبِّهِمْ Him اذْكُرُوا remember إِنَّمَا My Favours أُنشِئْتُ which عَلَيْكُمْ I bestowed فَضَّلْتُكُمْ and that I وَأَنَا upon you shall أَنْفُسُكُمْ preferred you عَلَى الْعَالَمِينَ over all the worlds وَأَنْتُمْ and fear يَوْمَ a Day (when) لَا a Day (when) nor أَنْفُسُكُمْ anything شَيْئًا another (person) عَنْ أَنْفُسِهِمْ a person will be accepted مِنْهَا intercession شَفَعَةً from him وَلَا compensation (ransom) عَدْلٌ from him will be taken مِنْهَا and not هُمْ they يُنصَرُونَ would be helped

45. And seek help in patience and *As-Salât* (the prayer) and truly, it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. 47. O Children of Israel! Remember My Favours which I bestowed upon you and that I preferred you to the '*Alamîn* [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَإِذْ يَخْتَصِمُونَ لَكُمْ فِي ذَٰلِكُمْ بَلَاءٌ

مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظَرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

وَإِذْ We delivered (saved) you أَنْجَيْنَاكُمْ and (remember) when from who were afflicting بِسُوءٍكُمْ (of) Pharaoh فِرْعَوْنَ people from killing بِذُنُوبِكُمْ killing أَيْتَاءَكُمْ your women نِسَاءَكُمْ and let live (sparing) وَنَسَخِيُونَ your sons رَبِّكُمْ from (was) a trial بَلَاءٌ that and in عَظِيمٌ ﴿٤٩﴾ great وَإِذْ and (remember) when فَرَقْنَا and We separated the sea الْبَحْرَ for you وَأَغْرَقْنَا and saved you فِرْعَوْنَ (of) Pharaoh people فِرْعَوْنَ while you were looking وَأَعَدْنَا and (remember) when وَأَخَذْتُمْ and (remember) when وَأَخَذْتُمْ nights لَيْلَةً forty أَرْبَعِينَ Moses وَمُوسَىٰ you took (for worship) الْعِجْلَ the calf مِنْ بَعْدِهِ after him وَأَنْتُمْ and you ظَالِمُونَ ﴿٥١﴾ (were) wrong-doers

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them). 51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrongdoers).

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّا كُنْمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَثَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

ثُمَّ then عَفَوْنَا We forgave عَنْكُمْ you مِنْ بَعْدِ after ذَلِكَ that لَعَلَّكُمْ and (remember) when تَشْكُرُونَ ﴿٥٢﴾ return thanks وَإِذْ and the آتَيْنَا مُوسَىٰ We gave الْكِتَابَ the Scripture وَالْفُرْقَانَ and تَهْتَدُونَ ﴿٥٣﴾ be guided and لَعَلَّكُمْ criterion

to his people يَقَوْمِهِ Moses موسى said قَالَ (remember) when
 have wronged ظَلَمْتُمْ verily you إِنَّكُمْ O my people
 the calf أَلْعِجَل by your taking (for worship) بِأَيْحَادِكُمْ yourselves
 and قَاتِلُوا your Creator بَارِئِكُمْ to إِي so turn in repentance
 kill أَنْفُسَكُمْ yourselves ذَلِكُمْ that حَيْرَ (is) better لَكُمْ for you عِنْدَ
 then He accepted repentance فَتَابَ your Creator بَارِئِكُمْ with
 Acceptor of التَّوَّاب He (Who is) هُوَ truly He is إِنَّهُ of you
 the Most Merciful الرَّحِيمُ repentance

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright." 54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٣﴾ ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ
 مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٤﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ كُلُوا مِنْ طَيِّبَاتِ مَا
 رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٥﴾

shall وَإِذْ O Moses يَمُوسَىٰ you said قُلْتُمْ and (remember) when
 Allah we see نَرَىٰ till حَتَّىٰ (in) you لَكَ we believe
 the جَهْرَةً so seized (over took) you فَأَخَذَتْكُمُ plainly
 وَأَنْتُمْ thunderbolt تَنْظُرُونَ ﴿٥٣﴾ while you were looking ثُمَّ then بَعَثْنَاكُمْ
 so that you مَوْتِكَ your death لَعَلَّكُمْ after مِنْ بَعْدِ We raised you
 and We shaded (caused وَظَلَّلْنَا return thanks تَشْكُرُونَ ﴿٥٤﴾ may
 and sent أَنْزَلْنَا (with) the clouds الْغَمَامَ over you عَلَيْكُمْ shadow)
 eat كُلُوا and the quails وَالسَّلَوىٰ Al Manna الْمَنَّاءَ on you عَلَيْكُمْ down
 We have رَزَقْنَاكُمْ which مَا good (pure, lawful) things طَيِّبَاتِ of مِنْ
 but وَلَكِنْ they wrong Us ظَلَمُونَا and (did) not وَمَا provided for you
 wrong يَظْلِمُونَ ﴿٥٥﴾ themselves أَنْفُسَهُمْ they did كَانُوا

55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you *Al-Manna* and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ ﴿٥٥﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٦﴾ وَإِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَفْزِعَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٥٧﴾

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ this enter ادْخُلُوا We said قُلْنَا and (remember) when
فَكُلُوا town and eat مِنْهَا therein حَيْثُ wherever شِئْتُمْ you wish رَغَدًا
in prostration سُجَّدًا the gate الْبَابَ and enter وَادْخُلُوا with pleasure
وَقُولُوا حِطَّةٌ forgive us نَغْفِرْ We shall forgive لَكُمْ you خَطِيئَتَكُمْ
(for) the good-doers الْمُحْسِنِينَ ﴿٥٥﴾ and We will increase وَسَيَزِيدُ your sins
فَبَدَّلَ the good (change) ظَلَمُوا those who الَّذِينَ but changed قَوْلًا
to them لَهُمْ was told قِيلَ that (which) الَّذِي other (than)
فَأَرْسَلْنَا so We sent عَلَى upon الَّذِينَ those who ظَلَمُوا who wronged رِجْزًا
they used to كَانُوا because بِمَا the heaven السَّمَاءِ from punishment
يَفْسُقُونَ ﴿٥٦﴾ disobey ﴿٥٦﴾ وَإِذْ and (remember) when اسْتَسْقَى asked for water
مُوسَى Moses لِقَوْمِهِ for his people قُلْنَا We said اضْرِبْ strike بِعَصَاكَ
from مِنْهُ then gushed forth فَانْفَجَرَتْ the stone الْحَجَرُ with your stick
people اثْنَتَا عَشْرَةَ it twelve عَيْنًا springs قَدْ عَلِمَ knew كُلُّ every أُنَاسٍ
مَفْزِعَهُمْ their drinking place كَلُوا eat وَاشْرَبُوا and drink مِنْ رِزْقِ from
act تَعْتَوْا and (do) not وَلَا (of) Allah اللَّهُ provision (sustenance)
making mischief مُفْسِدِينَ ﴿٥٧﴾ the earth الْأَرْضِ (in) on فِي corruptly

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall

grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَسِيحِيَّةَ وَالنَّصَارَىٰ وَالصَّبِيَّانَ وَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٦٤﴾ ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿١٦٥﴾

and those who **الَّذِينَ** believed **آمَنُوا** those who **الَّذِينَ** verily **إِنَّ** and Sabians **الصَّابِئِينَ** and Christians **النَّصَارَىٰ** became Jews **هَادُوا** **مَنْ** whoever **آمَنَ** in Allah **بِاللَّهِ** and the Last **الْيَوْمِ الْآخِرِ** Day **وَعَمِلَ** and does **صَالِحًا** good deeds **فَلَهُمْ** for them **أَجْرُهُمْ** (is) their reward **عِنْدَ** with **رَبِّهِمْ** their Lord **وَلَا** and (there is) no **خَوْفٌ** fear **عَلَيْهِمْ** on them **وَلَا** nor **هُمْ** they **يَحْزَنُونَ** shall grieve **وَإِذْ** We took **أَخَذْنَا** and (remember) when **مِيثَاقَكُمْ** your covenant **وَرَفَعْنَا** above you **الطُّورَ** the Tur (Mount Sinai) **فَوْقَكُمُ** and We raised **بِقُوَّةٍ** with strength **وَأْتَيْنَاكُمْ** what **مَا** hold **وَأَذْكُرُوا** and remember **مَا** what (is) **فِيهِ** therein **لَعَلَّكُمْ** so that you **تَتَّقُونَ** may **ثُمَّ** then **تَوَلَّيْتُمْ** you **فَلَوْلَا** that **بَعْدَ ذَلِكَ** after **وَأَنْتُمْ** turned away **عَلَيْكُمْ** (of) Allah **وَرَحْمَتُهُ** and His Mercy **لَكُنْتُمْ** and indeed you would have been **الْخَاسِرِينَ** the losers **مِنْ**

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.
63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the

pious. See V.2:2). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ جَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنُخْذِنَا هَؤُلَاءِ قَالَ أَعُوذُ بِاللَّهِ أَن أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

وَلَقَدْ those who الَّذِينَ you knew عَلِمْتُمْ and indeed اعْتَدَوْا
(of) the السَّبْتِ (in) the matter فِي amongst you مِنْكُمْ transgressed
قِرَدَةً be you كُونُوا to them لَهُمْ We said فَقُلْنَا Sabbath (Saturday)
and We made جَعَلْنَاهَا despised (and rejected) خَاسِئِينَ monkeys
in front بَيْنَ يَدَيْهَا for those لِمَا (punishment) an example نَكَالًا this
and a lesson وَمَوْعِظَةً after them خَلْفَهَا and those وَمَا of them
لِّلْمُتَّقِينَ ﴿٦٦﴾ and (remember) when وَإِذْ for the pious
Moses لِقَوْمِهِ verily إِنَّ اللَّهَ to his people
يَأْمُرُكُمْ commands that أَنْ you تَذْبَحُوا you slaughter بَقَرَةً a cow قَالُوا they said
أَنُخْذِنَا they said أَنُخْذِنَا I take refuge بِاللَّهِ I take refuge
he said قَالَ fun هَؤُلَاءِ do you make of us
the foolish الْجَاهِلِينَ among مِنْ I be أَكُونَ that with Allah

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious. See V.2:2). 67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorant or the foolish)."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا يَكْرُ عَوَائِ بَيْنَ ذَلِكَ فَأَفْعَلُوا مَا تَأْمُرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

قَالُوا أَنُعِ your Lord رَبِّكَ for us لَنَا call upon أَنُعِ they said قَالُوا he said قَالَ it is (like) هِيَ what مَا to us لَنَا will make clear إِنَّهُ a cow بَقَرَةٌ verily it (should be) إِنَّهَا says يَقُولُ verily He (but) عَوَاثُ immature (young) يَكُرُ nor وَلَا old فَارِضٌ neither what مَا so do فَاغْلُ what مَا between ذَلِكَ middling قَوْمُورُكُ ﴿٦٨﴾ you are commanded أَنُعِ they said قَالُوا call upon رَبِّكَ us your Lord يَبَيِّنْ to make clear لَنَا to us مَا what لَوْثُهَا a بَقَرَةٌ it is إِنَّهَا says يَقُولُ verily He إِنَّهُ he said قَالَ its color (is) that صَفْرَاءُ yellow فَاقِعٌ لَوْثُهَا bright (in) its color تَسُرُّ that لَنَا call upon أَنُعِ they said قَالُوا the beholders التَّظَرِيرُ ﴿٦٩﴾ pleases it هِيَ what مَا to us لَنَا to make clear يَبَيِّنْ your Lord رَبِّكَ for us and وَإِنَّا to us عَالِيَةً are alike تَسْبَهُ the cows الْبَقَرُ verily إِنَّ (is) will be guided لَنَهْتَدُونَ ﴿٧٠﴾ Allah اللهُ wills إِن شَاءَ if surely we

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' " 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْمَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْفَنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بَعْضَهَا كَذَلِكَ يُبَيِّنُ اللَّهُ الْغُورَ وَرَبِّكُمْ ءَاتَيْنَاهُ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

قَالَ He said إِنَّهُ He indeed يَقُولُ says إِنَّهَا it is بَقَرَةٌ a cow لَا (it) neither ذَلُولٌ trained تُثِيرُ to till الْأَرْضَ the soil وَلَا nor تَسْقِي (it) waters الْمَرْثَ fields مُسَلَّمَةٌ sound لَا (with) no شِيَةَ mark, جِئْتَ you (have) الْفَنَ now قَالُوا they said قَالُوا in it فَذَبَحُوهَا the truth بِالْحَقِّ brought and (did) وَمَا so they slaughtered it فَذَبَحُوهَا the truth بِالْحَقِّ and (remember) وَإِذْ doing (it) يَفْعَلُونَ ﴿٧١﴾ they almost كَادُوا not

when you killed **فَقَتَلْتُمْ** a man **نَفْسًا** then you disputed **فَبَايَعْتُمْ** regarding it **وَاللَّهُ** what **كُنْتُمْ** brought forth **مَا** but Allah **وَاللَّهُ** were **تَكْتُمُونَ** strike him **أَمْزِجُوهُ** so We said **فَقُلْنَا** concealing **كُنْتُمْ** Allah **اللَّهُ** brings to life **يُنْجِي** thus **كَذَلِكَ** with a piece of it **اللَّهُ** so that you **لَكُمْ** His Signs **آيَاتِهِ** and shows you **وَرُيِّعْتُمْ** the dead **تَعْقِلُونَ** may understand

71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧١﴾ أَفَنْظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَنْحَرِفُونَ مِنْ بَعْدِ مَا عَقِلُوا مِنْهُ وَعَمَّا يَعْلَمُونَ ﴿٧٢﴾

ثُمَّ then قَسَتْ were hardened قُلُوبُكُمْ your hearts مِنْ بَعْدِ after ذَلِكَ (even) worse أَشَدُّ or أَوْ as stones كَالْحِجَارَةِ so they (were) فَهِيَ that قَسْوَةً. in hardness وَإِنَّ and indeed مِنْ of الْحِجَارَةِ the stones لَمَا the rivers الْأَنْهَارُ from them مِنْهُ gush forth يَتَفَجَّرُ there are some split يَشْقُقُ which لَمَا of them (are stones) مِنْهَا and indeed وَإِنَّ the water الْمَاءُ from them مِنْهُ so that flows فَيَخْرُجُ asunder fall down يَهْبِطُ which لَمَا of them (are stones) مِنْهَا and indeed (is) خَشْيَةِ fear اللَّهِ (of) Allah وَمَا and not اللَّهُ Allah يَغْفِلُ (is) أَنْ do you covet أَنْظَمُونَ you do تَعْمَلُونَ (of) what عَمَّا unaware that يُؤْمِنُوا they will believe لَكُمْ in you وَقَدْ while indeed كَانَ the تَسْمَعُونَ of them مِنْهُمْ a group فَرِيقٌ used to اللَّهُ Word (of) اللَّهُ then ثُمَّ يَنْحَرِفُونَ they change it مِنْ بَعْدِ after عَقِلُوا what مَا وَعَمَّا they understood it يَعْلَمُونَ and they يَعْلَمُونَ know

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَا بِبَعْضِهِمْ ءَامَنُوا قَالُوا أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَيْنَا لَعَلَّآ نُنَاجِيكُمْ ۚ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَا بِبَعْضِهِمْ ءَامَنُوا قَالُوا أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَيْنَا لَعَلَّآ نُنَاجِيكُمْ ۚ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَا بِبَعْضِهِمْ ءَامَنُوا قَالُوا أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَيْنَا لَعَلَّآ نُنَاجِيكُمْ ۚ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَا بِبَعْضِهِمْ ءَامَنُوا قَالُوا أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَيْنَا لَعَلَّآ نُنَاجِيكُمْ ۚ

وَإِذَا and when لَقُوا they meet الَّذِينَ those who ءَامَنُوا believe قَالُوا they say ءَامَنُوا we believe وَإِذَا but when خَلَا privately بِبَعْضِهِمْ some of them إِلَيْنَا with بعض some others قَالُوا they say أَلَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَيْنَا shall you tell them what فَتَحَ revealed so that they argue with إِلَيْنَا to you إِلَيْنَاكُمْ Allah عَلَيْنَاكُمْ (disclosed) do not then ءَامَنُوا your Lord رَبِّكُمْ before عِنْدَ therewith يَدُ you نَعْلَمُونَ ﴿٧٦﴾ you understand أَوَلَا they know يَعْلَمُونَ أَنَّهُ that Allah يَعْلَمُ مَا knows يُرِيتُ what وَمَا they conceal وَيُرِيتُ (are) unlettered أُمِّيُونَ and among them وَمِنْهُمْ they reveal ﴿٧٧﴾ but لَا people (who) يَعْلَمُونَ (do) not لَا the Book أَلَمْ نَعْلَمْ أَنَّهُمْ لَا يَخْلُقُونَ ﴿٧٨﴾ but لَا they هُمْ and (not) وَإِنْ false desires أَمَانِيَّ

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, which are written in the Taurât (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? 77. Know they (Jews) not that Allâh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَنْبَاءًا مَعْدُودَةً قُلْ أَخَذْتُ مِنَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ the Book write بِأَيْدِيهِمْ to those who with their own hands ثُمَّ then يَقُولُونَ this هَذَا they say عِنْدِ اللَّهِ (is) from Allah لِيَشْتَرُوا with it ثَمَنًا price (gain) قَلِيلًا little فَوَيْلٌ so woe لَهُمْ to them وَوَيْلٌ and woe أَيْدِيهِمْ their hands كَتَبَتْ what shall never and they say وَقَالُوا they earn يَكْسِبُونَ ﴿٧٩﴾ for what نَمَسَّنَا the Fire النَّارُ touch us إِلَّا but أَنْبَاءًا (for) days مَعْدُودَةً Allah from اللَّهِ have you taken أَخَذْتُ say قُلْ a few numbered Allah oppose (break) يُخْلَفُ so will never اَعْتَدَ a covenant عَهْدًا a covenant عَهْدَهُ or تَقُولُونَ you say عَلَى on اللَّهِ what مَا Allah لا not تَعْلَمُونَ ﴿٨٠﴾ you know بَلَى yes! مَنْ whosoever كَسَبَ evil سَيِّئَةً and surrounded وَأَحَاطَتْ him حَطِيئَتُهُ his sin فَأُولَٰئِكَ they أَصْحَابُ (are) dwellers (inmates) النَّارِ of the Fire هُمْ in خَالِدُونَ it shall abide forever ﴿٨١﴾

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?" 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَالْيَاقُونَ وَالْأُولَاقِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

وَالَّذِينَ good and do وَعَمِلُوا believe ءَامَنُوا and those (who) أُولَئِكَ (of) Paradise الْجَنَّةُ (are) dwellers (inmates) أَصْحَابُ they أُولَئِكَ deeds هُمْ فِيهَا they فِيهَا in it خَالِدُونَ ﴿٨٢﴾ shall abide forever وَإِذْ (remember) أَخَذْنَا when أَخَذْنَا We took مِيثَاقَ a covenant (from) بَنِي the Children إِسْرَءِيلَ (of) Israel لَا (of) Israel تَعْبُدُونَ not إِلَّا you shall worship إِلَهًا but اللَّهُ Allah وَإِلَىٰ آبَائِنَا and to parents إِحْسَانًا (be) good وَزَى الْقُرْبَى (to) kindered and (to) orphans وَالسَّكِينِ and (to) the poor (needy) وَقُولُوا and speak لِلنَّاسِ to people حَسَنًا good (kindly) وَأَقِمُوا and perform الصَّلَاةَ the prayer وَءَاتُوا and give الزَّكَاةَ Zakat (poor-due) ثُمَّ then تَوَلَّيْتُمْ you turned back إِلَّا except قَلِيلًا a few مِنْكُمْ of you وَأَنْتُمْ while you are مُعْرِضُونَ ﴿٨٣﴾ (backsliders)

82. And those who believe (in the Oneness of Allāh - Islāmīc Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257) 83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masākīn* (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform *As-Salāt* (*Iqāmat-as-Salāt*), and give *Zakāt*. Then you slid back, except a few of you, while you are backsliders. (*Tafsir Al-Qurtubī*, Vol. 2, Page 392)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٢﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْسِلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تَقْتُلُوهُمْ وَهِيَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَيْهِ أَسْفَىٰ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٣﴾

وَإِذْ your covenant مِيثَاقَكُمْ We took أَخَذْنَا and (remember) when لَا (do) not تَسْفِكُونَ you shed دِمَاءَكُمْ your blood وَلَا (do) not تُخْرِجُونَ your dwellings دِيَارِكُمْ from دِيَارِكُمْ yourselves أَنْفُسَكُمْ you turn out ثُمَّ then أَقْرَرْتُمْ you ratified وَأَنْتُمْ and you تَشْهَدُونَ ﴿٨٢﴾ bear witness

then أَنْتُمْ you (are) هَؤُلَاءِ those (who) تَقْتُلُونَ kill أَنْفُسَكُمْ
 yourselves وَتُخْرِجُونَ and drive out فَرِيقًا a party مِنْكُمْ of you
 from دِيَارِهِمْ تَنْظُرُونَ their homes وَيَكْسِرُهُمْ (assist) aiding one another عَلَيْهِمْ
 against them بِالْإِثْمِ and transgression وَإِنْ and if you ransom تَفْتَدُوهُمْ (as) captives أَسْرَى they come to you بِأَتُونَكُمْ
 them وَهُوَ though (this) مُحَرَّمٌ forbidden عَلَيْكُمْ to you إِخْرَاجُهُمْ in part بَعْضُ then do you believe أَفَقُودُونَهُمْ their expulsion (was)
 some of بَعْضُ and you reject وَتَكْفُرُونَ (of) the Scripture الْكِتَابِ (of) those who مَنْ (is the) recompense جَزَاءُ then what فَمَا it
 disgrace خِزْيٌ except إِلَّا among you مِنْكُمْ that ذَلِكَ do يَقْعَلُ
 and on the Day يَوْمَ (of) (this) world الدُّنْيَا the life الْحَيَاةِ in فِي
 أَلْفَيْمَةِ (of) Resurrection يَرُدُّونَ they would be consigned إِلَيْهِ to أَشَدَّ
 (is) يُعَذِّبُ Allah اللَّهُ and not وَمَا torment الْعَذَابُ most grievous
 you do تَعْمَلُونَ of what عَمَّا unaware

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. **85.** After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُبْصِرُونَ ﴿٨٦﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

أُولَئِكَ those (are) الَّذِينَ they who اشْتَرَوْا bought الْحَيٰوةَ the life اَلْاٰخِرَةَ of (this) world فَلَا for the Hereafter هُمْ nor وَلَا the torment الْمَذٰبِ on them عَنَّمْ lightened

يُنصرون ﴿٨٦﴾ We gave مَاآتَيْنَا and indeed وَلَقَدْ shall be helped
 Moses الْكِتَابَ the Book وَقَفَّيْنَا and We followed him up مِنْ بَعْدِهِ
 after him بِالرُّسُلِ by Prophets وَآتَيْنَا and We gave عِيسَى Jesus ابْنِ
 (of) Mary مَرْيَمَ clear signs الْبَيِّنَاتِ وَأَيَّدْتَهُ and supported him
 with the holy Ghost (Gabriel) يُرِجِ الْقُدُسِ أَنْفُكُمُ then whenever أَفْكَمْنَا
 a Messenger رَسُولٌ came to you بِمَا with what لَا not تَهْتَكُ
 yourselves أَنْفُسُكُمْ desired and فَتَرَفْنَا you grew arrogant
 some كَذَّبْتُمْ you disbelieved وَفَرَقْنَا and some قَتَلْتُمْ ﴿٨٧﴾ you kill
 and they said وَقَالُوا قُلُوبُنَا and they said قُلُوبُنَا our hearts غُلِّقَتْ
 are wrapped بَلْ nay لَعَنَهُمُ Allah اللَّهُ cursed them
 for their disbelief بِكُفْرِهِمْ so little قَلِيلًا مَا they believe يُؤْمِنُونَ ﴿٨٨﴾ (is) that which

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. 87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrâil (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا بِهِمْ فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِسْمَا أَشْرَوْا بِوَيْهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

وَلَمَّا جَاءَهُمْ and when كِتَابٌ a Book came to them مِنْ عِنْدِ اللَّهِ from Allah مُصَدِّقٌ confirming لِمَا with them مَعَهُمْ (is) وَكَانُوا and they were
 though they were يَسْتَفْتِحُونَ aforetime يَسْتَفْتِحُونَ invoking for victory
 over الَّذِينَ those who كَفَرُوا disbelieved فَلَمَّا and when جَاءَهُمْ
 they recognised عَرَفُوا what مَا came to them
 (be) on عَلَى (of) Allah اللَّهُ so the curse فَلَعَنَهُ in it disbelieved

they bought أَشْتَرُوا how bad is that بِئْسَمَا the disbelievers الْكَافِرِينَ ﴿٨٩﴾
 they يَكْفُرُوا that أَنْ their ownelves أَنفُسَهُمْ for it بِهِ
 Allah ﷻ revealed أَنْزَلَ in (that) which بِمَا (should) disbelieve
 His فَضْلِهِ of مِنْ Allah ﷻ reveals يُنَزِّلُ that أَنْ grudging بَغْيًا
 His slaves عِبَادِهِ of مِنْ He wills يَشَاءُ whom مَنْ unto عَلَى Grace
 anger غَضَبٍ upon عَلَى anger يَغْضِبُ they have drawn (incurred) بَاءَهُ
 (there is a) مُهِيتٌ ﴿٩٠﴾ torment عَذَابٌ and for the disbelievers وَلِلْكَافِرِينَ
 disgracing

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. 90. How bad is that for which they have sold their ownelves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

وَلِذَا قِيلَ لَهُمْ مَآمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٠﴾ وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩١﴾

وَلِذَا قِيلَ لَهُمْ it is said قِيلَ and when وَلِذَا
 in what بِمَا we believe نُؤْمِنُ they say قَالُوا Allah ﷻ sent down أَنْزَلَ
 in what بِمَا and they disbelieve وَيَكْفُرُونَ to us عَلَيْنَا was sent down
 after it وَرَاءَهُ وَهُوَ the truth الْحَقُّ while it is مُصَدِّقًا
 then why did قُلْ say قُلْ with them مَعَهُمْ what is لِمَا confirming
 if قَتَلْتُمْ أَنْبِيَاءَ Allah ﷻ Prophets (of) مِنْ قَبْلُ aforetime إِنْ
 كُنْتُمْ مُؤْمِنِينَ ﴿٩٠﴾ (true) believers وَلَقَدْ جَاءَكُمْ and indeed جَاءَكُمْ
 yet أَلْبَيِّنَاتِ Moses مُوسَى came to you
 and you اتَّخَذْتُمْ the calf الْعِجْلَ مِنْ بَعْدِهِ after him وَأَنْتُمْ
 wrong-doers ظَالِمُونَ ﴿٩١﴾ (were)

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى الله عليه وسلم to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?" 92. And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimân* (polytheists and wrongdoers).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ يَتَسَاءَلُونَكَ عَنِ الْإِيمَانِ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿١٣١﴾ قُلْ إِنْ كُنْتُمْ لَكُمْ الْبَرَاءَةُ مِنَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣٢﴾

وَإِذْ أَخَذْنَا and (remember) when your covenant مِيثَاقَكُمْ We took the Tur (mount Sinai) الطُّورَ above you فَوْقَكُمْ and We raised وَرَفَعْنَا خُذُوا مَا hold مَّا what آتَيْنَاكُمْ We gave you بِقُوَّةٍ firmly and أَسْمَعُوا and we disobeyed وَعَصَيْنَا we heard سَمِعْنَا they said قَالُوا hear their hearts قُلُوبِهِمُ in فِي and they were cherished (drunk the love of) الْعِجْلَ the calf بِكُفْرِهِمْ (because) of their disbelief قُلْ say يَتَسَاءَلُونَكَ your faith إِيْمَانِكُمْ to it بِهِ commands you يَا مُرْكُمُ evil is what إِنْ if كُنْتُمْ you are مُؤْمِنِينَ ﴿١٣١﴾ believers قُلْ say إِنْ if كَانَتْ is لَكُمْ Allah with اللَّهِ (of) the Hereafter الْآخِرَةُ the home الْبَرَاءَةُ specially مِنْ دُونِ excluding النَّاسِ (other) people فَتَمَنَّوْا then long الْمَوْتَ (for) death إِنْ if كُنْتُمْ you are صَادِقِينَ ﴿١٣٢﴾ truthful

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." 94. Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٣٣﴾ وَلَنَجْذِئُنَّهُمْ أَهْرَاسًا خِصَمًا النَّاسِ عَلَى حَيْثُوفٍ وَمَنْ الذِّبْنَ أَشْرَكُوا يَوْمَ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِّجٍهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٣٤﴾

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ﴿٩٥﴾

وَلَنْ يَسْتَمْنُوهُ but will never ever بِمَا they long for it أَبَدًا قَدَّمَتْ for what (is) All-Aware عَلِيمٌ and Allah رَأَاهُ their hands أَيْدِيَهُمْ sent ahead and verily you will find them وَلَنَجْذِثَهُمْ of the wrong-doers ﴿٩٦﴾ بِالظَّالِمِينَ ﴿٩٧﴾ أَغْرَمَ the greediest النَّاسِ (of) mankind عَلَى for حَيَوةٍ life وَمَنْ and of الَّذِينَ أَشْرَكُوا those who ascribed partners to Allah يَوَدُّ wishes أَحَدُهُمْ (of) he could be given a life يُعَمَّرُ if (each) one of them لَوْ (save) a thousand سَنَةً years وَمَا but not هُوَ this بِمُزْنَعِهِجِهِ though the punishment الْعَذَابِ from remove him away أَنِ (is) All-Seer بَصِيرٌ and Allah وَآلَهُ he be given that life of what يَسْمُوتُ ﴿٩٨﴾ they do قُلْ مَنْ say مَنْ whosoever كَانَ is عَدُوًّا enemy لِجِبْرِيلَ to Gabriel فَإِنَّهُ for indeed he نَزَّلَهُ (has) brought it down عَلَى to قَلْبِكَ your heart بِإِذْنِ (leave) by Allah (of) Allah مُصَدِّقًا confirming لِمَا (came) what بَيْنَ يَدَيْهِ before it وَهُدًى and guidance وَبُشْرَى and glad tidings ﴿٩٩﴾ لِلْمُؤْمِنِينَ

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the *Zâlimun* (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do. 97. Say (O Muhammad صلى الله عليه وسلم): "Whoever is an enemy to Jibrâil (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٠٠﴾ وَلَقَدْ أَرْسَلْنَا
إِلَيْكَ ءَايَاتِنَا بِبَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٠١﴾ أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ
لَا يُؤْمِنُونَ ﴿١٠٢﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ بَدَّ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ

كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

and His وَمَلَائِكَتِهِ to Allah لِلَّهِ enemy كَانَ is whoso مَنْ
and Gabriel وَرُسُلِهِ and His Messengers وَمِيكَائِيلَ and
to (is) enemy اللَّهُ then verily فَإِنَّ Michael
إِلَيْكَ We sent down أَنْزَلْنَا and indeed وَلَقَدْ the disbelievers
مَا يَنْتَظِرُونَ Ayat (proofs, verses) بَيِّنَاتٍ and none وَمَا يَكْفُرُ
is disobeyed ones أَفَاقْسِقُونَ ﴿١٠٢﴾ but إِلَّا in them بِهَا disbelieve
a covenant عَهْدًا they contract عَنْهُمْ it not so (that) whenever
most of أَكْثَرُهُمْ nay بَلْ of them مِنْهُمْ a party فَرِيقٌ threw it away
came جَاءَهُمْ and when وَلَكِنَّا believe يَوْمُنَا ﴿١٠٣﴾ (do) not لَا them
a رَسُولٌ from اللَّهِ to them مُصَدِّقٌ Allah
a وَفِيقٌ threw away بَيِّنَاتٍ with them مَعَهُمْ what was لَكُمَا confirming
the party مِنَ الَّذِينَ of (who) أُوتُوا were given أَلَكُنْتُمْ
behind ظُهُورِهِمْ (of) اللَّهُ the Book كِتَابَ Scripture
know يَعْلَمُونَ ﴿١٠٤﴾ (do) not لَا as if they كَانَتْهُمْ their backs

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrâil (Gabriel) and Mikâil (Michael), then verily, Allâh is an enemy to the disbelievers." 99. And indeed We have sent down to you manifest Ayât (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fâsiqûn* (those who rebel against Allâh's Command). 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not. 101. And when there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرُ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
السِّحْرَ ۖ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بَابِلَ هُتُوتَ وَمَرْيُومَ ۚ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَقِّ يَقُولَا ۖ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا
تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَيْفَ لَمْ يَكُنْ
شُرَّاءُ بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٥﴾

وَاتَّبَعُوا (gave out) recited تَتْلُوا what مَا and they followed
 and not وَمَا (of) Solomon سُلَيْمَنُ kingdom مُلْكُ in عَلَى the devils
 the الشَّيَاطِينُ and but وَلَكِنَّ Solomon سُلَيْمَنُ disbelieved كَفَرُوا
 magic السِّحْرَ men النَّاسَ teaching يُعَلِّمُونَ disbelieved كَفَرُوا devils
 وَمَا and what أَنْزَلَ came down عَلَى to الْمَلَائِكَةِ the two angels بِإِذْنِ
 at هَارُوتَ Harut وَمَرُوتَ Marut وَمَا but neither يُعَلِّمَانِ
 they (had) said يَقُولَا till حَتَّى anyone مِنْ أَحَدٍ (of) these two taught
 إِنَّمَا only نَحْنُ we (are) فِتْنَةً (for) trial فَلَا (do) not تَكْفُرُوا so
 from these two مِنْهُمَا but they did learn فَيَتَعَلَّمُونَ disbelieve
 (angels) مَا what يُفَرِّقُونَ they might separate بِهِ with it بَيْنَ
 they هُمُ but do not وَمَا and his wife وَزَوْجِهِ man أَلْمَوْ between
 by إِذْنِ except إِلَّا anyone مِنْ أَحَدٍ with it بِهِ harm بِضَآرِّينَ
 and they learn وَيَتَعَلَّمُونَ (of) Allah اللَّهُ Permission
 and indeed وَلَقَدْ profits them يَنْفَعُهُمْ and not وَلَا harms them
 عَلِمُوا they knew لَمَنِ that whosoever اشْتَرَاهُ buys it مَا not لَمْ
 any share مِنْ خَلْقِ the Hereafter فِي (is) for him
 وَلَيْسَ (was) indeed how bad مَا what شَرُّوا they sold بِهِ for
 it أَنْفُسَهُمْ their ownelves لَوْ كَانُوا would that يَعْلَمُونَ they
 knew!

102. They followed what the *Shayâtîn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtîn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownelves, if they but knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٣﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ

يُشَبِّهُهَا that أَنْ you know تَعْلَمَ did not أَنْ similar to it
 عَلَى over كُلِّ thing قَدِيرٌ ﴿١٠٦﴾ is All-Powerful
 تَعْلَمَ you know أَنَّ that اللَّهُ Allah for Him تِلْكَ (is) dominion
 السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَمَا and not لَكُمْ
 وَلِيٍّ of (any) مِنْ Allah besides (is) for you
 do تُرِيدُونَ or أَمْ (any) helper نَصِيرٍ ﴿١٠٧﴾ nor وَلَا (protector/friend)
 as كَمَا your Messenger رُسُولِكُمْ you ask تَسْأَلُوا that أَنْ you want
 سِئَالٍ was asked مَوْسَى Moses مِنْ قَبْلُ before وَمَنْ and whoso يَتَّبِعْ
 he went ضَلَّ verily فَتَدَّ for faith بِالْإِيمَانِ disbelief الكُفْرَ changes
 Way السَّبِيلِ ﴿١٠٨﴾ the even (Right) سَوَاءً astray from

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is Able to do all things?

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad صلى الله عليه وسلم) as Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا
 بَيَّنَّ لَهُمُ الْحَقُّ فَاعْتُوا وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ وَأَقِيمُوا الصَّلَاةَ
 وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠٧﴾

وَدَّ كَثِيرٌ many مِّنْ أَهْلِ the People الْكِتَابِ of
 لَوْ if يَرُدُّوكُمْ they could turn you back مِّنْ بَعْدِ after إِيمَانِكُمْ
 (out of) كُفَّارًا your belief (you have believed) حَسَدًا (as)
 مِّنْ بَعْدِ their ownelves أَنْفُسِهِمْ from عِندِ envy
 مَا after بَيَّنَّ what so forgive فَاعْتُوا the truth الْحَقُّ unto them لَهُمْ had become manifest
 وَأَصْفَحُوا and overlook حَتَّىٰ till يَأْتِيَ brings اللَّهُ Allah بِأَمْرٍ His
 إِنَّ Command اللَّهُ Allah عَلَىٰ over كُلِّ thing قَدِيرٌ ﴿١٠٦﴾
 and give وَأَقِيمُوا (is) All-Powerful الصَّلَاةَ and perform
 وَمَا you send forth تُقَدِّمُوا and whatever وَمَا Zakat (poor-due) (pay)

لَأَنْتُمْ لَكُمْ good of yourselves for yourselves you shall find it عند
 you do of what Allah certainly الله الله with
 بصير (is) All-Seer

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things. 110. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٠﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١١﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِيَّةُ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرِيَّةُ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٢﴾

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا Paradise and they said
 مَنْ except who كَانَ هُودًا أَوْ a Jew or نَصْرِيًّا a Christian تِلْكَ
 أَمَانِيُّهُمْ these are قُلْ their (own) desires هَاتُوا bring بُرْهَانَكُمْ
 your proof if كُنْتُمْ you are صَادِقِينَ ﴿١١٠﴾ truthfully بَلَىٰ yes مَنْ
 whoever أَسْلَمَ submitted وَجْهَهُ لِلَّهِ his face اللَّهُ to Allah وَهُوَ to
 his reward (is) عِنْدَ (is) good-doer فَلَهُ أَجْرٌ then for him
 وَلَا His Lord وَلَا (there is) no خَوْفٌ fear عَلَيْهِمْ on them وَلَا nor هُمْ
 they يَحْزَنُونَ shall grieve ﴿١١١﴾ وَقَالَتِ الْيَهُودُ and said لَيْسَتِ the Jews
 the نصريَّة are not النَّصْرِيَّةُ on شَيْءٍ anything وَقَالَتِ and said
 the نصريَّة are not لَيْسَتِ the نصريَّة are not الْيَهُودُ on شَيْءٍ on
 anything وَهُمْ though they يَتْلُونَ the Scripture كَذَلِكَ the Jews
 similarly قَالَ said الَّذِينَ those who لَا (do) not يَعْلَمُونَ know
 like قَوْلِهِمْ their words فَاللَّهُ so اللَّهُ يَحْكُمُ shall judge بَيْنَهُمْ
 between them يَوْمَ (on) the Day الْقِيَمَةِ (of) Resurrection فِيمَا about
 that كَانُوا they (have been) فِيهِ wherein يَخْتَلِفُونَ differing ﴿١١٢﴾

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsir Ibn Kathîr*, Vol.1, Page 154]. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهِمْ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَافِيَةً لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٢﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَٰؤُمْ فَوَجْهَ اللَّهِ إِلَيْنَا اللَّهُ وَاسِعٌ عَلِيمٌ ﴿١١٣﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قٰنِوٰنٌ ﴿١١٤﴾

than greater wrong-doer (unjust) **أَظْلَمُ** and who (is) **وَمَنْ** Mosques **مَسْجِدَ** forbid those (who) **مَنَعَ** (of) Allah **اللَّهُ** to **يُذْكَرَ** in **فِي** and strive His Name **اسْمُهُ** in them **فِيهَا** be mentioned (proper) **لَهُمْ** was **كَانَ** not **مَا** these people **أُولَٰئِكَ** their ruin **خَرَابِهِمْ** in fear **خَافِيَةً** except **إِلَّا** enter them **يَدْخُلُوهَا** to **أَنْ** for them and **لَهُمْ** (is) disgrace **خِزْيٌ** the world **الدُّنْيَا** in **فِي** for them (is) torment **عَظِيمٌ** **﴿١١٢﴾** (is) the Hereafter **الْآخِرَةِ** **عَذَابٌ** great and for Allah (is) **وَاللَّهُ** the east **الْمَشْرِقُ** and the west **وَالْمَغْرِبُ** so there will be **فَتَمَّ** you turn (your face) **تُولَٰؤُمْ** so wherever **فَأَيْنَمَا** (is) Infinite, Allah **اللَّهُ** surely **إِنَّا** (of) Allah **اللَّهُ** face **وَجْهَ** has **اتَّخَذَ** and they said **وَقَالُوا** All-knower **عَلِيمٌ** **﴿١١٣﴾** All-Embracing **وَلَدًا** a son **سُبْحَنَهُ** Glory is to Him **بَلْ** but **لَّهُ** (is) for Him (is) **مَا** in **فِي** what (is) **السَّمٰوٰتِ** the heavens **وَالْأَرْضِ** and the earth **كُلُّ** all **لَّهُ** to Him **قٰنِوٰنٌ** **﴿١١٤﴾** (are) subservient

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them

(Allâh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. 115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely, Allâh is All-Sufficient for His creatures' needs, All-Knowing. 116. And they (Jews, Christians and pagans) say: 'Allâh has begotten a son (children or offspring).' Glory be to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

يَدْعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٥﴾ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٦﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٧﴾

and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ the Originator يَدْعُ He decrees قَضَىٰ and when إِذَا He says لَهُ to it كُنْ be فَيَكُونُ ﴿١١٥﴾ and it becomes وَقَالَ and said الَّذِينَ and those who لَا do not يَعْلَمُونَ know لَوْلَا why (does) not يُكَلِّمُنَا or تَأْتِينَا آيَةٌ a sign كَذَلِكَ Allah اللَّهُ speak to us أَوْ those (people) who were الَّذِينَ have said قَالَ so (even thus) are alike قَوْلِهِمْ like مِثْلَ before them قُلُوبُهُمْ their hearts تَشَبَّهَتْ We have made clear بَيَّنَّا indeed قَدْ their hearts الْآيَاتِ Signs/Verses يُوقِنُونَ ﴿١١٦﴾ for people لِقَوْمٍ bearers of بَشِيرًا with the truth بِالْحَقِّ sent you أَرْسَلْنَاكَ verily We you will be تُسْأَلُ and not وَلَا and a warner وَنَذِيرًا glad tidings (of) the blazing Fire أَصْحَابِ الْجَحِيمِ ﴿١١٧﴾ dwellers about عَنْ asked

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" — and it is. 118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. 119. Verily, We have sent you (O Muhammad ﷺ) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ الْعَالَمِينَ ﴿١٢٢﴾

the Jews الْيَهُودُ with you عَنْكَ will be pleased رَضَىٰ and never وَلَنْ
 their النَّصْرَىٰ nor وَلَا the Christians حَتَّىٰ تَتَّبِعَ till you follow مِلَّتَهُمْ
 (of) the Guidance هُدَىٰ verily إِنَّ say قُلْ religion (creed)
 Allah هُوَ that (is only) الْهُدَىٰ guidance وَلَئِنْ and if اتَّبَعْتَ
 came to أَهْوَاءَهُمْ followed their desires بَعْدَ after الَّذِي what جَاءَكَ
 from you of الْعِلْمِ the knowledge مَا not لَكَ for you مِنْ
 (any) (wrath of) Allah (of) any وَلِيٍّ protector وَلَا nor نَصِيرٍ ﴿١٢٠﴾
 helper الَّذِينَ ءَاتَيْنَاهُمُ those the Book الْكِتَابَ We gave them يَتْلُونَهُ
 those (are) أُولَٰئِكَ to be recited تِلَاوَتِهِ (as it has) right حَقَّ recite it
 who) يُؤْمِنُونَ believe بِهِ in it وَمَنْ and whoso يَكْفُرْ disbelieves بِهِ
 the losers الْخَاسِرُونَ they (who are) هُمُ then those (are) in it
 My يٰٓبَنِي إِسْرَءِيلَ O Children اذْكُرُوا (of) remember نِعْمَتِيَ
 and that I أَنْعَمْتُ Favoured عَلَيْكُمْ upon you وَأَنِّي and that I
 all the communities الْعَالَمِينَ over preferred you فَضَّلْتُكُمْ

120. Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any *Walî* (protector or guardian) nor any helper. 121. Those (who embraced Islâm from Banî Isrâîl) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (*Tafsir Al-Qurtubî*. Vol. 2, Page 95). 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamîn [mankind and jinn (of your time period, in the past)].

وَأَتَقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْمُكَافِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

وَأَتَقُوا and fear يَوْمًا the Day (when) لَا not تَجْزِي will avail نَفْسٌ person
عَنْ نَفْسٍ another شَيْئًا in the least وَلَا nor يُقْبَلُ shall be accepted مِنْهَا
shall benefit شَفَعَةٌ nor وَلَا any ransom (compensation) عَدْلٌ from him
him شَفَعَةٌ وَلَا intercession هُمْ nor هُمْ they يُنصَرُونَ ﴿١٢٣﴾ shall be helped وَإِذْ
(remember) when ابْتَلَىٰ and tried إِبْرَاهِيمَ Abraham رَبُّهُ his Lord بِكَلِمَاتٍ
He said قَالَ then he fulfilled them فَأَتَمَّهُنَّ with Words (Commands)
a leader إِمَامًا for mankind النَّاسِ going to make you جَاعِلُكَ verily I am
قَالَ he said وَمِنْ and of ذُرِّيَّتِي my offspring قَالَ He said لَا (does) not
the wrong-doers الظَّالِمِينَ ﴿١٢٤﴾ My Covenant عَهْدِي reach (includes) يَنَالُ
وَإِذْ and (remember) when جَعَلْنَا We made الْبَيْتَ the House (Ka'bah)
مَثَابَةً a resort لِّلنَّاسِ for mankind وَأَمْنَا and safety وَاتَّخِذُوا and take
(as) place of مُصَلًّى (of) Abraham إِبْرَاهِيمَ Maqam (place of standing)
prayer وَعَهِدْنَا and We covenanted إِلَىٰ with إِبْرَاهِيمَ Abraham وَإِسْمَاعِيلَ
and Ishmael أَن that طَهِّرَا they purify بَيْتِيَ My House (Ka'bah) لِّلطَّائِفِينَ
and those who stay (for I'tikaf) وَالْمُكَافِفِينَ for those who circumambulate it
وَالرُّكَّعِ and those who bow down السُّجُودِ ﴿١٢٥﴾ (and) prostrate

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124. And (remember) when the Lord of Ibrâhîm (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an *Imâm* (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not *Zâlimûn* (polytheists and wrongdoers)." 125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah),

and We commanded Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikâf*), or bowing or prostrating themselves (there, in prayer).

وَلَا قَالَ ابْرِئْهُمْ رَبِّي أَجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

[illegible]

126. And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!" **127.** And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept

(this service) from us. Verily, You are the All-Hearer, the All-Knower." 128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik* (all the ceremonies of pilgrimage — *Hajj* and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

رَبَّنَا our Lord! وَأَبْعَثْ amongst them فِيهِمْ and send رَسُولًا Your مِّنْهُمْ (out) of them يَتْلُو عَلَيْهِمْ who shall recite آيَاتِكَ unto them وَيُعَلِّمُهُمُ Verses and teach (instruct) them the Book الْكِتَابَ and the Wisdom الْحِكْمَةَ وَيُزَكِّيهِمْ You أَنْتَ verily You إِنَّكَ and purify them turns رَغَبُ and who وَمَنْ the All-Wise الْحَكِيمُ ﴿١٢٩﴾ (are) the All-Mighty away عَنْ from مِّلَّةِ إِبْرَاهِيمَ creed (of) Abrahام إِلَّا except مَنْ (who) سَفِهَ himself نَفْسَهُ befooled وَلَقَدْ and truly اصْطَفَيْنَاهُ and chose him فِي in الدُّنْيَا the world وَإِنَّهُ verily he and فِي in الْآخِرَةِ the Hereafter لَمِنَ (would be) among الصَّالِحِينَ ﴿١٣٠﴾ the righteous إِذْ when he said قَالَ said لَهُ to him رَبُّهُ his Lord أَسْلِمْتُ submit قَالَ he said of the worlds لِرَبِّ I submitted الْعَالَمِينَ ﴿١٣١﴾ to Lord

129. "Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad (صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and *Al-H* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily, You are the All-Mighty, the All-Wise." 130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinn and all that exists)."

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ أَبَاكَ وَإِبْرَاهِيمَ

وَأَسْمِعِيلَ وَإِسْحَاقَ إِلَٰهًا وَجِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٢﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٣﴾

وَوَصَّى بِهَا إِبْرَاهِيمُ ابْنِيهِ to it and enjoined his sons and Jacob
 has chosen Allah verily o my sons! and Isaac
 لكم for you the (true) religion then not you die Muslims (who have surrendered unto you are but
 came when witnesses were you or Him) he (approached) to Jacob the death when he said
 will you worship what to his sons said your God we shall worship they said after me
 وإلهه and God and Isaac and Ishmael (of) your fathers and we One God and we and we
 nation that (was a) (are) submissive to Him that has passed away what for them that has earned
 and not you earn what and for you earned they used to do of what you will be asked
 (they were doing)

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)." 133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)." 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٤﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْهِ إِبْرَاهِيمَ وَلَا اسْمِعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَلَا أَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٥﴾

Christians **نَصَرِي** or **أَوْ** Jews **هُودًا** be **كُونُوا** and they said **وَقَالُوا**
 the creed (the **مِلَّةَ** nay **بَلَى** say **قُلْ** you would be guided **تَهْتَدُوا**
كَانَ and not **وَمَا** the upright **حَنِيفًا** (of) Abraham **إِبْرَاهِيمَ** religion)
 we **مَامَنَا** say **قُولُوا** the polytheists **الْمُشْرِكِينَ** of **مِنْ** he was
إِلَيْنَا has been sent down **أُنزِلَ** and what **وَمَا** in Allah **بِاللَّهِ** believe
 Abraham **إِبْرَاهِيمَ** to **إِلَهِ** was sent down **أُنزِلَ** and what **وَمَا** to us
 and **وَالْأَسْبَاطِ** and Jacob **وَيَعْقُوبَ** and Isaac **وِإِسْحَاقَ** and Ishmael **وِإِسْمَاعِيلَ**
وَأَوْفَى was given **أَوْفَى** and what **وَمَا** (their) descendants (the tribes)
 to **النَّبِيِّينَ** was given **أَوْفَى** and what **وَمَا** and Jesus **وَعِيسَى** to Moses
 distinction we **نُفَرِّقُ** no **لَا** their Lord **رَبِّهِمْ** from **مِنْ** the Prophets
 to Him **لَهُ** and we **وَنَحْنُ** of them **مِنْهُمْ** any **أَحَدٍ** between **بَيْنَ** make
 are submissive **مُسْلِمُونَ**

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad **صلى الله عليه وسلم**), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), *Hanîf* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)." 136. Say (O Muslims): "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِمْ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ
الْكَلِيمُ **صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ** **قُلْ أَتَمَحْجُوتُنَا فِي اللَّهِ وَهُوَ رَبُّنَا**
وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

فَإِنْ what **مَا** in the like of **بِمِثْلِ** they believed **ءَامَنُوا** so if
 they are guided, they have **اهْتَدَوْا** then **فَقَدْ** in it **بِهِمْ** you believe
لَوْلَا but if **وَإِنْ** received guidance
 so will **فَسَيَكْفِيكَهُمُ** schism (opposition) **فِي شِقَاقٍ** in **فِي** they (are)
 the **السَّمِيعُ** and He (is) **وَهُوَ** Allah **اللَّهُ** suffice you against them

(Our life takes its) hue **صِبْغَةً** the All-Knower **الْكَلِيمُ** All-Hearer **اللَّهُ** than **مِنْ** (is) better **أَحْسَنُ** and who **وَمَنْ** (from) Allah **اللَّهُ** are **صِبْغَةً** Allah **وَنَحْنُ** at coloring **لَهُ** to Him **عِبَادُونَ** and we **فِي** do you dispute with us **أَتُحَاجُّونَنَا** say **قُلْ** worshippers **وَهُوَ** Allah (is) **رَبُّنَا** while He (is) **وَرَبُّكُمْ** and your Lord **وَلَنَا** and for us (are) **أَعْمَلْنَا** our deeds **وَلَكُمْ** and for you (are) **أَعْمَلْتُمْ** sincere **غُلُوصُونَ** to Him (are) **لَهُ** and we **وَنَحْنُ** your deeds

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower. 138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [Tafsir Ibn Kathîr] 139. Say (O Muhammad **صلى الله عليه وسلم** to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَعْلِمُ أَمْ
اللَّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَبَ شَهَادَةً عِنْدَ رَبِّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ **تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا**
كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

أَمْ or **تَقُولُونَ** you say **إِنَّ** that **إِبْرَاهِيمَ** Abraham **وَإِسْمَاعِيلَ** and **وَإِسْحَاقَ** Ishmael **وَيَعْقُوبَ** and Jacob **وَالْأَسْبَاطَ** and **كَانُوا** (their) descendants (the tribes) **هُودًا** were **أَوْ** Jews **نَصَارَى** or **أَعْلِمُ** do you **أَمْ** say **قُلْ** Christians **وَمَنْ** (is) **أَظْلَمُ** and who **مِمَّن** more unjust **كَتَبَ** than he who **شَهَادَةً** testimony **عِنْدَ** with him **وَمِنْ** (that is) from **اللَّهُ** Allah **وَمَا** and not **يَغْفِلُ** Allah **عَمَّا** is unaware **تَعْمَلُونَ** that has **تِلْكَ** that (was a) **أُمَّةٌ** nation **قَدْ خَلَتْ** that has **كَسَبَتْ** what **لَكُمْ** they earned **وَلَكُمْ** and for **تُسْأَلُونَ** and not **وَمَا** you **كَسَبْتُمْ** what **لَكُمْ** you **تُسْأَلُونَ** you will be **عَمَّا** of what **كَانُوا** asked **يَعْمَلُونَ** they used **تَفْعَلُونَ** to do

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do." **141.** That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

﴿ سَيَقُولُ السُّفَهَاءُ the fools among the people مَا وَلَّاهُمْ turned them from قِبْلَتِهِمُ their Qiblah (prayer direction) (which) الَّتِي that كَانُوا they were عَلَيْهَا on it قُلْ say لِلَّهِ and the west الْمَغْرِبُ the east الْمَشْرِقُ for Allah (belong to Allah) يَهْدِي He guides مَنْ He guides يَشَاءُ whom إِلَى He wills صِرَاطٍ a Way مُسْتَقِيمٍ Straight ﴾

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad صلى الله عليه وسلم); "To Allāh belong both, east and the west. He guides whom He wills to the Straight Way."

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٢﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً a nation وَسَطًا We have made you and thus جَعَلْنَاكُمْ over عَلَى witnesses شُهَدَاءَ that you be لِتَكُونُوا just (and best) over عَلَيْكُمْ the Messenger الرَّسُولُ and be وَيَكُونَ mankind النَّاسِ you شَهِيدًا وَمَا a witness جَعَلْنَا and did not الْقِبْلَةَ We make the Qiblah الَّتِي that كُنْتَ you were عَلَيْهَا on it إِلَّا except لِنَعْلَمَ that the Messenger follows يَتَّبِعِ whoso مَنْ We might know مِمَّنْ from those يَنْقَلِبْ on عَلَى who would be turned عَقْبَيْهِ his heels وَإِنْ and indeed كَانَتْ it was لَكَبِيرَةً great (hard test) إِلَّا except عَلَى those whom هَدَى guided اللَّهُ Allah وَمَا and not كَانَ truly إِيْمَانَكُمْ to let lose إِيْمَانَكُمْ Allah was لِيُضِلَّ your faith إِنَّ (is) Most Compassionate رءُوفٌ towards mankind رَحِيمٌ Most Merciful ﴿١٤٢﴾

وَلَكِنْ and even if أَنْتَ you were to bring أُولَئِكَ (to) those who أَوْثَرُوا Signs all الْكِتَابِ the Scripture بِكُلِّ مَآءِنِو nor مَآءِنِو your Qiblah وَمَا أَنْتَ nor مَآءِنِو (of) their Qiblah فَيَتَّبِعُهُمْ (be) a follower يَتَّبِعُ you of (of) the Qiblah فَيَتَّبِعُهُمْ (are) followers some of them and if أَتَّبِعُكُمْ you followed أَهْوَاءَهُمْ their desires وَمِنْ knowledge of أَلَيْمٍ came to you جَاءَكَ what مَآءِنِو after بَدِإَكَ indeed you إِنَّكَ إِذَا then (will be) لَيَمَنَّ of الظَّالِمِينَ ﴿١٤٥﴾ the wrong-doers أَلَيْمٍ those مَآءِنِو to whom We gave الْكِتَابِ the Scripture يَعْرِفُونَهُ كَمَا recognize it يَعْرِفُونَ as they recognize أَبْنَاءَهُمْ their sons وَلَكِنْ but verily فَرِيقًا a group مِنْهُمْ of them لَيَكْتُمُونَ know الْحَقَّ the truth وَهُمْ while they يَعْلَمُونَ ﴿١٤٦﴾

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrongdoers). 146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad صلى الله عليه وسلم or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad صلى الله عليه وسلم which are written in the *Taurât* (Torah) and the *Injeel* (Gospel)].

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مَوْلِيًّا فَاسْتَبِقُوا الْحَيَاتِ آيَنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

الْحَقُّ (this is) the truth رَبِّكَ your Lord فَلَا so do not تَكُونَنَّ (you) be مِنَ of الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ those who doubt مَوْلِيًّا He هُوَ (there is) a direction وَجْهَةٍ every (nation) so try to excel فَاسْتَبِقُوا He turns them (they face in their (prayers)

كَتُوبًا wheresoever (in) good works (one another) you may be
 all جَمِيعًا Allah you will bring بَأْتِ
 thing every شَيْءٍ over عَلَى Allah truly إِذْ together
 wheresoever حَيْثُ and from وَمِنْ (is) All-Powerful قَدِيرٌ ﴿١٤٧﴾
 حَرَجْتَ قَوْلٍ you come forth وَجْهَكَ (in prayer) شَطْرَ your face
 and indeed this هَٰذَا the Sacred الْحَرَامِ Mosque towards
 اللَّعَنُ the truth (is) مِنْ from رَبِّكَ your Lord وَمَا and not
 you do تَعْمَلُونَ ﴿١٤٨﴾ of what عَمَّا (is) unaware Allah يَفْعَلُ

147. (This is) the truth from your Lord. So be you not one of those who doubt.
 148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.
 149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِيَّمْ يَمْلِكَ عَلَيْكُمْ وَكَلَّكُمْ تَهْتَدُونَ ﴿١٤٨﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيَكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ wheresoever and from حَيْثُ
 the Sacred الْمَسْجِدِ towards شَطْرَ your face وَجْهَكَ turn
 وَحَيْثُ مَا كُنْتُمْ and wheresoever فَوَلُّوا you may be
 لَئَلَّا towards it شَطْرَهُ your faces
 عَلَيْكُمْ for people حُجَّةٌ an argument إِلَّا except الَّذِينَ
 تَخْشَوْهُمْ so (do) not فَلَا of them مِنْهُمْ do injustice ظَلَمُوا those who
 وَخَشَوْنِي but fear Me وَلَئِيَّمْ so that I may complete يَمْلِكَ
 and that you may be عَلَيْكُمْ upon you وَكَلَّكُمْ My Favours
 تَهْتَدُونَ ﴿١٤٨﴾ as كَمَا guided أَرْسَلْنَا We have sent فِيكُمْ among you

رَسُولًا مِّنْكُمْ (who) recites يَتْلُوا from among you a Messenger
 and sanctifies you وَزَكَّيْنَا Our Verses عَلَيْكُمْ to you
 the Book أَلِكْتَبَ and teaches you وَيُطَهِّرُكُمْ (purifies your lives)
 what مَا and teaches you وَيُعَلِّمُكُمْ and Wisdom (Qur'an)
 لَمْ تَكُونُوا you did not know ﴿١٥٠﴾

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.
 151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you did not know.

فَأَذْكُرُوا أَنَا أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا ﴿١٥١﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٢﴾ وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٣﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٤﴾

I will remember you فَأَذْكُرُوا therefore remember Me أَذْكُرْكُمْ
 be وَاشْكُرُوا and (do) not لَا to Me لِي and give thanks
 يَا أَيُّهَا O you! UNGRATEFUL to Me يٰٓأَيُّهَا
 believe ءَامَنُوا who اسْتَعِينُوا
 and prayer وَالصَّلَاةِ with patience بِالصَّبْرِ seek help
 and (do) not لَا the patient ones الصَّابِرِينَ (is) with مَعَ Allah
 in (are) killed يُقْتَلُ of those who لِمَن (you) say تَقُولُوا
 (they are) أَمُوتَ (of) Allah أَمُوتَ (they are) dead بَلْ أَحْيَاءُ
 alive وَلَكِن but لَا not تَشْعُرُونَ you perceive وَلَنَبْلُوَنَّكُمْ
 the fear الْخَوْفِ of مِّنَ with something بِشَيْءٍ We shall test you
 and the hunger وَالْجُوعِ and loss وَنَقْصٍ of مِّنَ الْأَمْوَالِ wealth
 but give glad tidings وَبَشِّرِ and fruits (crops) وَالثَّمَرَاتِ and lives
 (to) the patient ones الصَّابِرِينَ ﴿١٥٤﴾

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. 153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly, Allâh is with *As-Sâbirûn* (the patient). 154. And say not of those who are killed in the way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not. 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient).

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٢﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٥٣﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٤﴾

الَّذِينَ إِذَا those who أَصَابَتْهُمْ afflicts them مُصِيبَةٌ calamity
 قَالُوا they say إِنَّا truly we belong to الله and indeed we وَإِنَّا
 إِلَيْهِ (shall) to Him رَاجِعُونَ return أُولَٰئِكَ (they are) those عَلَيْهِمْ
 thier Lord رَبِّهِمْ from blessings صَلَوَاتٌ upon whom (are)
 who (are) هُمْ and (they are) those وَأُولَٰئِكَ and mercy وَرَحْمَةٌ
 and الْمُتَّقُونَ the guided ones إِنَّ the الصَّفَا As-Safa and الْمَرْوَةَ
 the شَعَائِرِ (are) of مِنْ Al-Marwah (two mountains in Makkah)
 performed Hajj حَجَّ so whoever فَمَنْ (of) الله symbols
 (there) performed Umrah أَعْتَمَرَ or (of) the House الْبَيْتِ
 he walks (between) يَطَّوَّفُ that أَنْ on him عَلَيْهِ sin جُنَاحَ is) no
 good خَيْرًا does voluntarily تَطَوَّعَ and whoever وَمَنْ the two بِهِمَا
 فَإِنَّ then verily الله Allâh شَاكِرٌ All-Recogniser (is) عَلِيمٌ
 All-Knower

156. Those who, when afflicted with calamity, say: "Truly, to Allâh we belong and truly, to Him we shall return." 157. They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or '*Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنزِلَ مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
 اللَّعْنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُمْ فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا
 وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

We have **أُنزِلَ** what **مَا** conceal **يَكْتُمُونَ** those who **الَّذِينَ** verily **إِنَّ** and the guidance **وَالْهُدَىٰ** the clear proofs **الْبَيِّنَاتِ** of **مِنْ** sent down
 for the **لِلنَّاسِ** We have made it clear **بَيَّنَّاهُ** that **مَا** after **مِنْ بَعْدِ** curses **يَلْعَنُهُمُ** such are those **أُولَٰئِكَ** the Book **الْكِتَابِ** in **فِي** people
إِلَّا the cursers **اللَّعْنُونَ** and curse them **وَيَلْعَنُهُمُ** Allah **اللَّهُ** them and mend (their **وَأَصْلَحُوا** repent **تَابُوا** those who **الَّذِينَ** except
 I **أُتُوبُ** those (are) **فَأُولَٰئِكَ** and declare (the truth) **وَبَيَّنَّاهُمْ** ways) (am) **وَأَنَا** and I **أَنَا** for them **عَلَيْهِمْ** will accept repentance
 those who **الَّذِينَ** verily **إِنَّ** Most Merciful **الرَّحِيمُ** Oft-Returning (were) **كُفَّارٌ** while they **وَهُمْ** and died **وَمَاتُوا** disbelieved **كَفَرُوا**
 (of) **اللَّهُ** curse **لَعْنَةُ** on them (is) **عَلَيْهِمْ** it is they **أُولَٰئِكَ** disbelievers and (of) mankind **وَالنَّاسِ** and (of) the angels **وَالْمَلَائِكَةِ** Allah
 combined **أَجْمَعِينَ**

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

خَالِدِينَ فِيهَا لَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَاللَّهُ كَرِيمٌ ﴿١٦٣﴾ وَإِلَهُكُمْ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٤﴾

خَالِدِينَ they shall abide **فِيهَا** in it **لَا** neither **يَخَفُّ** will be
 they **مِنْ** nor **وَلَا** the punishment **الْعَذَابُ** from them **عَنْهُمْ** lightened
 (is) God **إِلَهُ** and your God **وَاللَّهُ** will be reprieved **يُنظَرُونَ**
وَاحِدٌ One **لَا** (there is) no **إِلَهُ** god **إِلَّا** but **هُوَ** He **الرَّحْمَنُ**
 the Most Merciful **الرَّحِيمُ** Most Beneficent

وَمِنْ (others) yet of النَّاسِ people مَنْ (are) (some) who take يَتَّخِذُوا (as) rivals (with Allah) أُنْدَادًا Allah اللهُ besides مِنْ دُونِ (they love them) كَحُبِّ like the love اللهُ Allah (of) وَالَّذِينَ (are) stauncher أَشَدَّ believed but those who مَأْمُونًا love اللهُ Allah وَلَوْ (would that) and if only بَرَى (could) see they will see يَرَوْنَ when إِذْ did wrong ظَلَمُوا those who الَّذِينَ belongs to Allah اللهُ all power أَلْفَوْهُ that the torment الْعَذَابِ wholly جَمِيعًا وَأَنَّ and that اللهُ Allah شَدِيدُ (is) Severe الْعَذَابِ (those who) أَتَّبِعُوا those who الَّذِينَ will disown تَبَرَّأَ when (in) punishment إِذْ (were followed) مِنَ الَّذِينَ those who أَتَّبَعُوا followed (them) وَرَأَوْا and they would see وَتَقَطَّعَتْ the torment الْعَذَابِ and they would see off يَهُمُّ from them (between them) الْأَنْسَابُ

165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment. 166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَقَالَ الَّذِينَ أَتَّبَعُوا لَوْ أَكَّرْنَا كَرَّةً فَنَتَّبَرْنَا مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيدُهُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٦﴾ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلْالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٧﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٨﴾

وَقَالَ الَّذِينَ أَتَّبَعُوا those who الَّذِينَ and will say وَقَالَ that لَوْ أَكَّرْنَا KARA a return كَرَّةً (were) فَنَتَّبَرْنَا then we would disown مِنْهُمْ as كَمَا تَبَرَّأُوا they have disowned وَمِنَّا us كَذَلِكَ (as) يُرِيدُهُ Allah اللهُ will show them أَعْمَلَهُمْ their deeds حَسْرَتٍ (as) will get out بِخَارِجِينَ they هُمْ and never وَمَا for them regrets عَلَيْهِمْ of that مِنَ النَّارِ the Fire ﴿١٦٦﴾ يَا أَيُّهَا O النَّاسُ people كُلُوا eat مِمَّا حَلْالًا طَيِّبًا lawful good and (is) فِي the earth الْأَرْضِ

(do) not تَتَّبِعُوا (of) Satan الشَّيْطَانِ the footsteps خُطَوَاتِ follow
 only إِنْمَّا open مُبِينٌ ﴿١٦٨﴾ an enemy عَدُوٌّ for you لَكُمْ verily he (is)
 and the وَالْفَحْشَاءِ of the evil بِالسُّوءِ He commands you بِأَمْرِكُمْ
 Allah اللَّهُ about عَلَى you say تَقُولُوا and that وَأَنْ obscenity
 you know تَعْلَمُونَ ﴿١٦٩﴾ (do) not لَا what

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy. 169. He [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against Allâh what you know not.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٦٨﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْكُتُوا مِنْ طَبِيعَتِ مَا رَزَقْنَكُمْ وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٠﴾

and when إِذَا قِيلَ it is said لَهُمُ to them اتَّبِعُوا follow what
 we shall أَنْزَلَ اللَّهُ has sent down قَالُوا they say بَلْ nay نَتَّبِعُ we shall
 our fathers أَلْفَيْنَا what follow مَا upon it عَلَيْهِ we found آبَاءُنَا
 even if أَوَلَوْ كَانَ did آبَاؤُهُمْ their fathers لَا not يَعْقِلُونَ
 (did) they find Right يَهْتَدُونَ nor وَلَا anything شَيْئًا understand
 disbelieved كَفَرُوا (of) those who الَّذِينَ and the example وَمَثَلُ guidance
 كَمَثَلِ (is) as الَّذِي (of) he who يَنْعِقُ shouts بِمَا to that لَا
 does not يَسْمَعُ hear إِلَّا except دُعَاءَ shouts وَنِدَاءً and cries صُمُّ
 (do) not لَا so they فَهُمْ blind عُمْى dumb بُكْمٌ (they are) deaf
 يَعْقِلُونَ ﴿١٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا who تَعْبُدُونَ understand
 We have رَزَقْنَكُمْ that مَا the good (lawful) things طَبِيعَتِ of eat
 if إِنْ to Allah لِلَّهِ and be grateful وَأَشْكُرُوا provided you (with)
 كُنْتُمْ you إِيَّاهُ Him (alone) تَعْبُدُونَ ﴿١٧٠﴾ [you] worship

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. 172. O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧١﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٢﴾

إِنَّمَا verily حَرَّمَ He has forbidden عَلَيْكُمْ on you الْمَيْتَةَ the dead (flesh) وَالدَّمَ and blood وَلَحْمَ and flesh الْخِنْزِيرِ (of) swine وَمَا (of) that أُهِلَّ consecrated بِهِ to لِغَيْرِ any other than اللَّهُ Allah فَمَنِ any other than (is) forced by necessity غَيْرَ بَاغٍ (is) without willful but whoso then اضْطُرَّ transgressing (due limits) عَادٍ nor وَلَا disobedience (there is) no إِثْمَ sin عَلَيْهِ on him إِنَّ on him (is) no (there is) no those الَّذِينَ verily إِنَّ Most-Merciful رَّحِيمٌ Oft-Forgiving (is) Allah عَفُورٌ Allah has sent down أَنْزَلَ what مَا conceal who يَكْتُمُونَ who a ثَمَنًا there with بِهِ and purchase وَيَشْتُرُونَ the Book الْكِتَابِ of and purchase وَيَشْتُرُونَ the Book اُولَٰئِكَ they مَا do not يَأْكُلُونَ eat فِي into بُطُونِهِمْ into بُطُونِهِمْ their bellies إِلَّا but النَّارَ fire وَلَا and not يُكَلِّمُهُمُ will speak (of) Resurrection الْقِيَمَةِ (on) Day يَوْمَ Allah to them وَلَا (of) (will be) وَلَهُمْ will purify them يُزَكِّيهِمْ and for them عَذَابٌ painful أَلِيمٌ torment

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-

Forgiving, Most Merciful. 174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۖ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٤﴾ ذَلِكَ بِأَنَّهُ
نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٥﴾

أُولَٰئِكَ those (are) الَّذِينَ they who اشْتَرُوا purchased error الضَّلَالَةَ at the price of guidance بِالْهُدَىٰ and torment وَالْعَذَابَ at the price of forgiveness بِالْمَغْفِرَةِ so how the price of forgiveness فَمَا they are أَصْبَرَهُمْ on the Fire النَّارِ ﴿١٧٤﴾ that (is) ذَلِكَ because اللَّهُ Allah نَزَّلَ the Book الْكِتَابَ has sent down بِالْحَقِّ the truth وَإِنَّ with the truth and الَّذِينَ verily those who اخْتَلَفُوا differed in the concerning الْكِتَابِ Book لَفِي (are) in شِقَاقٍ a schism بَعِيدٍ ﴿١٧٥﴾ far

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. 176. That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالرَّسُولِ وَمَعَ أَلْمَالِ عَلَىٰ حُبِّهِ ۖ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٦﴾

لَيْسَ (it is) not الْبِرُّ righteousness أَنْ that تُولُوا you turn وُجُوهَكُمْ your faces قِبَلَ towards الْمَشْرِقِ the east وَالْمَغْرِبِ the west and (or) he who ءَامَنَ believes بِاللَّهِ Allah وَالْيَوْمِ الْآخِرِ the Last Day وَالْمَلَائِكَةِ the angels وَالْكِتَابِ the Book وَالرَّسُولِ the Prophet وَمَعَ and the أَلْمَالِ wealth عَلَىٰ in spite of حُبِّهِ his love for it ذَوِي الْقُرْبَىٰ the kinsfolk وَالْيَتَامَىٰ the orphans وَالْمَسْكِينِ the needy وَابْنِ السَّبِيلِ the wayfarer

وَالسَّائِلِينَ and (to those) who ask (for help) and the wayfarer
 وَالرِّقَابَ and in (for) the ransom of slaves; and offers
 وَالْمُؤْتُونَ Zakat and pays the prayer
 وَمَا تَعَدُّوا when their promise
 وَالصَّادِقِينَ and they promise
 وَالضَّرَّاءَ adversity in who remain patient
 وَالَّذِينَ such are they and at the time of
 وَأُولَئِكَ have proved true
 وَمَنْ هُمْ and those (are) and those (are)
 الْمُتَّقُونَ pious

177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn*.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَمْ يَكُنْ بِأَجْرٍ
 شَيْءٍ فَإِنَّ بَاعَ بِالْمَعْرُوفِ وَأَدَاءَهُ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ
 أَلِيمٌ

يَا أَيُّهَا O you who believe كُتِبَ (is) prescribed عَلَيْكُمْ
 الْقِصَاصُ for you in (cases of) الْقَتْلِ murder the حُرِّ free
 بِالْحُرِّ for the free وَالْعَبْدُ and the slave بِالْعَبْدِ for the slave
 وَالْأُنْثَىٰ and the female بِالْأُنْثَىٰ for the female فَمَنْ عَفَىٰ but whoso
 لَمْ forgiven (is) for him by أَخِيهِ his brother شَيْءٍ something
 according to بِالْمَعْرُوفِ then adhering to it فَإِنَّ (of blood money)
 وَأَدَاءَهُ usage (with fairness) and payment be made إِلَيْهِ to him
 بِإِحْسَنٍ in a goodly manner ذَلِكَ that (is) تَخْفِيفٌ an alleviation
 وَمِنْ رَبِّكُمْ your Lord وَرَحْمَةٌ and a Mercy فَمَنِ and whoever
 اعْتَدَىٰ transgresses بَعْدَ after ذَلِكَ this فَلَهُ for him (is) عَذَابٌ a torment
 أَلِيمٌ painful

178. O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَأْتِيهِ الْأَنْبِيَاءُ لَمَّا كُنْتُمْ تَتَّقُونَ ﴿١٧٨﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٧٩﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأَنَّى إِنَّمَا عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٠﴾

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ (is) life (is) retribution and for you and for you the أَنْبِيَاءُ that you may O men of understanding! كُتِبَ (it is) prescribed become pious when إِذَا for you عَلَيْكُمْ (it is) prescribed he تَرَكَ if death any of you أَحَدَكُمُ approaches حَضَرَ (is) for the making of bequest الْوَصِيَّةُ wealth leaves according to reasonable بِالْمَعْرُوفِ and next of kin وَالْأَقْرَبِينَ parents the الْمُتَّقِينَ (it is) an obligation حَقًّا manners on (it is) an obligation the الْمُتَّقِينَ (it is) an obligation God-fearing فَمَنْ then whoever بَدَّلَهُ (the will) changes it (the will) بَدَّلَهُ then whoever after that سَمِعَهُ he had heard it فَأَنَّى then only إِنَّمَا its sin عَلَى its sin then only إِنَّمَا its sin عَلَى its sin verily إِنَّ change it those who الَّذِينَ (will be) upon Allah سَمِيعٌ (is) All-Knower عَلِيمٌ (is) All-Hearer

179. And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn*. 180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty, upon *Al-Muttaqûn* 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨١﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَكُمْ مَعْلُومٌ تَتَّقُونَ ﴿١٨٢﴾

فَمَنْ a testator مُوصٍ from مِنْ fears خَافَ then whoso
 and فَاصْلَحَ wrong-doing إِمَّا or أَوْ partiality (some unjust act)
 (there is) no بَلَا between them (the parties) يَبْتِهِم makes peace
 (is) Oft-Forgiving عَفُورٌ Allah الله verily إِنَّ on him عَلَيْهِ sin إِنْ
 رَحِيمٌ ﴿١٨٢﴾ يَا أَيُّهَا Most Merciful الَّذِينَ O you who مَأْمُورًا believe كُتِبَ
 it كُتِبَ as كَمَا the fasting الصِّيَامُ for you عَلَيْكُمْ (is) prescribed
 before you مِنْ قَبْلِكُمْ those الَّذِينَ عَلَى was prescribed
 become God-fearing تَتَّقُونَ ﴿١٨٣﴾ so that you may

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful. 183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn*.

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَتْ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ
 طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

أَيَّامًا days مَعْدُودَاتٍ numbered فَمَنْ then whoso كَانَتْ is مِنْكُمْ of
 (the same) مَرِيضًا you or عَلَى sick أَوْ journey فَعِدَّةٌ (the same)
 those الَّذِينَ and upon وَعَلَى other أُخَرَ days أَيَّامٍ of
 (is) ransom فِدْيَةٌ afford it (can do it with difficulty) يُطِيقُونَهُ who
 طَعَامُ feeding مَسْكِينٍ (of) a needy person فَمَنْ (of) but whoso تَطَوَّعَ
 خَيْرًا does voluntarily (willingly) فَهُوَ good خَيْرٌ it (is) better لَهُ
 for him وَأَنْ and that تَصُومُوا you fast خَيْرٌ (is) better لَكُمْ
 know تَعْلَمُونَ ﴿١٨٥﴾ if you

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

شَهْرَ رَمَضَانَ (of) Ramadan the month (is) that أُنْزِلَ (is) revealed in it the Qur'an هُدًى a guidance لِّلنَّاسِ for mankind and clear proofs وَبَيِّنَاتٍ of الْهُدَىٰ the guidance وَالْفُرْقَانِ the criterion فَمَن and the criterion شَهِدَ so whoever he should fast فَلْيَصُمْهُ the month (of Ramadan) الشَّهْرَ of you وَمَن it and whosoever كَانَ is مَرِيضًا or sick أَوْ or عَلَىٰ on سَفَرٍ other journey فَعِدَّةٌ (the same) number مِّنْ of أَيَّامٍ days أُخَرَ and (later) يُرِيدُ (does) not want اللَّهُ wants بِكُمُ for you الْعُسْرَ ease وَلَا and that وَلِتُكْمِلُوا the number (of days) الْعِدَّةَ that you complete He guided هَدَيْتُمْ that عَلَىٰ on اللَّهُ you should magnify give thanks (to Him) تَشْكُرُونَ ﴿١٨٥﴾ so that you may وَلَعَلَّكُمْ you about Me عَنِّي My slaves عِبَادِي ask you سَأَلَكَ and when وَإِذَا I respond to قَرِيبٌ then indeed I am فَإِنِّي دَعْوَةَ call الدَّاعِ (of) the caller إِذَا when دَعَانِ he calls (on) Me فَلْيَسْتَجِيبُوا to Me لِي so let them respond وَلْيُؤْمِنُوا and believe لَعَلَّهُمْ in Me يَرْشُدُونَ ﴿١٨٦﴾ so that they may

185. The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e.

to say *Takbîr* (*Allâhu Akbar*: Allâh is the Most Great)] for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَابَ لَكُمْ وَأَنْتُمْ لِيَابَ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَاوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ وَأَنْتُمْ أَمَّا كُنْتُمْ تَكْفُرُونَ يَتَّبِعَنَّ لَكُمْ أَغْيَظَ الْأَبْيَضِ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْبَيْتِ وَلَا تَبْشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

أَحِلَّ لَكُمْ is allowed (on) the night لَيْلَةَ of the الصِّيَامِ (fasts) الرَّفَثُ they consorting إِلَى with نِسَائِكُمْ your women هُنَّ (are) لِيَابَ garment لَكُمْ for you وَأَنْتُمْ (are) لِيَابَ garment لَهُنَّ for them عَلِمَ Allah knew أَنَّكُمْ that you كُنْتُمْ so تَخْتَاوْنَ yourselves أَنْفُسَكُمْ deceiving فَتَابَ عَنْكُمْ (from) you وَعَفَا He accepted your repentance and seek بَاشِرُوهُمْ so now فَالْآنَ you can associate with them وَأَنْتُمْ أَمَّا Kُنْتُمْ Allah ordained كُنْتُمْ what مَا كُنْتُمْ becomes distinct يَتَّبِعَنَّ until and حَتَّى drink وَأَشْرَبُوا to you الْخَيْطِ the black thread الْأَسْوَدِ from the white thread الْأَبْيَضِ of the فَجْرِ the dawn ثُمَّ then أَتُوا الصِّيَامَ complete إِلَى till associate with them تَبْشِرُوهُمْ (do) not وَلَا the nightfall الْبَيْتِ the mosque (your wives) وَأَنْتُمْ عَاكِفُونَ are confining yourselves (in) تَقْرُبُوهَا these (are) تِلْكَ the mosques الْمَسَاجِدِ in I'tikaf) فَالْآنَ (of) Allah (do) not تَقْرُبُوهَا approach them كَذَلِكَ thus يُبَيِّنُ Allah makes clear لِنَاسٍ His Signs (Verses) لَعَلَّهُمْ mankind يَتَّقُونَ that they

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libâs* [i.e. body-cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) *Tafsir At-*

Tabarî] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqûn*.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

وَلَا تَأْكُلُوا (do) not your property أَمْوَالَكُمْ (eat up) usurp and (do) not تَدْلُوا by unjust means بِالْبَاطِلِ among yourselves (one another) so that تَأْكُلُوا the authorities الْحُكَّامِ to it بِهَا nor present (of) النَّاسِ property أَمْوَالِ of فَرِيقًا a portion you usurp (eat) know (that) تَعْلَمُونَ while you وَأَنْتُمْ sinfully بِالْإِثْمِ others ﴿١٨٨﴾ يَسْأَلُونَكَ they ask you عَنِ the new moons الْأَهِلَّةِ قُلْ new moons قُلْ say هِيَ they ask you مَوَاقِيتُ times (for the determination of) لِلنَّاسِ are (for) وَالْحَجِّ Hajj وَلَيْسَ (for) and (it is) no الْبِرُّ virtue بِأَنْ that تَأْتُوا you enter الْبُيُوتَ the houses مِنْ their backs ظُهُورِهَا fears (Allah) وَلَكِنَّ but الْبِرَّ the righteous (is) مَنِ he who اتَّقَىٰ their gates وَأَتُوا and enter الْبُيُوتَ the houses مِنْ from أَبْوَابِهَا their gates وَاتَّقُوا Allah and fear لَعَلَّكُمْ so that you may تُفْلِحُونَ ﴿١٨٩﴾ attain success

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. 189. They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the

for Allah ﷻ and Umrah وَالْعُمْرَةَ the Hajj الْحَجَّ and complete وَأَتُوا then (send) whatever مَا you are prevented أُحْصِرْتُمْ and if بَلَّغْتُمْ أَنْتُمْ offering of الْهَدْيِ مِنْ is easy to obtain أَنْتُمْ and do not وَلَا offering reaches الْهَدْيِ until يَبْلُغْ your heads رُءُوسَكُمْ shave بَيْنَكُمْ is among كَانَتْ and whoever قَدْ its (appointed) place جَعَلَتْكُمْ مَرِيضًا أَوْ sick أَوْ or has أَدَّى an ailment مِنْ in [of] رَأْسِهِ of fasting صِيَامٍ then (he must pay) ransom فِدْيَتُهُ his scalp and if صَدَقَةٍ or سُدُقٍ or alms-giving (charity) أَوْ sacrifice إِذَا فَاذًا took advantage تَمَتَّعَ then whoever قَدْ you become safe أَمِنْتُمْ can be had أُسْتَيْسَّرَ then whatever مَا Hajj الْحَجَّ till إِلَى of Umrah يَجِدْ (did) not لَمْ and whoever قَدْ offering of الْهَدْيِ مِنْ with ease find فَيَصِيَامُ (for) three ثَلَاثَةَ then (he should observe) fast أَيَّامٍ during فِي the Hajj الْحَجَّ وَسَبْعَةَ (days) and seven إِذَا when رَجَعْتُمْ you have returned تِلْكَ that عَشْرَةَ (is) ten (days) كَامِلَةً in all ذَلِكَ لِئِنْ that لَمْ يَكُنْ (is) for those whose family أَهْلُهُ حَاضِرِينَ and fear وَأَتُوا (at) the Sacred الْمَسْجِدِ Mosque (is) Severe شَدِيدُ Allah ﷻ that أَنْ and know وَأَعْلَمُوا (in)punishment الْعِقَابِ

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and '*Umrah*' (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the '*Umrah*' in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harâm* (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.

الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ رَزَقَ فِيهِهَا الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۖ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

الْحَجَّ the Hajj أَشْهُرٌ (is in) months مَّعْلُومَةٌ well-known فَمَنْ whoever رَزَقَ undertook (intends) فِيهِهَا in these (months) الْحَجَّ who performs Hajj فَلَا to perform رَفَثَ then (there be) no obscenity (sexual relations) وَلَا nor فُسُوقَ wickedness وَلَا nor جِدَالَ wrangling وَلَا nor مَا whatever تَفْعَلُوا and you do وَمَا the Hajj أَشْهُرٌ in (during) فِي (of) خَيْرٍ good يَعْلَمْهُ Allah knows it وَتَزَوَّدُوا and take فَإِنَّ provision خَيْرَ the best الزَّادِ then verily التَّقْوَىٰ provision (of) يَا أُولِيَ O men الْأَلْبَابِ (of) understanding

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein (by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَانَكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

لَيْسَ (there is) no عَلَيْكُمْ on you جُنَاحٌ sin أَنْ that تَبْتَغُوا seek فَضْلًا of رَبِّكُمْ your Lord فَإِذَا and when أَفَضْتُمْ you return مِنْ from عَرَفَاتٍ Arafat then فَأَذْكُرُوا Hajj cite-Muzdalifah اللَّهَ remember عِنْدَ Allah الْحَرَامِ Sacred وَاذْكُرُوهُ and remember كَمَا as هَدَانَكُمْ He has وَإِنْ directed you كُنْتُمْ and indeed مِنْ قَبْلِهِ you were ثُمَّ then أَفِيضُوا of those الضَّالِّينَ who went astray ﴿١٩٩﴾

(return) مِنْ from حَيْثُ where أَكْصَا depart (return) النَّاسُ the
 people وَاسْتَغْفِرُوا and ask forgiveness اللَّهُ (of) Allah
 اللَّهُ عَفُورٌ (is) All-Forgiving رَحِيمٌ Most Merciful

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the (Hajj cite-Muzdalifah). And remember Him (by invoking Allâh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allâh for His forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن
 يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
 حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

فَإِذَا قَضَيْتُمْ and when قَضَيْتُمْ you have accomplished مَنَاسِكَكُمْ your
 Hajj rites فَاذْكُرُوا then remember اللَّهُ Allah كَذِكْرِكُمْ as your
 remembering آبَاءَكُمْ (of) your forefathers أَوْ or أَشَدَّ (with)
 ذِكْرًا far more فَمِنَ people النَّاسِ but of فَمِنَ remembrance
 those who يَقُولُ (are) رَبَّنَا say our Lord! آتِنَا in give us
 the world وَمَا and nothing لَهُ for him (is) فِي in الْآخِرَةِ
 the Hereafter مِنْ of خَلْقٍ share وَمِنْهُمْ and of them
 those who يَقُولُ say رَبَّنَا O our Lord! آتِنَا in give us
 the world حَسَنَةً good وَفِي and in الْآخِرَةِ the Hereafter
 good وَقِنَا (from) عَذَابَ torment النَّارِ of the Fire

200. So when you have accomplished your *Manâsik*, remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

mischieف وَإِنَّا and when قِيلَ it is said لَهُ to him أَنَّى fear الله
 Allah أَخَذَتْهُ takes him أَلْمَزَّةُ arrogance بِالْإِثْمِ to sin فَحَسَبُهُمْ
 Hell جَهَنَّمَ suffices for him وَلَيْسَ and indeed (is) worst أَلْمِهَادُ ﴿٧٥﴾
 the resting place

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief. 206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٧٥﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا
 أَدْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ إِنَّكُمْ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٧٦﴾ فَإِن زَلَلْتُم مِّن
 بَعْدِ مَا جَآءَكُمُ الْبَيِّنٰتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٧﴾

وَمِنَ and of النَّاسِ mankind مَنْ (is) he who يَشْرِى sells نَفْسَهُ
 (of) Allah ابْتِغَاءَ seeking مَرْضَاتِ pleasure الله (His) to
 وَاللَّهُ and Allah رَءُوفٌ (is) Most Compassionate بِالْعِبَادِ ﴿٧٥﴾
 يٰٓأَيُّهَا O you الَّذِينَ who ءَامَنُوا believe أَدْخُلُوا enter فِي
 and do not wholly (completely) كَآفَّةً Islam السِّلْمِ into
 تَتَّبِعُوا (you) follow خُطُوٰتِ footsteps الشَّيْطٰنِ (of) Satan. إِنَّكُمْ
 and indeed he (is) لَكُمْ for you عَدُوٌّ enemy مُّبِينٌ ﴿٧٦﴾ open فَإِن
 came to زَلَلْتُم if you slide back وَمِن بَعْدِ after مَا what جَآءَكُمُ
 you الْبَيِّنٰتُ the clear signs فَاعْلَمُوا then know أَنَّ indeed الله
 Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ ﴿٧٧﴾ All-Wise

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of kindness to (His) slaves. 208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy. 209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ and this Qur'ân and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣٣﴾

كَانَ النَّاسُ أُمَّةً وَاحِدَةً one community and sent فَبَعَثَ Allah the النَّبِيِّينَ the Prophets مُبَشِّرِينَ (as) heralds of glad tidings وَمُنْذِرِينَ and warners وَأَنْزَلَ and sent مَعَهُمُ the الْكِتَابَ with them بِالْحَقِّ the Book لِيَحْكُمَ with the truth بَيْنَ the النَّاسِ to judge and did وَمَا (in it) they differed اخْتَلَفُوا in what people who were أُوتُوهُ those except الَّذِينَ in it differ فِيهِ (the Book) given (the Book) after مَا that جَاءَتْهُمْ came to them الْبَيِّنَاتُ the clear proofs بَيْنَهُمْ through hatred بَغْيًا one to another فَهَدَى then guided اللَّهُ the الَّذِينَ who ءَامَنُوا those who believed لِمَا what they differed اخْتَلَفُوا فِيهِ in it of the الْحَقِّ the truth بِإِذْنِهِ by His leave وَاللَّهُ and يَهْدِي guides مَنْ whom يَشَاءُ He wills إِلَى to صِرَاطٍ مُسْتَقِيمٍ Straight Path ﴿١٣٣﴾

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ الْبَاسَاءِ وَالضَّرَّةِ وَرَزَّلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١٣٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٣٥﴾

أَمْ or حَسِبْتُمْ you will enter تُدْخِلُوا that أَنْ you think وَلَمَّا the like يَأْتِكُمْ while has not yet PARADISE مَثَلُ come to you الَّذِينَ (of) those who خَلَوْا passed away مِنْ قَبْلِكُمْ before you مَسْتَهْمُ

and were وَزِلُوا and affliction وَالصَّرَافَةُ adversity befell them
 the Messenger الرُّسُولُ said يَقُولُ that even حَقَّ (so) shaken
 when (will مَتَى with him مَعَهُ believed مَأْمُونًا and those who
 Help نَصْرُ certainly إِذَا yes لَا (of) Allah اللَّهُ Help نَصْرُ come)
 what مَاذَا they ask you يَسْأَلُونَكَ (is) near قَرِيبٌ ﴿١١٧﴾ (of) Allah اللَّهُ
 you spend أَنْفَقْتُمْ whatever مَا say قُلْ they should spend يُنْفِقُونَ
 and وَالْأَقْرَبِينَ (is) for parents فِالْوَالِدَيْنِ wealth (good) خَيْرٌ of
 and the needy وَالْمَسْكِينِ and the orphans وَالْيَتَامَى kindered
 of مِنْ you do فَعْمَلُوا and whatever وَمَا and the wayfarer
 (is) Well-Informed عَلِيمٌ ﴿١١٨﴾ of it بِهِ Allah اللَّهُ indeed فَإِنَّ good

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near! 215. They ask you (O Muhammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkin* (the poor) and the way farer, and whatever you do of good deeds, truly, Allâh knows it well."

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١١٧﴾

though it is وَهُوَ fighting الْقِتَالُ for you عَلَيْكُمْ is ordained
 you كُرْهُ لَكُمْ dislike كُرْهُ لَكُمْ and it may be وَعَسَى أَنْ تَكْرَهُوا
 and it (is) وَهُوَ a thing شَيْئًا dislike خَيْرٌ good لَكُمْ for you وَعَسَى
 and it (is) وَهُوَ a thing شَيْئًا you like تُحِبُّوا that أَنْ and it may be
 but you كُرْهُ لَكُمْ bad لَكُمْ and Allah اللَّهُ knows يَعْلَمُ وَأَنْتُمْ
 لَا do not تَعْلَمُونَ ﴿١١٨﴾ know

216. *Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كِبِيرٌ وَمَصْدٌ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْبَلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ
اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

the prohibited (sacred) Month الشَّهْرِ الْحَرَامِ about they ask you يَسْأَلُونَكَ
(is) قِتَالٍ فِيهِ fighting in it قُلْ say قِتَالٍ فِيهِ fighting in it
Way سَبِيلِ from عَنْ and preventing وَمَصْدٌ a great/grave (offence)
the الْمَسْجِدِ (in) Him بِهِ and disbelieving وَكَفْرٌ (of) Allah
its inhabitants أَهْلِهِ and expelling إِخْرَاجِ the Sacred الْحَرَامِ Mosque
with (in the sight of) عِنْدَ (is) greater (offence) أَكْبَرُ from it مِنْهُ
(is) greater (more) أَكْبَرُ and persecution وَالْفِتْنَةُ Allah
they will cease يَزَالُونَ and not وَلَا killing الْقَتْلُ than هَيْنًا (is)
from عَنْ they turn you back يَرُدُّوكُمْ till fighting you يَقْبَلُونَكُمْ
and whoso دِينَكُمْ if your religion إِنْ اسْتَطَاعُوا they can وَمَنْ
يَرْتَدِدْ مِنْكُمْ of you عَنْ from دِينِهِ his religion فَيَمُتْ
such are كَافِرٌ disbeliever وَأُولَئِكَ while he is وَهُوَ and dies
those (as) حَبِطَتْ rendered vain أَعْمَالُهُمْ their works فِي الدُّنْيَا
وَالْآخِرَةِ (this) world وَأُولَئِكَ and the Hereafter أَصْحَابُ
they هُمْ (of) the Fire النَّارِ are inhabitants
will abide forever

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢١٨﴾
 وَيَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفِعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا
 وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْمَفْزُوءُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

and those الَّذِينَ believed ءَامَنُوا those who verily الَّذِينَ who هَاجَرُوا emigrated وَجَاهَدُوا strove in سَبِيلِ Way of اللَّهِ and those الَّذِينَ who رَجَوْنَ hope (for) رَحْمَتَ the Mercy of اللَّهِ Most Oft-Forgiving رَّحِيمٌ (is) Merciful وَيَسْأَلُونَكَ they ask you عَنِ about الْخَمْرِ intoxicants and الْمَيْسِرِ games of chance قُلْ and say فِيهِمَا in both إِثْمٌ evil/sin and their وَمَنْتَفِعٌ (is) great and لِنَاسٍ for men and نَفْعُهُمَا their benefit and أَكْبَرُ greater (is) than مِنْ they should spend يُنْفِقُونَ what (how much) مَاذَا they ask you قُلِ they should spend اللَّهُ makes clear يُبَيِّنُ thus كَذَلِكَ the surplus الْمَفْزُوءُ say so that you may لَكُمْ (His) revelations الْآيَاتِ to you تَتَفَكَّرُونَ reflect ﴿٢١٩﴾

218. Verily, those who have believed, and those who have emigrated (for Allâh's religion) and have striven hard in the way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful. 219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought."

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَلَا وَفَاءَ بَيْنَكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدِينَ
 الْمُصْلِحَ وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْنَاكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

and the Hereafter وَالْآخِرَةُ (this) world الدُّنْيَا on فِي and the Hereafter وَيَسْأَلُونَكَ and the Hereafter (seeking) الْيَتَامَى orphans قُلْ say إِصْلَاحٌ (seeking) good لَهُمْ good خَيْرٌ (is) best وَإِنْ and if تُخَالِطُوهُمْ you intermix

then (they are) your brothers **فَاِخْوَانُكُمْ** with them (your affairs) **وَاللّٰهُ** and Allah **يَعْلَمُ** knows the mischievous **مِّنَ** the **الْمُفْسِدِ** **لَاغْنَتَكُمْ** Allah **اللّٰهُ** had willed **وَلَوْ** and the well-wisher **الْمُصْلِحِ** **اِنَّ** He could have put you in difficulties **عَزِيزٌ** Allah **اللّٰهُ** indeed **حَكِيمٌ** All-Wise (is) All-Mighty

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

وَلَا تُنكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ وَلَا أُمَةٌ مُّؤْمِنَةٌ حَتَّىٰ مِّنْ مُّشْرِكَةٍ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجَبُكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّٰهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِآيَاتِهِ ۚ وَبَيِّنَ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

until **وَلَا** idolateresses **الْمُشْرِكَةَ** marry **تُنكِحُوا** and do not **يُؤْمِنَ** believing **وَلَا أُمَةٌ** and indeed a slave **مُؤْمِنَةٌ** **أَعْجَبُكُمْ** even though **وَلَوْ** an idolatress **مُشْرِكَةٍ** (is) better **يُؤْمِنُوا** until **وَلَا** she pleases (allures) you **تُنكِحُوا** they believe **وَلَعَبْدٌ** until **وَلَوْ** an idolater **مُشْرِكٍ** (is) better **يُؤْمِنُوا** until **وَلَوْ** an idolater **مُشْرِكٍ** he pleases you **أُولَٰئِكَ** those **يَدْعُونَ** and Allah **اللّٰهُ** the Fire **النَّارِ** to **يَدْعُو** and (to) forgiveness **وَالْمَغْفِرَةِ** **يَدْعُو** invites (you) **إِلَى** to **الْجَنَّةِ** His Verses **بِآيَاتِهِ** and He makes clear **وَبَيِّنَ** by His Leave **يَدْعُو** **لِلنَّاسِ** so that they may **لَعَلَّهُمْ** for people (to mankind) **يَتَذَكَّرُونَ** remember

221. And do not marry *Al-Mushrikât* (idolateresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolateress), even though she pleases you. And give not (your daughters) in

marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْرِضُوا عَنِ النِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

وَيَسْأَلُونَكَ menstruation الْمَحِيضِ about عَنِ and they ask you قُلْ so keep away فَأَعْرِضُوا noxiousness (illness) أَذًى it (is) هُوَ say and do لَا menstruation الْمَحِيضِ during فِي (from) women النِّسَاءِ not تَقْرُبُوهُنَّ approach them حَتَّى they are cleansed يَطْهَرْنَ فَإِذَا then come (go) to them فَأَتُوهُنَّ they are cleansed تَطَهَّرْنَ and when مِنْ حَيْثُ as أَمَرَكُمُ Allah إِنَّ Allah commanded you اللَّهُ verily اللَّهُ يُحِبُّ those who repent التَّوَّابِينَ and loves وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ those who purify themselves

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ وَاعْمُوا اللَّهَ وَأَقْبُوا اللَّهَ وَأَعْمُوا أَنْتُمْ مَلَأُوا وَبَشَرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْدِيكُمْ أَنْ تَبْذُرُوا وَتَقْبُوا وَتَصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

يَسْأَلُكُمْ حَرْثٌ your wives لَكُمْ (are) (as) a tilth حَرْثٌ (to) حَرْثَكُمْ your tilth أَنْتُمْ as (when and how) وَبَشَرِ you wish وَأَقْبُوا and send before you وَأَعْمُوا for yourselves (your souls) وَأَقْبُوا

meet Him **تَلْقَوْهُ** that you **أَنْتُمْ** and know **وَأَعْلَمُوا** Allah **اللَّهُ** fear
 and **وَلَا** the believers **الْمُؤْمِنِينَ** and give good tidings to **وَبَشِّرِ**
 impediment **عُرْضَةً** Allah (Allah's name) **اللَّهُ** make **تَجْعَلُوا** do not
 you do good **تَبَرُّوا** that **أَب** in your oaths **لَا يَمْنِكُمْ** (an excuse)
وَتَتَّقُوا among **بَيْنَ** and reconcile **وَتُصْلِحُوا** and act piously **وَتَتَّقُوا**
 mankind **وَاللَّهُ** and Allah **سَمِيعٌ** (is) All-Hearing **عَلِيمٌ**
 All-Knowing

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your own selves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ).

224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفُتُوِّ فِيْ أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ **لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ**
رَبْعَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ **وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ**

لَا **يُؤَاخِذُكُمُ** Allah **اللَّهُ** will blame you **بِالْفُتُوِّ** not **فِيْ**
 in **أَيْمَانِكُمْ** your oaths **وَلَكِنْ** but **يُؤَاخِذُكُمْ** will call you to account **بِمَا**
 (is) **عَفُورٌ** and Allah **وَاللَّهُ** your hearts **قُلُوبُكُمْ** earned **كَسَبَتْ** for what
لِلَّذِينَ All-Forbearing **حَلِيمٌ** All-Forgiving
 (is) a **رَبْعَ** their wives **نِسَائِهِمْ** from **يُنْ** swear for abstinence
 they return **فَاءُوا** then if **فَإِنْ** months **أَشْهُرٍ** (of) four **أَرْبَعَةَ** waiting
فَإِنَّ Allah **اللَّهُ** verily **عَفُورٌ** (is) All-Forgiving **رَّحِيمٌ**
وَإِنْ Merciful **عَزَمُوا** and if **الطَّلَاقَ** they resolve on (decide upon)
 divorce **فَإِنَّ** then indeed **سَمِيعٌ** Allah **اللَّهُ** (is) All-Hearing **عَلِيمٌ**
 All-Knowing

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing. 226. Those who take an oath not to have

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful. 227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٧﴾

وَالْمُطَلَّقَاتُ shall wait يَرْجِعْنَ and divorced women ثَلَاثَةَ قُرُوءٍ menstrual periods three concerning themselves وَلَا they يَكْتُمْنَ that أَنْ to them هُنَّ it is allowed (lawful) يَحِلُّ not their أَرْحَامِهِنَّ in فِي Allah اللَّهُ created مَا conceal Day وَالْيَوْمِ in Allah بِاللَّهِ believe they كُنَّ if إِنْ wombs have better right (are أَحَقُّ and their husbands وَبُعُولَتُهُنَّ the Last الْآخِرُ more entitled) أَنْ that (period) ذَلِكَ in فِي to take them back بَرَدَهُنَّ and for them وَلَهُنَّ reconciliation إِصْلَاحًا they intended if (is) on them عَلَيْهِنَّ (of) that which الَّذِي (is) the like مِثْلُ (wives) بِالْمَعْرُوفِ to what is reasonable وَلِلرِّجَالِ but for men عَلَيْهِنَّ over them دَرَجَةٌ (is) a degree وَاللَّهُ and عَزِيزٌ All-Mighty حَكِيمٌ All-Wise

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

الطَّلَاقُ مَرَّتَانٍ فَإِنْ سَاكَ بِمَعْرُوفٍ أَوْ تَسَرَّعْتَ بِإِخْسَنِ وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا مِمَّا آتَتْكُمْوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٨﴾

أَطْلَقُ the divorce مَرَّتَيْنِ (is) twice فَاِمْسَاكِ then retaining بِمَعْرُوفٍ and with kindness وَلَا or تَسْرِيحُ releasing بِاِحْسَنٍ (you) take back لَا تَأْخُذُوا that for you لَكُمْ it is lawful يَحِلُّ not anything شَيْئًا you had given them (wives) مَا آتَيْتُمُوهُنَّ of what إِلَّا except أَنْ that يَخَافَا both fear إِلَّا they will be يَقِيَمَا that not يَا أَللَّهُ limits حُدُودَ (of) Allah فَإِنْ (of) and if خِفْتُمْ you fear حُدُودَ they will be able to keep يَقِيَمَا that not يَا أَللَّهُ limits حُدُودَ (of) Allah فَلَا then (there is) no جُنَاحَ sin عَلَيْهِمَا on both of them فَإِنَّ these (are) تِلْكَ for that بِهَا she paid as ransom أَتَقَدَّتْ in what حُدُودَ limits حُدُودُ اللَّهِ (of) Allah فَلَا so do not تَعْتَدُوهُمَا transgress (of) limits حُدُودَ transgresses بَعْدَ and whoever وَمَنْ them اللَّهُ فَالْزَالِمِينَ they هُمُ those (are) the wrong-doers

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrongdoers).

فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَرْجِعَا إِنْ ظَنَّا أَنْ يَقِيَمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٢٩﴾

فَإِنْ طَلَّقَهَا and if فَلَا he divorces her يَحِلُّ then not لَهُ she is lawful مِنْ بَعْدِ thereafter حَتَّى until تَنْكِحَ she marries زَوْجًا a husband غَيْرَهُ other than him فَإِنْ then if طَلَّقَهَا he divorces her فَلَا (there is) no جُنَاحَ sin عَلَيْهِمَا on both of them أَنْ that يَرْجِعَا they return to one another if ظَنَّا that both of them think أَنْ that يَقِيَمَا and تِلْكَ (of) Allah اللَّهُ limits حُدُودَ they would be able to keep

He makes them clear ^{يُبَيِّنُهَا} (of) Allah ^{اللَّهُ} limits ^{حُدُودُ} these (are) who know ^{يَعْلَمُونَ} to people ^{لِقَوْمٍ}

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَقْنَهُنَّ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا فِعْلَتَ اللَّهِ عَلَيْكُمْ وَمَا أُنزِلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٠﴾

and they ^{فَلَقْنَهُنَّ} women ^{النِّسَاءَ} you divorce ^{طَلَّقْتُمُ} and when ^{وَإِذَا} then retain them ^{فَأَمْسِكُوهُنَّ} their prescribed term ^{أَجَلَهُنَّ} reach in a fair ^{بِمَعْرُوفٍ} let them go ^{سَرِّحُوهُنَّ} or ^{أَوْ} in a fair manner ^{بِمَعْرُوفٍ} to hurt (them) ^{ضِرَارًا} retain them ^{تُمْسِكُوهُنَّ} but do not ^{وَلَا} manner that ^{لِّتَعْتَدُوا} does ^{يَفْعَلْ} and whoso ^{وَمَن} so that you transgress ^{تَتَّخِذُوا} ^{ذَلِكَ} indeed ^{فَقَدْ} wrongs ^{ظَلَمَ} himself ^{نَفْسَهُ} and do not ^{وَلَا} ^{تَتَّخِذُوا} and ^{وَاذْكُرُوا} as a jest ^{هُزُوًا} (of) Allah ^{اللَّهُ} Verses ^{آيَاتِ} you take ^{تَتَّخِذُوا} and ^{وَمَا} upon you ^{عَلَيْكُمْ} (of) Allah ^{اللَّهُ} Favour ^{فِعْلَتَ} remember ^{يَعِظُكُم} of the Book ^{وَالْحِكْمَةِ} upon you ^{عَلَيْكُمْ} He sent down ^{أُنزِلَ} that which ^{وَمَا} with ^{بِهِ} He admonishes you ^{يَعِظُكُم} and (of) the Wisdom ^{وَالْحِكْمَةِ} it ^{وَاتَّقُوا} and fear ^{اللَّهُ} and know (well) ^{وَاعْلَمُوا} and ^{أَنَّ} that ^{اللَّهُ} Allah ^{بِكُلِّ شَيْءٍ} of all things ^{عَلِيمٌ} (is) Aware ^{﴿٢٣٠﴾}

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

وَلَا تَنْكِحُوا نِسَاءَ آبَائِكُمْ أَنْ يَنْكِحُوا أَبْنَاءَكُمْ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٨٧﴾

وَلَا تَنْكِحُوا نِسَاءَ آبَائِكُمْ أَنْ يَنْكِحُوا أَبْنَاءَكُمْ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٨٧﴾

and they divorced women and when they reach their (waiting) prescribed term then do not prevent them that they get married mutually when their husbands agree with it (is) admonished of you (is) he who with it (is) believes in Allah and the Day in the Last (and) purer for you cleaner that (is) Allah knows and you know do not

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ يَرْضِعُنَّ وَيَكْسُوْنَهُنَّ بِالْمَعْرُوفِ لَا تَكْلَفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَفَشَاوِرَ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَالْقَوْلُ اللَّهُ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٨٨﴾

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ يَرْضِعُنَّ وَيَكْسُوْنَهُنَّ بِالْمَعْرُوفِ لَا تَكْلَفُ نَفْسٌ إِلَّا وُسْعَهَا وَلَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَفَشَاوِرَ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَالْقَوْلُ اللَّهُ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٨٨﴾

their shall suckle and the mothers children (for) two years whole for those who desire to complete the suckling and on the suckling (is) their (mothers) him to whom the child is born not in a fair manner and their clothing food to its capacity except a soul is tasked neither (should be) made to suffer mother

for وَلَدِهِ he to whom the child is born مَوْلُودٌ لَّهُ nor وَلَا her child
(of) that ذَٰلِكَ (is) like مِثْلُ the heir الْوَارِثُ and on وَعَلَى his child
فَإِنْ and if أَرَادَا both decide فِصَالًا on weaning عَنْ by رَاضٍ
and (after) وَتَشَاوَرَا of both of them (mutual) وَتَمَتَّعَا consent
on them both فَلَا sin جُنَاحَ then (there is) no consultation
to give out to nurse (to تَسْتَرْضِعُوا you decide أَرَدْتُمْ and if
then (there is) فَلَا your children أَوْلَدَكُمْ engage a wet-nurse) (for)
جُنَاحَ no sin عَلَيْكُمْ on you إِذَا when سَلَّمْتُمْ you pay مَا what ءَالَيْتُمْ
and fear وَالْقُوا in a fair manner بِالْمَعْرُوفِ (is) due from you
Allah وَأَعْلَمُوا and know well أَنَّ that الله Allah of what تَعْمَلُونَ
(is) All-Seer بِصِيرٍ ﴿٢٣٣﴾ you do

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

and leave وَيَذَرُونَ of you مِنْكُمْ die يُتَوَفَّوْنَ and those who
with regard بِأَنْفُسِهِنَّ they (the wives) shall wait يَتَرَبَّصْنَ wives أَزْوَاجًا
and ten (days) وَعَشْرًا months أَشْهُرٍ (for) four أَرْبَعَةَ to themselves
فَإِذَا and when بَلَغْنَ they reach أَجَلَهُنَّ their (waiting) term فَلَا
they فَعَلْنَ in what فِيمَا on you عَلَيْكُمْ sin جُنَاحَ then (there is) no

do concerning أَنفُسِهِنَّ themselves بِالتَّعَرُّفِ in a fair manner and وَاللَّهِ (is) Well-Aware تَعْمَلُونَ of what بِمَا you do خَيْرٌ ﴿١٧٤﴾

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿١٧٥﴾

وَلَا (there is) no جُنَاحَ sin عَلَيْكُمْ on you فِيمَا in what عَرَّضْتُمْ you offered (with it) مِنْ of خِطْبَةِ marriage proposal النِّسَاءِ (such) women أَوْ or أَكْنَنْتُمْ you concealed it فِي in أَنْفُسِكُمْ yourselves عَلِمَ Allah knows اللَّهُ that you أَنْكُمْ will سَتَذْكُرُونَهُنَّ that you make تُوَاعِدُوهُنَّ do not لَا but وَلَكِنْ mention them/remember them you تَقُولُوا that except أَنْ secretly سِرًّا a promise with them and do not لَا say قَوْلًا (something) a saying مَعْرُوفًا honourably and do not لَا تَعْرِضُوا the tie النِّكَاحِ marriage (of) marriage حَتَّى till يَبْلُغَ reaches الْكِتَابُ the prescribed term أَجَلُهُ its end وَاعْلَمُوا and know أَنَّ that اللَّهُ knows يَعْلَمُ what (is) مَا in أَنْفُسِكُمْ that and know وَاعْلَمُوا so beware of Him فَاحْذَرُوهُ and know أَنَّ Allah عَفُورٌ (is) All-Forgiving حَلِيمٌ ﴿١٧٥﴾ All-Forbearing

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْوَسْعِ قَدَرُهُ وَعَلَى الْمَقْتَرِ قَدَرُهُ مَتْنَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

لَا (there is) no جُنَاحَ sin عَلَيْكُمْ on you if طَلَقْتُمُ you divorce النِّسَاءَ women مَا while لَمْ not تَمْسُوهُنَّ you have touched them أَوْ or تَفْرِضُوا you have fixed لَهُنَّ for them فَرِيضَةً a settled portion (dower) وَمَتِّعُوهُنَّ and provide for them عَلَى and on الْوَسْعِ wealthy قَدَرُهُ according to his means الْمَقْتَرِ poor قَدَرُهُ according to his means حَقًّا reasonable (is) a provision مَتْنَعًا to his means عَلَى upon الْمُحْسِنِينَ the good-doers ﴿٢٣٦﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

وَإِنْ and if طَلَقْتُمُوهُنَّ you divorce them مِنْ قَبْلِ before أَنْ that تَمْسُوهُنَّ you touch them وَقَدْ (indeed) and فَرَضْتُمْ you have fixed لَهُنَّ then half فَرِيضَةً a settled portion (dower) فَنِصْفُ (of) what فَرَضْتُمْ unless إِلَّا أَنْ (that) يَعْفُوَ they (agree to) forego أَوْ (agree to) forego الَّذِي (agrees to) he بِيَدِهِ in عُقْدَةُ whose hand النِّكَاحِ (is) knot وَأَنْ (of) marriage تَعْفُوا you (agree to) forego أَقْرَبُ (is) closer لِلتَّقْوَى to piety وَلَا and do not تَنْسُوا (you) forget الْفَضْلَ grace (liberality) بَيْنَكُمْ among yourselves إِنَّ indeed اللَّهُ Allah بِمَا of what تَعْمَلُونَ you do بَصِيرٌ (is) All-Seer ﴿٢٣٧﴾

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqla* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٧﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٨﴾ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتْنَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٣٩﴾

the prayers الصَّلَوَاتِ over عَلَى be watchful (offer regularly) حَافِظُوا
for and stand up وَقُومُوا middle الْوُسْطَى and the prayer الصَّلَاةِ
Allah قَانِتِينَ ﴿٢٣٧﴾ and if فَإِنْ utmost obediently/truly devout خِفْتُمْ
and when فَإِذَا riding رُكْبَانًا or أَوْ then on foot فَرِجَالًا you fear
as أَمِنْتُمْ Allah الله then remember فَأَذْكُرُوا you feel secured
you did عَلَّمَكُم not لَمْ that which مَا He has taught you تَكُونُوا
of you مِنْكُمْ who die يُتَوَفَّوْنَ and those وَالَّذِينَ know ﴿٢٣٨﴾
(should make) a bequest وَصِيَّةً wives أَزْوَاجًا and leave وَيَذَرُونَ
لِأَزْوَاجِهِمْ مَتْنَعًا for their wives (for) maintenance إِلَى for الْحَوْلِ
one year غَيْرَ without إِخْرَاجٍ turning them out فَإِنْ but if خَرَجْنَ
in on you عَلَيْكُمْ sin جُنَاحَ then (there is) no فَلَا they leave
in themselves مِنْ مَّعْرُوفٍ they do فَعَلْنَ what مَا
(is) All-Mighty عَزِيزٌ and Allah وَاللَّهُ an honourable manner
All-Wise حَكِيمٌ ﴿٢٣٩﴾

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - '*Asr*'). And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)]. 239. And if you fear (an enemy), perform *Salât* (pray) on foot or riding. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before). 240. And

those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise.

وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمَتَّقِينَ ﴿٢١٩﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٢٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٢١﴾

وَالْمُطَلَّقَاتُ (is) a provision مَتَّعٌ and for divorced women the الْمُتَّقِينَ ﴿٢١٩﴾ on عَلَى a duty حَقًّا on a reasonable (scale) for لَكُمْ Allah الله makes clear يُبَيِّنُ thus كَذَلِكَ God-Fearing ﴿٢٢٠﴾ so that you may لَعَلَّكُمْ His Injunctions ءَايَاتِهِ you ﴿٢٢١﴾ understand أَلَمْ تَرَ have not تَرَ you looked إِلَى to (at) الَّذِينَ those who خَرَجُوا went forth مِنْ from دِيَارِهِمْ their homes وَهُمْ of the الْمَوْتِ (for) fear حَذَرَ (in) thousands أُلُوفٌ while they (were) then ثُمَّ die مَاتُوا Allah الله to them لَهُمُ and said فَقَالَ death (is) أَحْيَاهُمْ He revived them إِنَّ Allah الله indeed لَذُو فَضْلٍ (is) Bounteous/Gracious عَلَى to النَّاسِ mankind وَلَٰكِنَّ but أَكْثَرَ most people النَّاسِ لَا do not يَشْكُرُونَ ﴿٢٢١﴾ give thanks

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn* . 242. Thus Allâh makes clear His *Āyât* (Laws) to you, in order that you may understand. 243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

وَقَاتِلُوا and fight فِي in سَبِيلِ the Way الله Allah (of) وَعَلِمُوا and know أَنَّ that Allah الله سَمِيعٌ (is) All-Hearer عَلِيمٌ ﴿٢٤٤﴾ All-Knower مَنْ who ذَا (is) he الَّذِي that يُقْرِضُ lends Allah الله

قَرْضًا حَسَنًا a loan so that He will multiply it فَضْلًا goodly and Allah many times أَشْعَابًا for him وَيَقْصُرُ وَيُزِيدُ and amplifies (increases) and to Him وَإِلَيْهِ (decreases) you will be returned تَرْجَعُونَ ﴿١٠٠﴾

244. And fight in the way of Allâh and know that Allâh is All-Hearer, All-Knower. **245.** Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

أَلَمْ تَرَ إِلَى الْمَلَكِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ لَهُمْ آتِئْتَنَا أَنْ نَقْتُلَ فِي سَبِيلِ اللَّهِ
فَقَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ
أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمُ
بِالظَّالِمِينَ ﴿٢٦﴾

أَنَّمِ the Chiefs أَتَلَّكَ to إِلَ you turned the vision تَر have not
 of بَنِي Children إِسْرَءِيلَ (of) إِسْرَءِيلَ after مُوسَى Moses إِذْ
 when قَالُوا they said لِنَبِيٍّ to a Prophet لَهُمْ of theirs
 appoint لَنَا for us مَلِكًا a king نُقَاتِلَ in فِي we will fight
 Way اللَّهُ (of) قَالَ he said هَلْ عَسَيْتُمْ is it expected of you
 if إِنْ (would you) كُنْتُمْ is prescribed عَلَيْكُمْ upon you أَلْفِتَالُ
 the fighting أَلَّا that do not تُقَاتِلُوا you fight قَالُوا they said
 and what is لَنَا for us أَلَّا that not نُقَاتِلَ in فِي we shall fight
 we have been أَخْرَجْنَا when وَقَدْ (of) اللَّهُ Way سَبِيلِ
 driven out مِنْ from وَيَرْبَا our homes وَأَبْنَاءَنَا and our children
 but when كُنْتُمْ was prescribed عَلَيْهِمْ for them فَلَمَّا (families)
 the fighting قَالُوا they turned back إِلَّا except قَلِيلًا a few
 of them وَاللَّهُ and عَلِيمٌ (is) All-Knower بِالْظَّالِمِينَ
 of the wrong-doers

246. Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king

and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the *Zâlimûn* (polytheists and wrongdoers).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسَاطَةً فِي أَلْمَلِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُومَ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

وَقَالَ لَهُمْ and said and to them نَبِيُّهُمْ their Prophet إِنَّ indeed الله Allah قَدْ بَعَثَ has appointed لَكُمْ for you طَالُوتَ Talut (Saul) مَلِكًا a king قَالُوا they said أَنَّى how يَكُونُ would be لَهُ for him الْمُلْكُ dominion عَلَيْنَا over us وَنَحْنُ when we (are) أَحَقُّ more بِالْمُلْكِ deserving of the dominion مِنْهُ for the and not وَلَمْ than he يُؤْتَ he said سَعَةً plenty of الْمَالِ wealth قَالَ he has been given over you إِنَّ indeed الله Allah اصْطَفَاهُ has chosen him عَلَيْكُمْ and has increased him وَزَادَهُ abundantly بَسَاطَةً in أَلْمَلِ knowledge وَالْجِسْمِ and physique (stature) وَاللَّهُ and يُؤْتِي and Allah مَلَكُومَ grants His Kingdom مَنْ to whom يَشَاءُ He wills وَاللَّهُ He wills and Allah وَاسِعٌ All-Sufficient عَلِيمٌ (is) All-Knowing

247. And their Prophet (Samuel عليه السلام) said to them, "Indeed Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

indeed إِنَّ their Prophet نَبِيُّهُمْ to them لَهُمْ and said وَقَالَ
 there آيَةً (is) that أَنْ (of) his dominion مُلْكِهِ a sign
 would come to you الْتَابُوتُ Ark فِيهِ in it (lies) سَكِينَةٌ
 of peace رَّبِّكُمْ your Lord وَبَقِيَّةٌ and a remnant وَمَا
 and left مَا the family مُوسَى (of) Moses وَآلُ
 family هَارُونَ (of) Aaron تَحْمِلُهَا will bear it الْمَلَائِكَةُ the angels
 if إِنَّ truly فِي in ذَلِكَ that لَآيَةً (is) a sign لَكُمْ for you إِنَّ
 believers كُنْتُمْ you are مُؤْمِنِينَ ﴿١٥٥﴾

248. And their Prophet (Samuel عليه السلام) said to them: "Verily! The sign of His kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakīnah* (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَمِ مِّنْ فَتَكْرٍ
 قَلِيلَةً غَلَبَتْ فَتَنَهُ كَثِيرَةٌ يَّاذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّادِقِينَ ﴿١٥٦﴾

فَلَمَّا فَصَلَ Talut (saul) طَالُوتُ set out and when قَالِ he said إِنَّ اللَّهَ verily he said forces
 will test you مُبْتَلِيكُمْ Allah اللَّهِ of it شَرِبَ so whoever with a stream بِنَهَرٍ
 tastes it يَطْعَمْهُ not لَمْ and whoever of me وَمَنْ he is not
 takes غُرْفَةً he who of me إِلَّا indeed he is فَإِنَّهُ
 yet they drank فَشَرِبُوا of his hand بِيَدِهِ (in the) hollow غُرْفَةً
 of it إِلَّا except قَلِيلًا a few مِنْهُمْ of them فَلَمَّا so when جَاوَزَهُ
 believed آمَنُوا and those who وَالَّذِينَ he هُوَ crossed it
 strength طَاقَةَ (there is) no لَا they said قَالُوا with him
 and his وَجُنُودِهِ against Jalut (Goliath) جَالُوتَ today الْيَوْمَ for us
 that they أَنَّهُم knew يَظُنُّونَ those who الَّذِينَ said قَالِ forces

(were) مُلْتَقُوا to meet اللهُ Allah كَمْ how often مِّنْ فِتْنَةٍ a group
 قَلِيلَةً small غَلَبَتْ overcame فِتْنَةً a group كَثِيرَةً large يَإِذْ
 (is) with مَعَ and اللهُ Allah (of) اللهُ Allah with (by) Leave
 the patient ones الصَّابِرِينَ ﴿٢٤٩﴾

249. Then when Tâlût (Saul) set out with the army, he said: "Verily, Allâh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with As-Sâbirûn (the patient).

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ ﴿٢٤٩﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
 وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو
 فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٠﴾ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ يَا أَحَقُّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥١﴾

وَلَمَّا بَرَزُوا and when جَالُوتَ Jalut (Goliath) for
 وَجُنُودِهِ our Lord رَبَّنَا they said قَالُوا and his people (forces)
 أَخْرِجْ pour forth عَلَيْنَا on us صَبْرًا patience وَثَبِّتْ and make firm
 أَقْدَامَنَا our steps وَانصُرْنَا and grant us victory عَلَى over الْقَوْمِ the
 people الْكَافِرِينَ ﴿٢٤٩﴾ disbelieving فَهَزَمُوهُمْ so they routed them
 بِإِذْنِ by اللهُ Allah (of) وَقَتَلَ and killed دَاوُدُ David
 جَالُوتَ Goliath وَءَاتَاهُ and gave him اللهُ Allah الْمُلْكَ dominion
 وَالْحِكْمَةَ and wisdom وَعَلَّمَهُ and taught him مَا يَشَاءُ of what
 وَلَوْلَا He willed وَلَوْلَا and had it not been (for) دَفْعُ Allah's
 النَّاسَ repelling بَعْضَهُم some of them بَعْضٍ by some
 لَّفَسَدَتِ (others) لَفَسَدَتِ surely (would be) overlaid with mischief
 الْأَرْضُ the earth وَلَٰكِنَّ but اللهُ Allah ذُو فَضْلٍ (is)
 Bounteous عَلَى (to) الْعَالَمِينَ ﴿٢٥٠﴾ the worlds تِلْكَ (are) these ﴿٢٥١﴾

عَايَاتُ Verses اللّٰه (of) تَتْلُوْهَا We recite them عَلَيْكَ to
 بِالْحَقِّ you with truth وَإِنَّكَ and indeed you are لَیْنٍ of
 الْمُرْسَلِیْنَ the Messengers ﷺ

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." 251. So they routed them by Allâh's Leave and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the 'Âlamîn (mankind, jinn and all that exists). 252. These are the Verses of 'Allâh, We recite them to you (O Muhammad (صلى الله عليه وسلم)) in truth, and surely, you are one of the Messengers (of Allâh

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿١٥٩﴾﴾

﴿تِلْكَ الرُّسُلُ﴾ those Messengers ﴿فَضَّلْنَا﴾ We preferred (exalted) ﴿بَعْضَهُمْ عَلَى بَعْضٍ﴾ some of them over some others ﴿مِنْهُمْ﴾ of them ﴿مَنْ كَلَّمَ اللَّهُ﴾ (are) whom (to) whom Allah spoke ﴿وَرَفَعَ﴾ and raised ﴿بَعْضَهُمْ﴾ and We gave ﴿دَرَجَاتٍ﴾ (in) degrees (status) ﴿وَأَتَيْنَا﴾ and We gave ﴿عِيسَى ابْنَ مَرْيَمَ﴾ Jesus (son of) Mary ﴿الْبَيِّنَاتِ﴾ clear signs ﴿وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ﴾ of the Holy with spirit (of) and supported him ﴿وَلَوْ شَاءَ اللَّهُ﴾ and if Allah willed ﴿مَا أَفْتَنَّا﴾ would not have fought one another ﴿الَّذِينَ﴾ those who fought ﴿مِنْ بَعْدِهِمْ﴾ (Prophets) after that ﴿جَاءَتْهُمْ﴾ had come to them ﴿الْبَيِّنَاتُ﴾ clear signs ﴿وَلَكِنْ﴾ but they differed ﴿اِخْتَلَفُوا﴾ and some of them ﴿فَمِنْهُمْ﴾ (are) who believed ﴿وَمِنْهُمْ﴾ and some of them (are) who disbelieved (denied) ﴿وَلَوْ شَاءَ اللَّهُ﴾ and if Allah willed ﴿مَا أَفْتَنَّا﴾ not but they would have fought one another ﴿وَلَكِنْ﴾ but Allah ﴿يَفْعَلُ﴾ does ﴿مَا يُرِيدُ﴾ what He likes (wants) ﴿١٥٩﴾

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Isâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrîl (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَتَقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿١٦٠﴾

of that بِمَا spend أَنْفِقُوا believe مَآمَنُوا who الَّذِينَ O you يَا أَيُّهَا
 a رَزَقْنَاكُمْ We provided you مِنْ قَبْلُ before أَنْ that يَأْتِي comes يَوْمَ a
 in it بَيْعٌ bargaining (selling) (there will be) no لَا Day
 intercession شَفَعَةٌ nor وَلَا friendship حُلَّةٌ nor وَلَا (when)
 the الْكَافِرُونَ (are) and the disbelievers هُمْ (indeed) أَلْظَالِمُونَ ﴿٩٩﴾
 wrong-doers

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrongdoers).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
 عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٩٩﴾

Allah اللَّهُ لَا (there is) no إِلَهَ god إِلَّا except هُوَ He الْحَيُّ the
 Ever-Living الْقَيُّومُ the Sustainer & Protector لَا neither تَأْخُذُهُ
 overtakes Him سِنَّةٌ slumber وَلَا nor نَوْمٌ sleep لَهُ (for) Him
 (is) مَا (is) what فِي in السَّمَوَاتِ the heavens وَمَا and what فِي
 on (in) الْأَرْضِ the earth مَنْ Who (is) ذَا that الَّذِي who (could)
 intercede عِنْدَهُ with Him إِلَّا except بِإِذْنِهِ with His
 Permission يَعْلَمُ He knows مَا (is) what بَيْنَ أَيْدِيهِمْ between their
 and what is after them وَمَا خَلْفَهُمْ hands (happens to them now)
 (and what will happen to them later) وَلَا and never يُحِيطُونَ they
 encompass بِشَيْءٍ of anything مِنْ عِلْمِهِ His Knowledge إِلَّا except
 بِمَا شَاءَ He willed وَسِعَ extends (overspread) كُرْسِيُّهُ His
 Chair (dominion) السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth وَلَا
 and (does) not يَئُودُهُ weary Him (feel fatigue) حِفْظُهُمَا their
 upholding (guarding them) وَهُوَ and He الْعَلِيُّ the Most High (is)
 the Most Great الْعَظِيمُ ﴿٩٩﴾

255. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî*.]

لَا إِكْرَاهَ فِي الدِّينِ قَدْ بَيَّنَّ الرُّشْدَ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٥﴾

لَا no إِكْرَاهَ compulsion فِي in الدِّينِ the religion قَدْ verily the wrong الْغَيِّ from the Right Path الرُّشْدَ became distinct
فَمَنْ hence who يَكْفُرْ disbelieves (rejects) بِالطَّاغُوتِ false deities
وَيُؤْمِرْ (evil ones) and believes بِاللَّهِ Allah فَقَدِ indeed
اسْتَمْسَكَ he took hold الْعُرْوَةِ of handle الْوُثْقَىٰ firm لَا no
(is) All-Hearer سَمِيعٌ and Allah وَاللَّهُ for it لَهَا breakage
All-Knower عَلِيمٌ ﴿٢٥٥﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût* and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَٰئِكَ هُمُ الظَّاغُوتُ يُخْرِجُونَهُم
مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٦﴾

اللَّهُ Allâh وَلِيُّ Guardian الَّذِينَ (is) those آمَنُوا (of) who believed
يُخْرِجُهُم He brings them out مِنَ الظُّلُمَاتِ darkness إِلَى to
النُّورِ Light وَالَّذِينَ and those كَفَرُوا who disbelieved
أُولَٰئِكَ their guardians الظَّاغُوتُ (are) false deities (evil ones) يُخْرِجُونَهُم

they bring them out from the Light to the darkness (of) the Fire dwellers those (are) those who will abide forever in it

257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Taghût* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعْجِبُ وَيُؤْمِنُ قَالَ أَنَا أُخِي. وَأُؤْمِنُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

أَلَمْ تَرَ have not you looked إِلَى at الَّذِي who him who disputed حَاجَّ him who (with) إِبْرَاهِيمَ Abraham فِي about رَبِّهِ his Lord أَنَّ because آتَاهُ had given (granted) him اللَّهُ Allah الْمُلْكَ the kingdom إِذْ when قَالَ said إِبْرَاهِيمُ Abraham رَبِّي (is) my Lord الَّذِي He Who يُعْجِبُ He Who gives life وَيُؤْمِنُ and causes death قَالَ He said أَنَا I أُخِي. I give life وَأُؤْمِنُ and cause death قَالَ said إِبْرَاهِيمُ Abraham فَإِنَّ the east اللَّهُ Allah يَأْتِي brings out بِالسَّمْسِ the sun مِنَ the east فَأْتِ you bring بِهَا it (out) مِنَ the west فَبُهِتَ the west the east كَفَرَ he who (had) الَّذِي thus (was confounded) defeated people guide الْقَوْمَ guide does not لَا and Allah وَاللَّهُ disbelieved wrong-doers الظَّالِمِينَ

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimûn* (wrongdoers).

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جِمَاركَ وَانْجَمَكَ ءَايَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٢﴾

a town كَالَّذِي (by) مَرَّ passed like the one who or
 he وَهِيَ خَاوِيَةٌ and it had tumbled عَلَى upon عُرُوشِهَا its roofs قَالَ he
 (to) this (town) هَذِهِ bring (restore) life يُحْيِي how (will) أَنَّى said
 اللَّهُ so caused him to die فَأَمَاتَهُ its death مَوْتِهَا after بَعْدَ Allah
 He raised him بَعَثَهُ then مِائَةَ (for) a hundred عَامٍ years ثُمَّ
 did you remain لَبِثْتُ how long كَمْ (and) asked قَالَ (to life)
 (dead) قَالَ he said لَبِثْتُ I remained (so) يَوْمًا or أَوْ a day بَعْضَ
 you have لَبِثْتُ nay بَلْ he said قَالَ a day part (of)
 remained (dead) مِائَةَ (for) a hundred عَامٍ years فَانْظُرْ look إِلَى
 (at) طَعَامِكَ your food وَشَرَابِكَ your drink لَمْ not (did) يَتَسَنَّهْ
 your جِمَاركَ at and look وَانْظُرْ it (get musty) show change
 a sign ءَايَةً and thus We have made you وَانْجَمَكَ donkey
 the bones الْعِظَامِ at and look وَانْظُرْ for people لِلنَّاسِ
 كَيْفَ how نُشِزُهَا then ثُمَّ We will put them together نَكْسُوها
 became لَحْمًا (with) flesh فَلَمَّا when تَبَيَّنَ will clothe them
 Allah أَنَّى that أَعْلَمُ he said قَالَ to him clear
 is All-Powerful قَدِيرٌ ﴿١٠٢﴾ thing every عَلَى over

259. Or like the one who passed by a town and it had tumbled upon its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ ثُبُورٌ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْمَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ أَدْخُوهُنَّ يَأْتِيَنَّكَ سَعْيًا وَاعْلَمَنَّ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ Ibrahīm said قَالَ and (remember) when أَرِنِي (to) the الْمَوْتَىٰ You give life تُحْيِي how كَيْفَ show me أُولَٰئِكَ He said قَالَ dead he said ثُبُورٌ do not تَوْمِنُ you believe قَالَ he said بَلَىٰ he said قَلْبِي to satisfy لِّيَطْمَئِنَّ but وَلَٰكِن yes قَالَ my heart فَخُذْ he said أَرْبَعَةً four مِنَ الطَّيْرِ birds فَصُرْهُنَّ and (tame) them to أَجْمَلْ then كُلِّ on every put جَبَلٍ هِill مِّنْهُنَّ of them (is) جُزْءًا a (part) portion ثُمَّ then أَدْخُوهُنَّ in haste (flying) سَعْيًا they will come to you يَأْتِيَنَّكَ call them وَاعْلَمَنَّ and know أَنَّهُ that اللَّهُ Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ All-Wise

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ وَبَارَكُ اللَّهُ عَلَيْهَا ۚ فَتُصْبِغُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَّا أَنْفَقُوا مِّنْ أَدْنَىٰ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

مَثَلُ الَّذِينَ (of) those who spend أَمْوَالَهُمْ (is) likeness, كَمَثَلِ (of) Allah Way سَبِيلِ in فِي their wealth حَبَّةٍ example أَتَتْ (of) a grain سَنَابِلَ ears فِي in كُلِّ every سُنبُلَةٍ ear مِّائَةٌ a hundred حَبَّةٍ multiples (gives manifold increase) وَبَارَكُ اللَّهُ and اللَّهُ

(is) **وَأَسِيعُ** and Allah **وَاللَّهُ** He wills (pleases) **يَشَاءُ** for whom spend **يُنْفِقُونَ** those (who) **الَّذِينَ** All-Knower **عَلِيمٌ** Munificent **أَمْوَالَهُمْ** in **فِي** their wealth **سَبِيلِ** Way **اللَّهُ** Allah (of) **ثُمَّ** then **لَا** they spent **أَنْفَقُوا** what **مَا** they follow up **يَتَّبِعُونَ** (do) not and **وَلَا** with reminder of generosity (stressing benevolence) for them (they will **لَهُمْ** hurting (them) injury **أَذَى** neither (by) and **وَلَا** their Lord **رَبِّهِمْ** (is) with **عِنْدَ** their reward (have) **أَجْرُهُمْ** they **نُورُونَ** (there is) no **خَوْفٌ** fear **عَلَيْهِمْ** on them **وَلَا** nor **هُمْ** they shall grieve **يَحْزَنُونَ**

261. The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. 262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى وَاللَّهُ عَنِّي حَلِيمٌ﴾ **يَتَّيُّهَا** الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِيقَةً نَّارٍ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ رِثَابٌ فَأَصَابُهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

﴿قَوْلٌ مَّعْرُوفٌ﴾ (a) kind word **وَمَغْفِرَةٌ** and forgiving (of faults) **يَتَّبِعُهَا** which is **صَدَقَةٍ** Sadaqah (charity) **ثُمَّ** then (are) better (is) **أَذَى** followed by (hurt) injury **وَاللَّهُ** and Allah **عَنِّي** O you **يَتَّيُّهَا** All-Forbearing **حَلِيمٌ** All-Sufficient (Rich) your **صَدَقَتِكُمْ** render in vain **تَبْطُلُوا** do not **لَا** believe **ءَامَنُوا** who by (stressing benevolence) reminder of generosity **بِالْمَنِّ** charity spends **كَالَّذِي** like one who **وَالْأَذَى** and causing hurt (injury) **مَثَلُهُ** his wealth **رِيقَةً** to be seen **وَلَا** of men **يُؤْمِنُ** and does not **بِاللَّهِ** believe **وَالْيَوْمِ الْآخِرِ** the Last **فَمَثَلُهُ** his

(of) a smooth صَفْوَانِ (is) likeness كَمَثَلِ (their) example (likeness) rock عَلَيْهِ over it تَرَابٌ (is) soil/dust فَاصَابَهُ and fell on it وَابِلٌ they يَقْدِرُونَ no لَا bare صَدًّا and left it فَتَرَكَهُ heavy rain they كَسَبُوا for what مِمَّا anything شَيْءٍ over عَلَى have control people وَاللَّهُ earned and لَا and اللَّهُ does not يَهْدِي guide الْقَوْمَ the الكافرين ﴿١٠٥﴾ deniers (disbelievers)

263. Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيَةً مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّتٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَتَأْتَتْ أَكْثُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠٥﴾

وَمَثَلُ (of) those who الَّذِينَ and (example) likeness كَمَثَلِ spend يُنْفِقُونَ (of) their wealth ابْتِغَاءَ seeking مَرْضَاتِ Pleasure اللَّهُ (of) their souls أَنفُسِهِمْ of مِّنْ and for strengthening وَتَثْبِيَةً Allah on a hill بِرَبْوَةٍ (of) a garden جَنَّتٍ (is) like the example كَمَثَلِ its أَصَابَهَا and it yielded فَتَأْتَتْ heavy rain وَابِلٌ fell on it أَكْثُلَهَا fell on يُصِيبَهَا did not لَّمْ and if فَإِن double ضِعْفَيْنِ harvest and اللَّهُ then light rain فَطَلٌّ heavy rain وَابِلٌ (smite) it بِمَا of what تَعْمَلُونَ you do بَصِيرٌ ﴿١٠٥﴾ (is) All-Seer

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a hill; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

أَبَوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفُهُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٦٦﴾

he أَبَوْدُ it be تَكُونَ that أَنْ any of you أَحَدُكُمْ would wish
and grapes وَأَعْنَابٍ date-palms نَّجِيلٍ of مِّنْ a garden جَنَّةٌ have
for تَجْرِي مِنْ تَحْتِهَا the أَنْهَارُ underneath it (streams) rivers لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ all kinds (sorts) in it (are) him
(of) fruits الثَّمَرَاتِ all kinds (sorts) in it (are) him
and وَأَصَابَهُ الْكِبَرُ and has stricken (over taken) him
and it is struck (by) ضِعْفُهُ weak children ذُرِّيَّةٌ he has
and إِعْصَارٌ a whirlwind فِيهِ a whirlwind in which (there is) نَارٌ fire فَاحْتَرَقَتْ
it is burnt كَذَلِكَ thus يُبَيِّنُ Allah makes clear لَكُمْ
give تَتَفَكَّرُونَ ﴿١٦٦﴾ so that you may لَعَلَّكُمْ Signs for you
thought (reflect)

266. Would any of you wish to have a garden with date palms and grapes with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِينَ بِهِ ؕ أَلَا أَنْ تَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٦٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا believe who الَّذِينَ O you
and out of مِمَّا كَسَبْتُمْ which مَا good things
the أَخْرَجْنَا لَكُمْ We have produced what
of it الْأَرْضِ from مِّنْ for you لَكُمْ We have produced what
of it الْخَبِيثَ aim at تَيَمَّمُوا and do not وَلَا earth
تُنْفِقُونَ you spend وَلَسْتُمْ and you would not
أَلَا take it بِكَافِرِينَ بِهِ ؕ and you would not
and تَعْلَمُوا that أَنْ except
Most Allah that أَنْ know
Praise-Worthy

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٧﴾
 الْحِكْمَةُ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٨﴾ وَمَا
 أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴿٢٦٩﴾

الشَّيْطَانُ Satan يَعِدُكُم promises you الْفَقْرَ (of) poverty وَيَأْمُرُكُم whereas Allâh وَاللَّهُ (of) indecency بِالْفَحْشَاءِ and orders you
 يَعِدُكُم مَّغْفِرَةً promises you مَغْفِرَةً forgiveness مِّنْهُ from Him وَفَضْلًا and bounty
 وَاللَّهُ and Allâh وَاسِعٌ (is) All-Generous عَلِيمٌ (is) All-Knowing يُؤْتِي to whom مَن Wisdom
 He grants الْحِكْمَةَ He grants وَيُؤْتِي and who مَن Wisdom فَقَدْ (is) granted
 الْحِكْمَةَ Wisdom and he is granted أَوْقَىٰ indeed but مَا abundantly
 كَثِيرًا good he is granted يَذَّكَّرُ none (of) إِلَّا remembers
 أُولُو الْأَلْبَابِ people (out) of مِّن you spend أَنفَقْتُم and whatever وَمَا understanding
 نَفَقَةٍ (your) spendings أَوْ or نَذَرْتُم you vow (to spend) مِّن
 (out) of نَذْرٍ (your) vows (to spend) فَإِنَّ indeed Allâh
 يَعْلَمُهَا knows that وَمَا (there are) no لِلظَّالِمِينَ for the
 any helpers مِّن أَنصَارٍ wrong-doers

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you forgiveness from Himself and bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower. 269. He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrongdoers) there are no helpers.

إِنْ تَبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَئِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

إِنْ تَبْدُوا if you declare الصَّدَقَاتِ (your) charity فَنِعِمَّا well هِيَ and give it (to) وَتُؤْتُوهَا you conceal it تُخْفُوهَا and if it (is) الْفُقَرَاءَ the poor فَهُوَ that is خَيْرٌ better لَكُمْ for you وَيُكَفِّرُ and (some) of your bad مِنْ سَيِّئَاتِكُمْ of you عَنْكُمْ would atone (is) وَاللَّهُ and Allah بِمَا of what تَعْمَلُونَ you do خَيْرٌ you do (is) Well-Aware لَيْسَ not عَلَيْكَ upon you هُدَاهُمْ their guidance but اللَّهُ Allah يَهْدِي guides مَنْ whom يَشَاءُ He wills وَمَا and whatever تُنْفِقُوا you spend مِنْ of خَيْرٍ wealth فَلَا تُنْفِقُوا and (it is) for yourselves وَمَا (it is) and do not تُنْفِقُوا and لَا you spend ابْتِغَاءَ seeking وَجْهِ the Face اللَّهِ (of) Allah وَمَا and whatever تُنْفِقُوا you spend مِنْ of خَيْرٍ wealth يُوَفَّ will be repaid in full إِلَيْكُمْ to you وَأَنْتُمْ and you لَا not تُظْلَمُونَ ﴿٢٧٢﴾ will be wronged

271. If you disclose your *Sadaqât* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do. 272. Not upon you (Muhammad ﷺ) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لِلْفُقَرَاءِ الَّذِينَ أُحْصُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْإِيلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

in wrapped up أَخْصِرُوا who الَّذِينَ for the poor لِّفُقَرَاءَ
 they are able يَسْتَطِيعُونَ not لَا (of) Allah الله Cause سَبِيلِ
 supposes يَحْسِبُهُمُ the earth الْأَرْضِ in فِي to move about صَرَبًا
 أَغْنِيَاءَ the unaware (the ignorant man) الْجَاهِلُ (thinks) them
 you know them تَعْرِفُهُمْ modesty التَّعَفُّفِ of مِنَ wealthy
 people النَّاسِ they beg يَسْتَلُونَ do not لَا by their mark
 and تُنْفِقُوا you spend مِنْ of خَيْرِ with importunity وَمَا
 wealth قَاتِ indeed اللهُ Allah يَوْمَهُ about that عَلَيْهِ ۞
 those who يُنْفِقُونَ spend أَمْوَالَهُمْ their wealth بِأَيْدِي
 and openly وَعَلَانِيَةً secretly سِرًّا and (by) day وَالنَّهَارِ by night
 فَالَهُمْ so for them أَجْرُهُمْ their reward عِنْدَ (is) رَبِّهِمْ their
 Lord وَلَا (there is) no خَوْفٌ fear عَلَيْهِمْ on them وَلَا nor هُمْ
 they يَحْزَنُونَ ۞ shall grieve

273. (Charity is) for *Fuqarâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allâh knows it well. 274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا
 الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ
 وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۞

الَّذِينَ يَأْكُلُونَ [eat] الرِّبَا interest (usury) لَا
 not يَقُومُونَ they will stand إِلَّا كَمَا except (one) كَمَا like يَقُومُ هِ
 stands الَّذِي whom يَتَخَبَّطُهُ الشَّيْطَانُ Satan مِنَ
 with الْمَسِّ (his) touch ذَلِكَ (is) أَنَّهُمْ because they قَالُوا
 إِنَّمَا indeed الْبَيْعُ trade مِثْلُ (is) الرِّبَا interest /usury وَأَحَلَّ

and made **وَحَرَّمَ** the trade **الْبَيْعَ** Allah **اللَّهُ** while made lawful **أَكْرَبُوا** the interest **فَمَنْ** so whoever **جَعَلَهُ** received **مَوْعِظَةً** admonition **مِنْ** from **رَبِّهِ** his Lord **فَأَنْهَى** and he refrained **فَلَهُ** and his case (is left) **وَأَمْرُهُ** (is) (in the) past **سَلَفَ** what **مَا** him is **إِلَى** to **اللَّهُ** Allah **وَمَنْ** and those who **عَادَ** repeated **فَأُولَئِكَ** they are **أَصْحَابُ** dwellers **النَّارِ** Fire (of) **هُمْ** they **فِيهَا** in it **خَالِدُونَ** are **أَبَدًا** abide forever

275. Those who eat *Ribâ* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ*," whereas Allâh has permitted trading and forbidden *Ribâ*. So whosoever receives an admonition from his Lord and stops eating *Ribâ*, shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to *Ribâ*), such are the dwellers of the Fire — they will abide therein.

يَمْحَقُ اللَّهُ الزَّيْوَ وَيُنِزِلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٥﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٦﴾

يَمْحَقُ the interest **الزَّيْوَ** Allah **اللَّهُ** deprives of blessings **وَيُنِزِلُ** to (alms giving) deeds of charity **الصَّدَقَاتِ** and gives increase **وَاللَّهُ** Allah **وَاللَّهُ** and **لَا** does not **يُحِبُّ** like **كُلِّ** all **كَفَّارٍ** ungrateful **أَثِيمٍ** sinners **إِنَّ** indeed **الَّذِينَ** those who **ءَامَنُوا** and did deeds **الصَّالِحَاتِ** righteous **وَأَقَامُوا** established **الصَّلَاةَ** (Salat) prayer **وَآتَوُا** and gave (paid) **الزَّكَاةَ** Zakat **لَهُمْ** for them **أَجْرُهُمْ** their reward **عِنْدَ** with **رَبِّهِمْ** their Lord **وَلَا** (and) (there is) no **خَوْفٌ** fear **عَلَيْهِمْ** on them **وَلَا** nor **هُمْ** they **يَحْزَنُونَ** shall grieve

276. Allâh will destroy *Ribâ* and will give increase for *Sadaqât* (deeds of charity, alms). And Allâh likes not the disbelievers, sinners. 277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَقْعَلُوا فَاذْنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلََكُمْ رُهُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who O you fear Allah وَذَرُوا if interest of remained what and give up you do not but if believers you (are) كُنْتُمْ from of war then be (permitted) warned do (it) Allah الله وَرَسُولُهُ and his Messenger and if تُبْتِغُوا you repent and فَالَكُمْ (are) your capital رُهُوسُ أَمْوَالِكُمْ for you (you shall have) you لَا تَظْلِمُونَ you do wrong and not تُظْلَمُونَ you sums in ذُو عُسْرَةٍ (debtor) is كَانَتْ and if will be wronged (his) مَيْسَرَةٍ until then delay فَنَظِرَةٌ difficulty ease وَأَن and that تَصَدَّقُوا by way of Charity you remit it خَيْرٌ (is) better لَكُمْ for you if كُنْتُمْ you shall تَعْلَمُونَ know وَاتَّقُوا and fear يَوْمًا the Day تُرْجَعُونَ you shall be brought back إِلَى اللَّهِ Allah ثُمَّ then تُوَفَّىٰ it shall be paid كُلُّ every نَفْسٍ person/soul مَّا what كَسَبَتْ shall be wronged لَا and they يُظْلَمُونَ not وَهُمْ earned

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (from now onward) if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). 280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. 281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن رَضَوْنَ مِنَ الشَّهَادَةِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّحُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٢﴾

يَتَأْتِيهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when تَدَايَنْتُمْ you
 a period أَجَلٍ for إِلَىٰ a debt بِدَيْنٍ contract from one another
 let write it down فَاكْتُبُوهُ fixed مُسَمًّى so write it down وَلْيَكْتُبْ
 and وَلَا in justice بِالْعَدْلِ a scribe كَاتِبٌ between you بَيْنَكُمْ
 write it down يَكْتُبُ to أَنْ a scribe كَاتِبٌ refuse يَأْبَ (should) not
 so let him write فَلْيَكْتُبْ Allah اللَّهُ has taught him عَلَّمَهُ as كَمَا
 (is) وَلْيُمْلِلِ the one الَّذِي and let dictate عَلَيْهِ (is) الْحَقُّ on whom (is)
 وَلَا his Lord رَبُّهُ Allah اللَّهُ and let him fear وَلْيَتَّقِ the liability
 but if فَإِنْ any thing شَيْئًا (out) of it diminish مِنْهُ and not يَبْخَسْ
 (of) low سَفِيهًا the liability الْحَقُّ on whom one الَّذِي is كَانَ
 understanding أَوْ or weak ضَعِيفًا أَوْ لَا or لَا يَسْطِيعُ not capable أَنْ
 his guardian وَلِيُّهُ then let dictate فَلْيُمْلِلْ he هُوَ dictates يُمِلُّ that
 two شَهِيدَيْنِ and call for evidence وَاسْتَشْهِدُوا in justice بِالْعَدْلِ
 be يَكُونَا not لَمْ and if فَإِنْ your men رِجَالِكُمْ of witnesses مِنْ
 and two وَامْرَأَتَانِ then a man فَرَجُلٌ two men رَجُلَيْنِ available
 of (as) مِنَ you agree رَضَوْنَ of those وَمِنْ women
 one of (two women) إِحْدَاهُمَا errs (so) that (if) أَنْ witnesses
 other فَتُذَكَّرَ reminds إِحْدَاهُمَا (two women) (of them) one of (them) الْأُخْرَىٰ
 وَلَا (should) not يَأْبَ and الشَّهَادَةُ refuse إِذَا the witnesses
 that دُعُوا they are called وَلَا (do) not تَسْمَعُوا and أَنْ become weary

تَكْتُبُوهُ large or small أَكْبَرًا or أَصْغَرَ you write it down أَجَلِهِ its period أَقْسَطُ that (is) more just (fairest) أَنْتُمْ you أَشْهَدُ the sight of) with وَأَقْوَمُ and more reliable وَأَنْتُمْ you تَرَكَابُوا that do not أَلَّا and nearer (to) وَأَشْهَدُ evidence إِلَّا except أَنْ that تَكُونَ it be تِجَارَةً a trade حَاضِرَةً present تُدِيرُونَهَا you carry it out بَيْنَكُمْ among yourselves فَلَيْسَ that do not أَنْتُمْ sin أَلَّا on you جُنَاحٌ then (there is) not عَلَيْكُمْ you write it down وَأَشْهَدُوا but take witnesses إِذَا when تَبَايَعْتُمْ let suffer harm كَاتِبٌ neither وَلَا you trade with one another شَهِيدٌ nor وَلَا scribe تَفْعَلُوا and if وَإِنْ witness فَلَا you do it فَاتَّخِذُوا on your part وَأَنْتُمْ wickedness بَعْضُكُمْ then it is فَاتَّخِذُوا and Allah وَاللَّهُ and teaches you وَيُعَلِّمُكُمُ thing شَيْءٌ of every بِكُلِّ شَيْءٍ (is) All-Knower عَلِيمٌ

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنَّ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَيِّرُوا الَّذِي أُؤْتِيَ مِنْ أَمْنَتِهِ وَلْيَتَّقِ اللَّهَ رَبَّهُمْ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِيَّاهُمْ قَلْبُهُمُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

الْسَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٤﴾

and did not **وَإِنْ** a journey **سَفَرٍ** on **عَلَى** you are **كُنْتُمْ** and if **تَجِدُوا** you find **كَاتِبًا** a scribe **فَرِهْنِ** then a pledge **مَقْبُوضَةً** in hand **فَإِنْ** but if **أَمِنْ** trusted **بَعْضُكُمْ** any of you **فَالْيَوْمَ** then let fulfil **الَّذِي** one who **أَوْثِقَ** is trusted **أَمْنَتُهُ** his trust **وَلْيَتَّقِ** and you **تَكْتُمُوا** and (do) not **وَلَا** his Lord **رَبُّهُ** Allah **اللَّهُ** let him fear **يَكْتُمُهَا** and who **وَمَنْ** the evidence **الشَّهَادَةُ** conceal **فَإِنَّهُ** surely he **إِنَّهُمْ** (is) sinful **قَلْبُهُ** (his) heart **وَاللَّهُ** and Allah **يَمَا** for Allah **اللَّهُ** (is) All-knower **عَلَيْهِ** you do **تَمَلُّونَ** of what **مَا** (is) in **الْسَّمَوَاتِ** the heavens **وَمَا** (is) what **فِي** and what **فِي** (is) in **الْأَرْضِ** the earth **وَإِنْ** and if **تُبَدُّوا** you declare **مَا** what **فِي** (is) in **أَنْفُسِكُمْ** your own selves or **أَوْ** you conceal it **تُخْفَوْهُ** will **يُحَاسِبْكُمْ** and will forgive **فَيَغْفِرُ** Allah **اللَّهُ** for it **بِهِ** call you to account **لِمَنْ** (to) whom **يَشَاءُ** He wills **وَيُعَذِّبُ** and will punish **مَنْ** whom **يَشَاءُ** He wills **وَاللَّهُ** He wills **عَلَى** and Allah **اللَّهُ** over **كُلِّ** every **شَيْءٍ** thing **قَدِيرٌ** (is) All-Powerful ﴿١١٤﴾

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allâh is All-Knower of what you do. 284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

ءَامَنَ الرُّسُلُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفِرُّ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿١١٥﴾

was sent **الرُّسُلُ** the Messenger **بِمَا** in what **أُنْزِلَ** and the **وَالْمُؤْمِنُونَ** his Lord **رَبِّهِ** from **إِلَيْهِ** to him **وَالْمُؤْمِنُونَ** and His **وَمَلَائِكَتِهِ** in Allah **بِاللَّهِ** all **ءَامَنَ** believers **كُلٌّ** (do) **لَا** and His Messengers **وَرُسُلِهِ** and His Books **وَكُتُبِهِ** angels

any one **أَحَدٍ** between **بَيْنَ** we make distinction **نُفَرِّقُ** not
 we **سَمِعْنَا** and they said **وَقَالُوا** His Messengers **رُسُلِهِ** of **مِنْ**
 (we seek) Your forgiveness **عُفْرَانِكَ** and we obeyed **وَأَطَعْنَا** heard
 the return **وَالْمَصِيرَ** and to You (is) **وَإِلَيْكَ** our Lord **رَبَّنَا**

285. The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any one of His Messengers" — and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٥﴾

but **لَا** any soul **نَفْسًا** Allah **اللَّهُ** burden **يُكَلِّفُ** (does) not **لَا**
 it earned (good) **كَسَبَتْ** what **مَا** for it **لَهَا** to its capacity **وُسْعَهَا**
 our Lord **رَبَّنَا** it earned (evil) **اِكْتَسَبَتْ** what **مَا** and against it **وَعَلَيْهَا**
 we **نَسِينَا** if **إِنْ** take us to task **تُؤَاخِذْنَا** punish us **لَا**
 forgot **أَوْ** or **أَخْطَأْنَا** we committed mistakes **رَبَّنَا** our Lord **وَلَا**
 like that **كَمَا** a burden **إِمْرًا** on us **عَلَيْنَا** lay **وَلَا** and do not
 those who (were) **الَّذِينَ** on **عَلَى** You laid **حَمَلْتُمْ** which (as)
 lay on us **تَحْمِلْنَا** and (do) not **وَلَا** our Lord **رَبَّنَا** before us **قَبْلِنَا**
 we have **لَنَا** power **طَاقَةً** (do) not **لَا** (of) which **مَا** (burdens)
 and forgive **وَاعْفِرْ** from us **عَنَّا** and pardon **وَاعْفُ** for that **بِهِ**
 You (are) **أَنْتَ** and have mercy on us **وَارْحَمْنَا** for us **لَنَا**
 our Protector **مَوْلَانَا** so grant us victory **فَانصُرْنَا** over **عَلَى** the disbelieving **الْكَافِرِينَ** people

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people.

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿١﴾ نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٢﴾ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٣﴾ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٤﴾

الْحَمْدُ لِلَّهِ Alif-Lam-Mim (there is) no god إِلَّا He but the Sustainer (and the الْقَيُّومُ the Ever-Living He sent down نَزَلَ Protector) the Book الْكِتَابُ to you عَلَيْكَ before it بِدَيْهِ what is لَمَّا confirming with truth مُصَدِّقًا and He sent down وَأَنزَلَ the تَوْرَةَ and the Gospel وَالْإِنْجِيلَ ﴿١﴾ as هُدًى before (this) مِن قَبْلُ and the Gospel ﴿٢﴾ for mankind وَأَنزَلَ the الْفُرْقَانَ and He sent down a guidance لِّلنَّاسِ Criterion (the Quran) إِنَّ الَّذِينَ كَفَرُوا those who disbelieved كَفَرُوا indeed الَّذِينَ in the Verses آيَاتِ اللَّهِ (of) اللَّهُ لَهُمْ for them عَذَابٌ torment شَدِيدٌ (is) severe وَاللَّهُ عَزِيزٌ and Allah عَزِيزٌ (is) All-Mighty ذُو (is) All-Able of retribution انْتِقَامٍ ﴿٣﴾ إِنَّ اللَّهَ indeed اللَّهُ لَا Allah not يَخْفَى anything شَيْءٌ from Him عَلَيْهِ is hidden فِي the earth وَلَا in and not the heaven السَّمَاءِ ﴿٤﴾

Sûrat Âl-'Imrân

(The Family of Imran) III

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. Allâh! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad ﷺ) with truth, confirming what came

before it. And He sent down the Taurât (Torah) and the Injîl (Gospel), 4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution. 5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَقْلُوبُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

هُوَ the الَّذِي Who it is He يُصَوِّرُكُمْ shapes you in the الْأَرْحَامِ wombs but لَا (there is) no إِلَهَ god إِلَّا He wills كَيْفَ how يَشَاءُ Him the الْعَزِيزُ the All-Mighty الْحَكِيمُ ﴿٦﴾ the All-Wise هُوَ the الَّذِي Who أَنْزَلَ sent down عَلَيْكَ to you الْكِتَابَ the Book مِنْهُ it آيَاتٌ Verses مُحْكَمَاتٌ absolutely clear هُنَّ which (are) أُمُّ basis الْكِتَابِ the Book وَأُخَرُ (of) the مُتَشَابِهَاتٌ and others (are) فَأَمَّا not clear الَّذِينَ but الَّذِينَ in قُلُوبِهِمْ whose hearts زَيْغٌ (is) of فَتَتَّبِعُونَ perversity مَا they follow تَشَابَهَ what is unclear مِنْهُ its (real) ابْتِغَاءَ seeking الْفِتْنَةِ mischief وَابْتِغَاءَ and seeking تَأْوِيلِهِ its (real) meaning وَمَا and does not يَقْلُوبُ know إِلَّا except اللَّهُ Allah وَالرَّاسِخُونَ and (those) who are firmly rooted in it الْعِلْمِ knowledge يَقُولُونَ they say آمَنَّا we believe بِهِ in it كُلٌّ all مِنْ عِنْدِ from رَبِّنَا our Lord وَمَا but do not يَذَّكَّرُ heed إِلَّا except أُولُو men الْأَلْبَابِ ﴿٧﴾ (of) understanding

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. 7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and

trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabarî*)

رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَكَابُ ۝٨ رَبَّنَا إِنَّكَ جَمَاعُ النَّاسِ يَوْمَ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ۝٩ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُنْفِكَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَزْلَهُمُ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ۝١٠

رَبَّنَا our Lord لَا do not تُغِثْ deviate قُلُوبَنَا our hearts بَعْدَ after إِذْ (when) هَدَيْتَنَا You have guided us وَهَبْ and grant لَنَا (to) us مِنْ (from) لَدُنْكَ Your (self) رَحْمَةً mercy إِنَّكَ indeed You أَنْتَ You (Alone are) الْوَكَابُ ۝٨ رَبَّنَا the Bestower إِنَّكَ our Lord جَمَاعُ (will) gather النَّاسِ mankind يَوْمَ on a Day لَا (there is) no رَيْبَ doubt فِيهِ in it إِنَّكَ Allah لَا (does) not يُخْلِفُ no رَيْبَ break الْوَعْدَ (His) promise إِنَّ (indeed) الَّذِينَ those who كَفَرُوا disbelieved لَنْ will never تُنْفِكَ avail عَنْهُمْ them أَمْوَالَهُمْ their wealth وَلَا and not أَزْلَهُمُ their offspring مِنْ from اللَّهِ Allah شَيْئًا anything وَأُولَئِكَ and those هُمْ they وَقُودُ (are) fuel النَّارِ (of) the Fire ۝١٠

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise."

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَاحْذَرُهُمُ اللَّهُ يَذُوبُهُمْ وَاللَّهُ شَوِيدُ الْوَقَابِ ۝١١ قُلْ لِلَّذِينَ كَفَرُوا سَتْغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْيَمَادُ ۝١٢ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بَصَرِيهِ مَنْ يَشَاءُ إِنَّكَ فِي ذَٰلِكَ لَآيَةً لِّأُولِي الْأَبْصَارِ ۝١٣

كَذَّابٍ (of) Pharaoh فِرْعَوْنَ (of) people مَالٍ like behaviour
 Our آيَاتِنَا they belied كَذَّبُوا before them مِنْ قَبْلِهِمْ and those
 for بَدُوْنِهِمْ Allah اللَّهُ so seized them فَآخَذَهُمْ Verses (revelation)
 (in) الْقَوَابِ (is) Severe شَدِيدٌ and Allah وَاللَّهُ their sins
 disbelieved كَفَرُوا to those who لِلَّذِينَ say قُل punishment
 to and gathered وَتُحْشَرُونَ you shall be overpowered إِلَى and
 جَهَنَّمَ Hell وَيَسَّ and (that is) an evil أَلِيمًا resting place قَدْ
 two فِئَتَيْنِ in فِي a sign آيَةً for you لَكُمْ was كَذَّابٌ indeed
 (was) one group فِئَةٌ which met (in combat) التَّقَاتِ groups
 and the other وَأُخْرَى (of) Allah اللَّهُ Way سَبِيلِ in فِي fighting
 they were seeing them يَرَوْنَهُمْ disbelievers كَافِرَةٌ (was of)
 and وَاللَّهُ with their own eyes رَأَى أَعْيُنٌ twice of them مِّنْهُمْ
 He يُؤَيِّدُ whom مَّنْ with His Victory بِصِرِهِ supports يُؤَيِّدُ Allah
 for لِّأُولِي (is) a lesson لَّوَبْرَةٍ that ذَلِكَ in فِي surely إِنْ wills
 (understanding) eyes (to see) الْأَبْصَارِ those who have

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment. 12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsir At-Tabarî*)

رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْأَنْصَاةِ وَالْأَخْيَالِ
 الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَعَآبِ ﴿١١﴾ قُلْ أَؤُنَبِّئُكُمْ
 بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ آمَنُوا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
 وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٢﴾

زُيِّنَ (of) things love حُبُّ for people لِلنَّاسِ is beautified
 and children وَالْبَنِينَ women الرِّسَاو from مِنْ they covet
 and gold وَالْفِضَّةَ and heaps الْمَقْتَرَفَةِ of مِنْ stored up
 and cattle وَالْأَنْعَامَ branded الْمُسَوَّمَةَ and horses
 وَالْحَرْثُ and land ذَلِكَ (that) those are مَتَكُغُ possessions الْحَيَاةِ
 (is) الدُّنْيَا the world وَاللَّهِ but اللَّهُ عِنْدَهُ with Him حُسْنُ (is)
 shall I inform أَوْفِيْتُكُمْ say قُلْ abode to return الْعَالَمِ excellent
 you بِخَيْرٍ of better مِنْ than ذَلِكَ that لِلَّذِينَ for those who أَتَقُونَ
 (are) Gardens رَبِّهِمْ with رَبِّهِمْ fear عِنْدَ they will abide forever
 خَالِدِينَ rivers الْأَنْهَارُ beneath which تَجْرِي
 and spouses وَأَزْوَاجٌ therein وَفِيهَا pure مَطَهَّرَةٌ
 and Allah وَاللَّهُ of الرِّسَاو Pleasure (is) All-Seer بَصِيرٌ
 of (His) slaves بِالْأَعْبَادِ

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun* (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves."

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّادِقِينَ وَالصَّادِقَاتِ
 وَالْقَانِتِينَ وَالْمُنِيفِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
 قَابِضًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

الَّذِينَ those who يَقُولُونَ say رَبَّنَا our Lord إِنَّنَا we have indeed
 آمَنَّا believed فَاغْفِرْ so forgive لَنَا (for) us ذُنُوبَنَا our sins وَقِنَا
 عَذَابَ (from) punishment النَّارِ (of) Fire ﴿١٦﴾ الصَّادِقِينَ (of) Fire
 and the الْقَانِتِينَ and the truthful وَالصَّادِقَاتِ the patient
 and (those) who spend (in Way of Allah) وَالْمُسْتَغْفِرِينَ obedient
 early بِالْأَسْحَارِ and who pray for forgiveness ﴿١٧﴾

(there is) no **لَا** that **أَنَّ** Allah **اللَّهُ** bears witness **شَهِدَ** morning
 and men **وَالْمَلَائِكَةُ** and the angels **وَالْمَلَائِكَةُ** He **هُوَ** but **إِلَّا** god **إِلَٰهَ**
أَلِيمٍ (of) knowledge **فَلْيَمَّا** standing firm **بِالْقِسْطِ** on justice **لَا**
 the All-Mighty **الْعَزِيزُ** He **هُوَ** but **إِلَّا** god **إِلَٰهَ** (that there is) no
 the All-Wise **الْعَلِيمُ** ﴿١٦﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend (give the *Zakât* and alms in the way of Allâh) and those who pray and beg Allâh's Pardon in the last hours of the night. 18. Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

إِنَّ الَّذِينَ عِنْدَ اللَّهِ أَلَمُوا إِلَّا مَا أَهْلُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ بَيِّنَاتٌ مِنْهُمْ
 وَمَنْ يَكْفُرْ بَيِّنَاتٍ مِنَ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٦﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعْتُ وَقُلْ لِلَّذِينَ
 أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَكَدُوا وَإِنْ قَوْلُوا فَمِنْكُمْ عَلَيْكَ الْبَلَاغُ وَاللَّهُ بِمُصِيرٍ
 بِالْعِبَادِ ﴿١٧﴾

إِنَّ **الَّذِينَ** truly **عِنْدَ** the religion **اللَّهُ** with **أَلَمُوا** (is)
 were **أُولَٰئِكَ** those who **أَخْتَلَفَ** and did not **وَمَا** Islam
الْكِتَابَ given **إِلَّا** the Scripture **مِنْ بَعْدِ** what **مَا** after **جَاءَهُمْ**
 through **بَيِّنَاتٍ** the knowledge **أُولَٰئِكَ** had come to them
يَكْفُرُ and who **وَمَنْ** among themselves **يَنْتَهُمُ** transgression
فَلْيَمَّا (of) Allah **اللَّهُ** Signs **بَيِّنَاتٍ** disbelieves **اللَّهُ**
 then verily **سَرِيعُ** (is) Swift **الْحِسَابِ** **﴿١٦﴾** (in) reckoning **فَلْيَمَّا** and if **حَاجُّوكَ**
 my **وَجْهِيَ** I have submitted **أَسْلَمْتُ** say **فَقُلْ** they argued with you
 and say **وَمَنِ** to Allah **اللَّهُ** face **أَتَّبَعْتُ** and who **وَقُلْ** followed me
لِلَّذِينَ to those who **أُولَٰئِكَ** were given **الْكِتَابَ** the Scripture **وَالْأُمِّيِّينَ**
 so if **فَلْيَمَّا** did you submit yourselves? **أَسْلَمْتُمْ** and illiterates

they are rightly guided أَهْتَدَوْا then indeed فَقَدْ they submit
upon you عَلَيْكَ then only فَإِنَّمَا they turn away قَوْلُوا but if وَإِن
of بِالْأَبْصَارِ (is) All-Seer بَصِيرًا and Allah وَاللَّهُ to convey الْبَلَاغُ (is)
(His) slaves

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account. 20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ
مِنَ النَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٠﴾ أُولَٰئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا
لَهُمْ مِن نَّاصِرِينَ ﴿٢١﴾ أَوَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٢﴾

إِنَّ الَّذِينَ verily الَّذِينَ disbelieve بِآيَاتِ اللَّهِ in Verses without بَغَيْرِ the Prophets النَّبِيِّينَ and slay وَيَقْتُلُونَ (of) Allah
command يَأْمُرُونَ those who الَّذِينَ and slay وَيَقْتُلُونَ right حَقٍّ
give them فَبَشِّرْهُم the people النَّاسِ of (with) justice بِالْقِسْطِ
﴿٢٠﴾ of torment بِعَذَابٍ tidings (assurance to)
﴿٢١﴾ a painful أُولَٰئِكَ those الَّذِينَ whose حَبِطَتِ went to waste
and (in) the الدُّنْيَا (this) world وَالْآخِرَةِ and (in) the
Hereafter وَمَا and not لَهُمْ (they will have) for them
those الَّذِينَ (to) إِلَى you seen تَرَوْهُمْ have not أَوْلِيَاءَ helpers ﴿٢٢﴾
the أُولَٰئِكَ who have been given نَصِيبًا a portion مِّنَ of the كِتَابِ (of) the Book
Scripture يُدْعَوْنَ they are invited إِلَى to كِتَابِ the Book اللَّهِ

Allah يَحْكُمُ to judge بَيْنَهُمْ between them ثُمَّ then turns away فَرِيقٌ a party مِنْهُمْ (from) them وَهُمْ and they مُّعْرِضُونَ ﴿١٦﴾ (are) averse

21. Verily, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment. 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا يَفْقَهُونَ ﴿١٦﴾ فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٧﴾ قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَدُكَ الْخَبِيرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

ذَٰلِكَ (is) this بِأَنَّهُمْ because they قَالُوا say لَنْ shall not تَمَسَّنَا touch us the Fire النَّارُ but إِلَّا أَيَّامًا days مَعْدُودَاتٍ numbered وَغَرَّبُوا they what كَانُوا their religion دِينِهِمْ in فِي and deceived them We used to يَفْقَهُونَ ﴿١٦﴾ invent فَكَيْفَ then how إِذَا when جُمِعْتَهُمْ We shall gather them لِيَوْمٍ on a Day لَا (there is) no رَيْبَ doubt فِيهِ and would be paid وَوُفِّيَتْ in it (about which) person مَا what كَسَبَتْ it has earned وَهُمْ and they لَا not يُظْلَمُونَ ﴿١٧﴾ would be wronged قُلِ say اللَّهُمَّ O Allah! مَالِكُ Lord the dominion الْمُلْكِ You give تُؤْتِي (of) the dominion الْمُلْكِ and take away وَتَنْزِعُ You will (to) whom وَمَنْ dominion مِمَّنْ from whom تَشَاءُ You will وَتُعِزُّ and You exalt وَمَنْ and You humiliate وَتُذِلُّ whom تَشَاءُ whom You will يَدُكَ (is) the good الْخَبِيرُ in Your Hand إِنَّكَ the good over كُلِّ شَيْءٍ every قَدِيرٌ ﴿١٨﴾ (are) All-Powerful

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. 25. How (will it be) when We gather them together on the Day about which

there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. 26. Say (O Muhammad ﷺ): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٦﴾ لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَكُمْ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٧﴾

تُولِجُ You enter اللَّيْلَ the night into النَّهَارَ the day and You
 and You enter النَّهَارَ the day into اللَّيْلَ the night and You bring
 and You bring out الْحَيَّ the living out of الْمَيِّتِ the dead and You
 and You bring out الْمَيِّتِ the dead out of الْحَيَّ the living and You
 without You will تَشَاءُ (to) whom مَنْ give sustenance
 حِسَابٍ ﴿٢٦﴾ measure (account) لَا not يَتَّخِذُ let take الْمُؤْمِنُونَ
 the believers الْكَافِرِينَ the disbelievers أَوْلِيَاءَ allies (for their) مِنْ دُونِ
 instead of الْمُؤْمِنِينَ the believers وَمَنْ whoever and يَفْعَلْ does
 that فَلَيْسَ he is not مِنْ from اللَّهِ Allah في in شَيْءٍ anything
 إِلَّا except أَنْ that تَتَّقُوا you fear مِنْهُمْ (of) them تُقَنَّةً
 protection وَيُحَذِّرُكُمُ Allah and warns you نَفْسَكُمْ (of) Himself
 وَإِلَى and to اللَّهِ Allah الْمَصِيرُ ﴿٢٧﴾ (is) the return

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). 28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment), and to Allâh is the final return.

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُنْضَرًّا وَمَا عَمِلَتْ مِنْ شَرٍّ قُدُّوا لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

قُلْ (is) in what you conceal تُخْفُوا whether say إِنْ or your breasts صُدُورِكُمْ or تُبْدُوهُ you reveal it يَعْلَمُهُ Allah knows it وَاللَّهُ Allah and He knows وَمَا (is) in what and He knows وَاللَّهُ the earth (is) in what and what وَمَا (is) All-Powerful قَدِيرٌ thing كُلِّ every شَيْءٍ on the Day يَوْمَ (is) All-Powerful قَدِيرٌ thing (when) تَجِدُ shall find كُلِّ every نَفْسٍ soul مَا what عَمِلَتْ it has done of خَيْرٍ good مُنْضَرًّا confronted وَمَا what عَمِلَتْ and what عَمِلَتْ if (that there were) لَوْ it will wish قُدُّوا evil of شَرٍّ has done distance أَمَدًا and between that وَبَيْنَهُ between it بَيْنَهَا indeed أَنْ بَعِيدًا a great وَيُحَذِّرُكُمُ Allah and warns you نَفْسَهُ (of) Himself وَاللَّهُ and Allah رَءُوفٌ (is) very Kind بِالْعِبَادِ (His) to slaves

29. Say (O Muhammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things." 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَإِبْرَاهِيمَ وَعِيسَى ابْنَ مَرْيَمَ وَإِنَّا عَلِيمٌ بِالظَّالِمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

قُلْ (is) if كُنْتُمْ you تُحِبُّونَ Allah love فَاتَّبِعُونِي then follow يُحْبِبْكُمُ Allah would love you ذُنُوبَكُمْ and forgive لَكُمْ (is) All-Forgiving غَفُورٌ and Allah وَاللَّهُ your sins ذُنُوبَكُمْ (for) you رَحِيمٌ Most Merciful قُلْ say أَطِيعُوا Allah obey وَالرَّسُولَ

then فَإِنَّ they turn away تَوَلَّوْا and if فَإِنْ and the Messenger
 the اللَّهُ indeed لَا (dose not) يُحِبُّ like الْكَافِرِينَ ﴿٣١﴾
 Adam chose مَا دَمَ Allah truly إِنَّ disbelievers
 and family وَمَاْل (of) Abraham إِبْرَاهِيمَ and family وَمَاْل and Noah
 عِمْرَانَ (of) Imran عَلَى above الْعَالَمِينَ ﴿٣٢﴾ mankind ذُرِّيَّتَهُ offspring بَعْضُهَا
 (is) All-Hearing سَمِيعٌ and Allah وَاللَّهُ (the) others مِنْ بَعْضٍ from some
 All-Knowing عَلِيمٌ ﴿٣٣﴾

31. Say (O Muhammad ﷺ to mankind): "If you (really) love Allâh, then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." 32. Say (O Muhammad ﷺ): "Obey Allâh and the Messenger (Muhammad ﷺ)." But if they turn away, then Allâh does not like the disbelievers. 33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'Âlamîn (mankind and jinn) (of their times). 34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣١﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٢﴾

my Lord رَبِّ (of) Imran عِمْرَانَ a woman امْرَأَتُ said قَالَتْ when إِذْ
 my Lord رَبِّ I إِنِّي have vowed لَكَ to you مَا in فِي (is) in بَطْنِي
 womb مُحَرَّرًا to be dedicated فَتَقَبَّلْ so accept مِنِّي from me إِنَّكَ
 (are) All-Hearing السَّمِيعُ You أَنْتَ indeed you
 she قَالَتْ she delivered her وَضَعْتُهَا then when فَلَمَّا All-Knowing
 a female أُنْثَىٰ have delivered وَضَعْتُهَا I إِنِّي my Lord رَبِّ said
 she delivered وَضَعْتَ of what بِمَا knows better أَعْلَمُ and Allah
 and I وَإِنِّي like the female كَالْأُنْثَىٰ male الذَّكَرُ and (is) not وَلَيْسَ
 seek refuge for her أُعِيذُهَا and I وَإِنِّي Mary مَرْيَمَ have named her
 Satan الشَّيْطَانِ from مِنَ and her offspring وَذَرَيْتَهَا with You بِكَ
 the rejected الرَّجِيمِ ﴿٣٣﴾

35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing." 36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."

فَنَقَبَلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِعْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنَزَّيْمُ إِنَّ لِيَ لَلرَّبِّ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٦﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٧﴾

فَنَقَبَلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ with acceptance her Lord رَبُّهَا so accepted her
وَأَنْبَتَهَا نَبَاتًا حَسَنًا growth goodly وَكَفَّلَهَا goodly
دَخَلَ زَكَرِيَّا put her in the care of
عَلَيْهَا زَكَرِيَّا (to see) her
وَجَدَ عِنْدَهَا he found her (provided) with رِزْقًا food قَالَ he said
يَنَزَّيْمُ she said
قَالَتْ this هَذَا you get لَرَّبِّ from where قَالَ O Mary!
هُوَ this (is) مِنْ عِنْدِ اللَّهِ from Allah إِنَّ اللَّهَ verily Allah يَرْزُقُ without
بِغَيْرِ He wills (to) whom يَشَاءُ provides sustenance
حِسَابٍ ﴿٣٦﴾ measure هُنَالِكَ there دَعَا زَكَرِيَّا invoked رَبُّهُ Zacharia
قَالَ his Lord رَبِّ he said هَبْ my Lord لِي grant me مِنْ me
لَدُنْكَ Yourself ذُرِّيَّةً طَيِّبَةً good offspring إِنَّكَ indeed you سَمِيعُ
(of) invocation الدُّعَاءِ ﴿٣٧﴾ (are) All-Hearer

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyâ (Zachariya). Every time he entered *Al-Mihrâb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا
 مِنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا
 يَشَاءُ ﴿٤٠﴾

فَنَادَتْهُ the angels الْمَلَائِكَةُ while he قَائِمٌ (was) standing يُصَلِّي in the prayer place الْمِحْرَابِ that Allah اللَّهُ gives you glad tidings بَيَحْيَىٰ of John مُصَدِّقًا confirming بِكَلِمَةٍ (of) the Word from اللَّهِ Allah and noble وَحَصُورًا and chaste وَنَبِيًّا and a Prophet مِنَ and from (among) الصَّالِحِينَ the righteous قَالَ he said رَبِّ my Lord! أَنَّى how يَكُونُ is it لِي I have غُلَامٌ a son وَقَدْ when بَلَغَنِيَ the old age الْكِبَرُ and my wife امْرَأَتِي (is) barren عَاقِرٌ He wills يَشَاءُ what مَا does يَقَعُ Allah اللَّهُ thus كَذَلِكَ said

39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahyâ (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Îsâ (Jesus) طلب السلام, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." 40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ مَا يَشَاءُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادَّكُرَ رَبُّكَ كَثِيرًا وَسَيَحْيَىٰ بِالْعِشِيِّ
 وَالْإِنْجَارِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾
 يَمْرُؤُا أَقْبَتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَبِي مَعَ الرَّاكِبِينَ ﴿٤٣﴾

قَالَ he said رَبِّ my Lord اجْعَلْ make لِي for me آيَةً a sign قَالَ He said مَا يَشَاءُكَ (is) your sign أَلَّا that not تُكَلِّمَ you shall speak النَّاسَ (to) people ثَلَاثَةَ (for) three أَيَّامٍ days إِلَّا except رَمْرًا gesture and remember رَبُّكَ your Lord كَثِيرًا much وَسَيَحْيَىٰ and glorify (him) بِالْعِشِيِّ in the evening وَالْإِنْجَارِ and the يَمْرُؤُا the angels الْمَلَائِكَةُ said قَالَتِ and when وَإِذْ morning

of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. **45.** (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤١﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ
كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٢﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ﴿٤٣﴾

وَتَكَلِّمُ the people النَّاسَ and He will speak (to) فِي in the المَهْدِ the
 وَكَهَلًا and (will be) of وَرَيْنَ and (in) maturity cradle and أَصْلَابِهِمُ ﴿١٦﴾
 is it يَكُونُ how أَنَّى my Lord رَبِّ she said قَالَتْ the righteous
 I have وَلَدْتُ a son وَلَمْ when did not يَمْسَسْنِي touch me بَشَرًا
 a man قَالَ he said كَذَلِكَ Allah اللهُ thus يَخْلُقُ creates مَا whatever
 يَشَاءُ He wills إِذَا when فَتَنُ He decrees أَمْرًا a thing فَإِنَّمَا just يَقُولُ
 He says لَهُ to it كُنْ be فَيَكُونُ ﴿١٧﴾ and it is وَيَعْلَمُ and He will
 teach him الْكِتَابَ the Book وَالْحِكْمَةَ and the Wisdom وَالتَّوْرَةَ
 and the Torah وَالْإِنْجِيلَ ﴿١٨﴾

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" —and it is. 48. And He (Allâh) will teach him [‘Îsâ (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).

وَدَسُّوْا إِلَىٰ نَفْسٍ إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَآئِعَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخْرِئُ الْمَوْتَ بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٥٥﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَاتٍ مِنْ رَبِّكُمْ ۚ فَقَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ ۚ فَأَنِصُّكُمْ بِمَا أَنْتُمْ قَائِلُونَ ۚ

رَبِّكُمْ your Lord أَنِّي that I أَنفَعُ will make لَكُمْ for you مِن
 and will فَأَنْشُئُ (of) a bird الطَّيْرِ like figure كَهَيْئَةِ clay الطِّينِ from
 and it would become فَيَكُونُ into it فِيهِ breathe
 the born الْأَكْمَهَ and I will heal وَأُزِيلُ Allah اللَّه by Leave (of)
 the الْمَوْتِ and will bring life (to) وَأُحْيِي and leper وَالْأَبْرَصَ blind
 and I will inform you وَأُنَبِّئُكُمْ Allah اللَّه by Leave (of) يَأْتِي dead
 in بِمَا you store تَدْخِرُونَ and what وَمَا you eat تَأْكُلُونَ of what
 (is) a sign لَكُمْ your houses إِنَّ surely فِي in ذَلِكَ this لَكُمْ (is)
 لَكُمْ for you إِن if كُنْتُمْ you are مُؤْمِنِينَ ﴿١٩﴾ believers

49. And will make him [‘Isâ (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَجَلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَاتٍ مِّن رَّبِّكُمْ
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢٠﴾ ﴿٢١﴾ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمْ
 الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٢٢﴾

وَمُصَدِّقًا and confirming لِمَا that which بَيْنَ يَدَيَّ was before me
 to you لَكُمْ and to make lawful وَلَأَجَلَ the Torah التَّوْرَةِ of رَبِّ
 to you عَلَيْكُمْ was forbidden حُرِّمَ (of) what الَّذِي part
 وَجِئْتُكُمْ from مِن with a sign آيَاتٍ and I have come to you رَبِّكُمْ
 your Lord فَاتَّقُوا so fear اللَّه Allah وَأَطِيعُوا ۖ and obey Me إِنَّ
 Allah اللَّه verily رَبِّي Allah اللَّه (is) my Lord وَرَبُّكُمْ and your Lord فَاعْبُدُوهُ
 هَذَا so worship Him صِرَاطٌ this مُسْتَقِيمٌ ﴿٢٠﴾ (is) Straight ﴿٢١﴾ فَلَمَّا
 of their Jesus عِيسَىٰ became conscious أَحَسَّ but when
 قَالَ he said مَنْ أَنْصَارِي my helpers أَنْصَارِي who (will be) مَنْ
 we (are) اللَّهُ Allah قَالَ the disciples الْحَوَارِيُّونَ said أَنَّ
 أَنْصَارُ اللَّهِ helpers اللَّه Allah (of) اللَّه Allah we believe ءَامَنَّا وَأَشْهَدُ
 بِأَنَّا and bear witness مُسْلِمُونَ ﴿٢٢﴾ Muslims

superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, 'Îsâ (Jesus), Mûsâ (Moses), or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

I shall punish **فَأَعَذَّبُهُمْ** disbelieve **كَفَرُوا** those who **أَلَّذِينَ** as to **فَأَمَّا**
(this) world **الدُّنْيَا** in **فِي** severe **شَدِيدًا** torment **عَذَابًا** them (with)
for them (they **لَهُمْ** and not **وَمَا** and (in) the Hereafter **وَالْآخِرَةِ**
those **الَّذِينَ** and as to **وَأَمَّا** helpers **نَصِيرِينَ** of **يَنْ** will have)
righteous deeds **الصَّالِحَاتِ** and do **وَعَمَلُوا** believe **آمَنُوا** who
and **وَاللَّهُ** their reward **أَجُورَهُمْ** He will grant them in full **فَيُعْطِيهِمْ**
the wrong-doers **الظَّالِمِينَ** love **يُحِبُّ** (does) not **لَا** Allah
the Verses **الآيَاتِ** of **يَنْ** to you **عَلَيْكَ** We recite **نَتْلُوهُ** this
similitude **مَثَلٌ** indeed **إِنَّ** Wise **الْحَكِيمَ** and the Reminder
(of) Jesus **عِيسَى** (is) like similitude **كَمَثَلِ** Allah **اللَّهُ** to **عِنْدَ** (of)
He created him **خَلَقَهُ** Adam **آدَمَ** from **مِنْ** dust **تُرَابٍ** then **فَقَالَ**
and he was **فَيَكُونُ** be **كُنْ** to him **لَهُ** said

56. “As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.” **57.** And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zalimûn* (polytheists and wrong-doers). **58.** This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur’ân). **59.** Verily, the likeness of ‘Îsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” — and he was.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿١٦﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْحَقِّ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَ كُمْ وَنِسَاءَنَا وَنِسَاءَ كُمْ وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿١٧﴾ إِنَّ هَذَا
لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَلَبَّيْكَ اللَّهُ الْغَرِيبُ الْحَكِيمُ ﴿١٨﴾

الْحَقُّ (this is) the truth **٦٠** from رَبِّكَ your Lord **٦١** so not **٦٢** فَلاَ you be
 of **٦٣** الْمُتَمَرِّينَ the doubters **٦٤** وَمَنْ whoever **٦٥** حَاجَّكَ and who
 has come **٦٦** جَاءَكَ what **٦٧** مَا after **٦٨** مِنْهُ in it **٦٩** فِيهِ disputes with you
 let us **٧٠** نَدْعُ come **٧١** تَقُولُوا say **٧٢** قُلْ knowledge **٧٣** أَلَمِ of **٧٤** مِنْ to you
 and our women **٧٥** وَنِسَاءَنَا and your sons **٧٦** وَأَبْنَاءَكُمْ our sons **٧٧** call
 and **٧٨** وَنَفْسَكُمْ and ourselves **٧٩** وَأَنْفُسَنَا and your women **٨٠** and we
 and **٨١** نَبْتَهِلُ we pray humbly **٨٢** فَتَجْعَلُ yourselves **٨٣** ثَمَّ then
 the liars **٨٤** الْكَذِبِ on **٨٥** عَلَى (of) Allah **٨٦** اللَّهُ curse **٨٧** لَعْنَتَ invoke
 and **٨٨** وَمَا (the) true **٨٩** الْقَصَصُ story **٩٠** الْحَقُّ is **٩١** هَذَا verily **٩٢** لَهِوَ
 and **٩٣** وَلَئِنْ indeed **٩٤** وَلَئِنْ Allah **٩٥** إِلَّا but **٩٦** مِنْ إِلَهِ (there is) no
 the **٩٧** الْحَكِيمِ the All-Mighty **٩٨** الْمَرِيضِ (is) He (Who is) **٩٩** لَهِوَ Allah
 All-Wise

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Isâ (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Isâ (Jesus) being a slave of Allâh, and having no share in Divinity], say (O Muhammad ﷺ): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Isâ (Jesus)], and *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٠﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَآبِ تَقَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
 وَلَا نُشْرِكَ بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا ٱشْهَدُوا بِأَنَّا
 مُسْلِمُونَ ﴿٦١﴾

فَإِنْ and if **٦٠** تَوَلَّوْا they turn away **٦١** فَإِنَّ surely **٦٢** اللَّهُ Allah **٦٣** عَلِيمٌ (is)
 O people **٦٤** يَٰٓأَهْلَ say **٦٥** قُلْ of mischief-makers **٦٦** بِالْمُفْسِدِينَ All-Aware
 that **٦٧** ٱلْكِتَآبِ (of) the Scripture **٦٨** تَقَالَوْا come **٦٩** إِلَىٰ to **٧٠** كَلِمَةٍ a word **٧١** سَوَآءٍ
 that **٧٢** (do) **٧٣** أَلَّا and between you **٧٤** وَبَيْنَكُمْ between us **٧٥** بَيْنَنَا common
 and **٧٦** نُشْرِكَ (do) not **٧٧** وَلَا Allah **٧٨** إِلَّا but **٧٩** we worship **٨٠** نَعْبُدُ not
 and **٨١** يَتَّخِذُ anything **٨٢** شَيْئًا with him **٨٣** بِهِۦ we associate

besides **وَمِنْ دُونِ** (as) lords **أَرْبَابًا** others **بَعْضًا** of us **بَعْضَنَا** shall take
then tell them **فَقُولُوا** they turn away **وَوَلَّوْا** and if **فَإِنْ** Allâh **اللَّهُ**
أَشْهَدُوا Muslims **مُسْلِمُونَ** that we (are) **بِأَنَّا** bear witness

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief. 64. Say (O Muhammad ﷺ): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: “Bear witness that we are Muslims.”

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٤﴾
هَآأَنْتُمْ هَآؤَآءَ حُجِّجْتُمْ فِي مَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٥﴾ مَا
كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٦﴾

يَا أَهْلَ الْكِتَابِ O people of the Scripture **لِمَ** (of) the Scripture **تُحَاجُّونَ** why you dispute
فِي about **إِبْرَاهِيمَ** Abraham **وَمَا** while not **أُنْزِلَتِ** (were) sent down
التَّوْرَةُ the Torah **وَالْإِنْجِيلُ** the Gospel **وَلَا** and the Gospel **إِلَّا مِنْ بَعْدِهِ** after him
أَفَلَا تَعْقِلُونَ do not **هَآأَنْتُمْ** you understand **هَآؤَآءَ** those who
حُجِّجْتُمْ have disputed **فِيمَا** about that **لَكُمْ** you have
عِلْمٌ of which **فَلِمَ** knowledge **تُحَاجُّونَ** why then **فِيمَا** dispute
لَيْسَ لَكُمْ بِهِ عِلْمٌ do not **وَاللَّهُ** Allâh **وَأَنْتُمْ** and you **لَا تَعْلَمُونَ** know
مُسْلِمًا Muslim **وَمَا** and not **كَانَ** was he **يَهُودِيًّا** Jew
وَلَا نَصْرَانِيًّا (and) nor **لَكِنْ** but **كَانَ** was **حَنِيفًا** wholly devoted
الْمُشْرِكِينَ the polytheists

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not. 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a

true Muslim *Hanîfa* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105).

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَلْسُونَهُ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

إِنَّ verily أَوْلَى best النَّاسِ (of) people (to claim) *إِبْرَاهِيمَ* (are) those لَلَّذِينَ relationship) with Abraham who followed *أَتَّبَعُوهُ* and those who ءَامَنُوا and this النَّبِيُّ and the Prophet *وَالَّذِينَ* Him (of) *وَاللَّهُ* (is) Guardian *وَلِيُّ* and Allah believed (in Him) *وَالْمُؤْمِنِينَ* the believers وَدَّتْ a party طَائِفَةٌ of أَهْلِ the *كِتَابِ* People of وَمَا they lead you astray *يُضِلُّوكُمْ* could (of) the Scripture not *يُضِلُّوكُمْ* they shall lead astray إِلَّا but *أَنْفُسُهُمْ* themselves وَمَا they perceive *يَتَّخِذُ* (of) the *كِتَابِ* O People *يَتَّخِذُ* they perceive and not *يَشْعُرُونَ* Signs *لِمَ* you reject/disbelieve in *تَكْفُرُونَ* why Scripture *بِآيَاتِ* you bear witness *يَتَّخِذُ* while you *تَشْهَدُونَ* (of) Allah *وَأَنْتُمْ* do you mix *تَلْسُونَهُ* why (of) the Scripture *لِمَ* O people the truth *بِالْبَاطِلِ* truth with falsehood *وَتَكْتُمُونَ* and conceal *الْحَقَّ* the truth while you know *وَأَنْتُمْ تَعْلَمُونَ*

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allâh is the *Walî* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians): Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad ﷺ present in the *Taurât* (Torah) and the *Injeel* (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارَ وَكَفَرُوا ءَاخِرَ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَوَمَّنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَن يُؤْتِيَ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُعَاجِلْكُمْ عَذَابَ اللَّهِ

with a heap of wealth يَظْطَارِبُ you entrust him تَأْتِيَهُ if إن (is he) who
 مِّنْ and of (among) them وَمِنْهُمْ to you إِلَيْكَ will pay it back يُؤَدُّهُ
 with one Dinar بِدِينَارٍ you entrust him تَأْتِيَهُ if إن there is who
 لَا (coin) to you إِلَيْكَ will pay it back يُؤَدُّهُ not لَا
 عَلَيْكَ standing قَائِمًا over him عَلَيْكَ you keep مَا مُمْتِ except/unless
 on us عَلَيْكَ (there is) no لَيْسَ say قَالُوا because they بِأَنَّهُمْ that (is)
 way (of سَكِيلٌ the unlettered people فِي as to الْأُمِّيِّينَ
 الكَذِبِ Allah اَللّٰهُ against عَلَى but they tell وَيَقُولُونَ accountability)
 know (it) يَعْلَمُونَ ﴿٧٤﴾ while they وَهُمْ a lie

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintâr* (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٤﴾ إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٥﴾

and وَأَتَّقَىٰ his covenant بِعَهْدِهِ fulfils أَوْفَىٰ whoever مَنْ yes بَلَىٰ
 those who يُحِبُّ Allah اَللّٰهُ indeed فَإِنَّ fears (Allah) those who الْمُتَّقِينَ ﴿٧٤﴾
 Covenant بِعَهْدِ sell يَشْرُونَ those who الَّذِينَ verily إِنَّ fear Him
 (of) Allah اَللّٰهُ وَأَيْمَانِهِمْ and their oaths ثَمًّا (gain) price قَلِيلًا
 in فِي for them لَهُمْ share خَلَاقَ no لَا they (have) أُولَٰئِكَ a small
 الْآخِرَةِ the Hereafter وَلَا neither يُكَلِّمُهُمُ will speak to them اللَّهُ
 Allah وَلَا nor يَنْظُرُ إِلَيْهِمْ look إِلَيْهِمْ at them يَوْمَ (on) the Day الْقِيَامَةِ
 (of) Resurrection وَلَا nor يُزَكِّيهِمْ will He purify them وَلَهُمْ
 painful عَذَابٌ ﴿٧٥﴾ a torment أَلِيمٌ and for them (will be)

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn*. 77. Verily, those who purchase a small gain at the

cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

وَلَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُوتُونَ آلَيْسَنَّهُمْ بِالْكَذِبِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

وَلَإِنَّ مِنْهُمْ and verily of them لَفَرِيقًا (is) a party يَلُوتُونَ they twist
 آلَيْسَنَّهُمْ their tongues بِالْكَذِبِ in (reciting) the Book لِتَحْسَبُوهُ so
 مِنَ that you think it (is) from الْكِتَابِ the Book وَمَا but not هُوَ it
 (is) from الْكِتَابِ the Book وَيَقُولُونَ and they say هُوَ it
 (is) from عِنْدِ اللَّهِ (is) from عِنْدِ it هُوَ but not وَمَا Allah (is) from
 Allah وَيَقُولُونَ and they speak عَلَى and they speak a lie
 الْكَذِبَ Allah وَهُمْ يَعْلَمُونَ while they know (it) ﴿٧٨﴾

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

مَا كَانَ لِإِنْسَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْحَيْنِ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلنَّفْسِ وَالْوَالِدَيْنِ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

مَا not كَانَ it is لِإِنْسَرٍ for a human being that يُؤْتِيَهُ gives
 اللَّهُ him الْكِتَابَ the Book وَالْحُكْمَ and the Judgement وَالنَّبُوءَ
 ثُمَّ and the Prophethood يَقُولُ then He says لِلنَّاسِ to people
 كُونُوا become عِبَادًا slaves (worshipers) لِي to me مِنْ دُونِ rather
 اللَّهُ than كُونُوا but رَبَّيْحَيْنِ men of God بِمَا
 الْكِتَابَ teaching تَعْلَمُونَ you have been because
 وَبِمَا and because كُنْتُمْ you have been تَدْرُسُونَ (studying) وَلَا
 يَأْمُرُكُمْ nor He will command you أَنْ that تَتَّخِذُوا you take لِلنَّفْسِ the
 أَرْبَابًا and the Prophets أَيَأْمُرُكُمْ will (for your) Lords

you أَنْتُمْ when إِذْ after بَعْدَ to disbelief بِالْكَفْرِ He command you
Muslims مُسْلِمُونَ ﴿٨٠﴾ (have become)

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." 80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabarî*).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾
فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

(of) the النَّبِيِّينَ covenant مِيثَاقَ Allah اللَّهُ took أَخَذَ and when إِذْ
Book كِتَابٍ of مِنْ I gave you آتَيْتُكُمْ whatever لَمَا Prophets
a رَسُولٌ came to you جَاءَكُمْ then ثُمَّ and Wisdom وَحِكْمَةٍ
a مُصَدِّقٌ Messenger confirming لِمَا what مَعَكُمْ with you (is) لَتُؤْمِنُنَّ
قَالَ and you must help him وَلَتَنْصُرُنَّهُ in him بِهِ you must believe
عَلَىٰ and do you take وَأَخَذْتُمْ do you agree أَقْرَرْتُمْ He (Allah) said
we agree أَقْرَرْنَا they said قَالُوا My covenant إِصْرِي that ذَٰلِكُمْ on
قَالَ (Allah) said فَاشْهَدُوا then bear witness وَأَنَا and I am مَعَكُمْ
then فَمَنْ the witnesses الشَّاهِدِينَ ﴿٨١﴾ of (among) مِنْ with you
then تَوَلَّىٰ whoever (will) turn away بَعْدَ after ذَٰلِكَ this فَأُولَٰئِكَ
(are) the transgressors الْفَاسِقُونَ ﴿٨٢﴾ [they] هُمُ they

81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." 82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's obedience).

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُوتُ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَأَمِنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

أَفَغَيْرَ (of) Allah religion دِينِ do other (than) يَبْغُوتُ they (are) in all who مَنْ submitted أَسْلَمَ while to Him seek وَلَهُ and the heavens السَّمَوَاتِ the earth وَالْأَرْضِ طَوْعًا willingly وَكَرْهًا and to Him وَإِلَيْهِ they will be يُرْجَعُونَ ﴿٨٣﴾ and what وَمَا in Allah بِاللَّهِ we believe ءَأَمِنَّا say قُلْ returned (has been) sent down عَلَيْنَا وَمَا to us أُنْزِلَ and what was sent down عَلَىٰ to إِبْرَاهِيمَ Abraham وَإِسْمَاعِيلَ Ishmael and إِسْحَاقَ and Isaac وَيَعْقُوبَ and Jacob وَالْأَسْبَاطِ the tribes وَمَا and Moses مُوسَىٰ was given (to) أُوتِيَ and what (do) not لَا their Lord رَبِّهِمْ from and the Prophets وَالنَّبِيُّونَ we make distinction بَيْنَ أَحَدٍ (any) one مِنْهُمْ of them وَنَحْنُ and we لَهُ to Him مُسْلِمُونَ ﴿٨٤﴾ surrender

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism — worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 84. Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

وَمَنْ يَبْتَغِ and whoever غَيْرَ seeks الْإِسْلَامِ Islam دِينًا as religion فَلَنْ (it) will never be يُقْبَلَ accepted مِنْهُ of him وَهُوَ and

the ^(٨٥) الْخَاسِرِينَ of مِنَ the Hereafter الْآخِرَةِ (will be) in فِي he a people قَوْمًا Allah ﷻ shall guide يَهْدِي how كَيْفَ losers كَفَرُوا who disbelieved بَعْدَ after إِيْمَانِهِمْ their belief وَشَهِدُوا and bore witness أَنَّ that الرَّسُولُ the Messenger حَقُّ true وَجَاءَهُمْ and the clear proofs الْبَيِّنَاتُ had come to them and Allah ﷻ and لَا the (the) people الْقَوْمَ (does) not يَهْدِي guide the (is) جَزَاءُكُمْ recompense of them (of) wrong-doers أُولَئِكَ that عَلَيْهِمْ (rests) on them لَعْنَةُ curse ﷻ Allah (of) الْمَلَائِكَةِ and (of) angels وَالنَّاسِ and (of) mankind أَجْمَعِينَ ^(٨٧) all

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. 86. How shall Allâh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are *Dhalimûn* (polytheists and wrongdoers). 87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ^(٨٥) إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ^(٨٦) إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا كَانُوا قَبْلَ تَوْبَتِهِمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ^(٨٧) إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ مِنَ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِمْ وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ^(٨٨)

خَالِدِينَ فِيهَا they will abide forever لَا in it neither يُخَفَّفُ they will be lightened عَنْهُمْ from them الْعَذَابُ the torment وَلَا nor هُمْ they would be reprieved يُنْظَرُونَ ^(٨٥) إِلَّا except الَّذِينَ those who تَابُوا those who repent مِنْ بَعْدِ after ذَلِكَ that وَأَصْلَحُوا and make amends فَإِنَّ for Most Merciful Allah ﷻ (is) رَحِيمٌ ^(٨٦) All-Forgiving indeed إِنَّ verily الَّذِينَ those who كَفَرُوا disbelieved بَعْدَ after إِيْمَانِهِمْ their belief ثُمَّ then أَزْدَادُوا grew كُفْرًا (in their) disbelief لَنْ will never be قَبْلَ accepted تَوْبَتِهِمْ their repentance وَأُولَئِكَ and those

هُمُ (are) الَّذِينَ astray إِنَّ verily those who كَفَرُوا
 (are) كُفَّارًا while they وَهُمْ and died وَمَاتُوا
 any أَحَدِهِمْ from مَنْ accepted يُقْبَلُ will not be فَكُنْ disbelievers
 even if وَلَوْ (of) gold ذَهَبًا (of) earth الْأَرْضِ fill one of them
 for them لَهُمْ those are أُولَئِكَ by it بِهِ he offered as ransom أَمْتَنَ
 لَهُمْ and (there will be) not وَمَا (is) a painful أَلِيمٌ torment عَذَابٌ
 helpers نَصِيرِينَ any مِنْ for them

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم) — never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٧﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿١٨﴾ فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٩﴾

لَنْ تَنَالُوا the Al-Birr (piety, righteousness — here it means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the *Dhâlimûn* (disbelievers).

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٩﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٢٠﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَى سَبِيلٍ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفِيرٌ غَفِيرٌ ﴿٢١﴾

قُلْ say صَدَقَ Allah has spoken the truth فَاتَّبِعُوا so follow مِلَّةَ the creed إِبْرَاهِيمَ (of) Abraham حَنِيفًا upright وَمَا and not كَانَ he was مِنَ of the polytheists الْمُشْرِكِينَ إِنَّ the first بَيْتٍ house وُضِعَ was set up لِلنَّاسِ for mankind لَلَّذِي which is بِبَكَّةَ

and a guidance وَهْدَى full of blessing مُبَارَكًا at Bakkah
 manifest مَنَامٌ signs بَيِّنَاتٍ in it (are) فِيهِ for the worlds
 enters دَخَلَ and whoever وَمَنْ (of) Abraham إِبْرَاهِيمَ (like) station
 it كَانَ he becomes آمِنًا secure وَلِلَّهِ and Allah has (a right) عَلَى
 (to) the النَّاسِ on أَتَى to perform pilgrimage حُجَّ the people
 House مَنِ who اسْتَطَاعَ is able إِلَيْهِ to it سَبِيلًا a journey وَمَنْ
 Allah اللَّهُ then verily فَإِنَّ denies (the Hajj) كَفَرَ and who
 the worlds أَلَمَلَيْنِ of عَنِ stands not in need

95. Say (O Muhammad ﷺ): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîfa* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Âlamîn*. 97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm; whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj*, then he is a disbeliever of Allâh], then Allâh stands not in need of any of the '*Âlamîn*."

قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ وَاللّٰهِ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٥﴾ قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَصُدُّونَ عَنِ سَبِيلِ اللّٰهِ مَنۢ ءَامَنَ تَبِعُونَهَا ؕ وَاَنْتُمْ شٰهَدَآءُ ۗ وَمَا اللّٰهُ بِغَفِيْلٍ عَمَّا تَعْمَلُونَ ﴿٩٦﴾ يٰٓأَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تُطِيعُوْا فَرِيْقًا مِّنَ الَّذِيْنَ اٰوْتُوْا الْكِتٰبَ يَرُدُّوْكُمْ بِعَدُوِّكُمْ كٰفِرِيْنَ ﴿٩٧﴾

قُلْ say يٰٓأَهْلَ the Scripture الْكِتٰبِ (of) the why تَكْفُرُونَ
 the Signs بَيِّنَاتٍ do you reject اللّٰهِ (of) Allah وَاللّٰهِ when شَهِيدٌ
 (is) Witness عَلَىٰ مَا to تَعْمَلُونَ ﴿٩٥﴾ قُلْ you do يٰٓأَهْلَ
 O People الْكِتٰبِ (of) the Book لِمَ why تَصُدُّونَ do you stop
 those who ءَامَنَ (of) Allah اللّٰهِ Way سَبِيلِ from
 seeking (to make) it (the way) وَاَنْتُمْ when تَبِعُونَهَا
 you شٰهَدَآءُ (are) witnesses وَمَا and not اللّٰهِ Allah بِغَفِيْلٍ (is)
 of what تَعْمَلُونَ ﴿٩٦﴾ يٰٓأَيُّهَا O you الَّذِيْنَ who
 if اِنْ believed ءَامَنُوْا you obey فَرِيْقًا a party مِّنَ of الَّذِيْنَ

they would **يُرَدُّوْكُمْ** the Scripture **الْكِتَابَ** were given **أُوتُوا** those who
disbelievers **كَافِرِينَ** your belief **إِيْمَانِكُمْ** after **بَعْدَ** render you

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (verses, signs, revelations, etc.) while Allâh is Witness to what you do?" 99. Say: "O people of the Scripture! Why do you stop those who have believed, from the path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do." 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

وَكَيْفَ and how **تَكْفُرُونَ** would you disbelieve **وَأَنْتُمْ** when you **تُتْلَىٰ**
and **عَلَيْكُمْ** are recited **آيَاتُ اللَّهِ** (of) Allah **وَفِيكُمْ** and whoever **وَمَنْ** His Messenger **رَسُولُهُ** among you (is)
يَعْتَصِم he is guided **هُدًى** then indeed **فَقَدْ** to Allah **بِاللَّهِ** holds fast
صِرَاطٍ to **مُسْتَقِيمٍ** a Straight **يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا**
(that) He **تَقَاتِهِ** (as is His) right **حَقَّ** Allah **اتَّقُوا** feared **وَلَا** should be feared
وَأَنْتُمْ except **يَا أَيُّهَا** you die **وَلَا** and do not **تَمُوتُنَّ** Muslims **مُسْلِمُونَ** when you are

101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path. 102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِرَحْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

وَأَعْتَصِمُوا (of) Allah the Rope and hold fast
and (together) وَلَا تَفَرَّقُوا you divided
remember نِعْمَتَ Allah Favours (of) Allah عَلَيْكُمْ
when كُنْتُمْ you were أَعْدَاءَ enemies فَأَلَّفَ he
made friendship بَيْنَ between قُلُوبِكُمْ your hearts فَأَصْبَحْتُمْ
and you were إِخْوَانًا brethren وَكُنْتُمْ by His Grace
on شَفَا brink حُفْرَةٍ (of) pit النَّارِ of the Fire فَأَنْقَذَكُمْ
Allah makes clear يُبَيِّنُ thus كَذَلِكَ from it
you saved وَمِنْهَا you may be تَهْتَدُونَ so that you
guided لَكُمْ His Signs

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favours on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His (Ayât verses, signs, revelations, etc.,) clear to you, that you may be guided.

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا
تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ
وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

وَلَتَكُنْ a group of people مِنْكُمْ out of you and there must be
يَدْعُونَ who invite إِلَى the good الْخَيْرِ and command وَيَأْمُرُونَ بِالْمَعْرُوفِ
the right وَيَنْهَوْنَ and forbid عَنِ (from) الْمُنْكَرِ the wrong وَأُولَئِكَ
and those (are) هُمُ they (who will be) الْمُفْلِحُونَ the successful
وَلَا (do) not تَكُونُوا you be كَالَّذِينَ like those who تَفَرَّقُوا
divided وَاخْتَلَفُوا and disputed مِنْ بَعْدِ after مَا that جَاءَهُمْ
had come عَذَابٌ for them and those وَأُولَئِكَ the clear signs

and had وَلَوْ in Allah بِاللَّهِ and you believe وَتُؤْمِنُونَ wrong (evil) it كَانَ (of) the Scripture الْكِتَابِ People أَهْلُ believed آمَنَ was خَيْرٌ better لَهُمْ for them مِنْهُمْ (some) of them الْمُؤْمِنُونَ (are) but most of them أَكْثَرُهُمْ (are) believers transgressors

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allâh. We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no injustice to the 'Âlamîn (mankind, jinn and all that exists). 109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh. 110. You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

لَنْ يَضُرَّكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلُوكُمْ ۖ أَلَدَّبَابٌ ثُمَّ لَا يُصْرَفُونَ ﴿١٠٧﴾ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفَقَّهُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ وَبَاءُ وَبَغَضٌ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١٠٨﴾

لَنْ Never يَضُرُّكُمْ they harm you إِلَّا except أَذًى a little they will turn to you يُؤْلِكُوكُمْ they fight you وَإِنْ hurt أَلَدَّبَابٌ the backs ثُمَّ then لَا not يُصْرَفُونَ ﴿١٠٧﴾ wherever ضُرِبَتْ was stamped عَلَيْهِمُ upon them الذِّلَّةُ disgrace أَيْنَ wherever تَفَقَّهُوا مَاتَفَقَّهُوا إِلَّا they are found يَحْبِلُ except وَحَبْلٌ from النَّاسِ men and they وَبَاءُ and a covenant and was بَغَضٌ from اللَّهِ wrath ضُرِبَتْ and was عَلَيْهِمُ stamped upon them الْمَسْكَنَةُ the humiliation ذَٰلِكَ (is) أَنَّهُمْ because they كَانُوا used to يَكْفُرُونَ reject آیَاتِ Verses اللَّهِ

they disobeyed **عَصَوْا** because **بِمَا** that (is) **ذَلِكَ** right **حَقٌّ** without transgress **يَعْتَدُونَ** and used to **وَكَانُوا** the Prophets **الْأَنْبِيَاءَ** and they (used to) kill **وَيَقْتُلُونَ** (of) Allah

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. 112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the *Ayât* (verses, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَهُمْ يُؤْمِنُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ أُولَٰئِكَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾﴾

﴿لَيْسُوا﴾ they are not (all) **سَوَاءً** alike **مِّنْ أَهْلِ الْكِتَابِ** People of the Scripture **أُمَّةٌ قَائِمَةٌ** (of) the Scripture they recite **يَتْلُونَ** upright **آنَاءَ اللَّيْلِ** (of) the **آيَاتِ اللَّهِ** (of) Allah Verses **وَهُمْ يَسْجُدُونَ** and they believe **يُؤْمِنُونَ** prostrate **وَالْيَوْمِ الْآخِرِ** the Last Day and they **يُؤْمِنُونَ** believe **وَالْمَعْرُوفِ** the good **وَالْمُنْكَرِ** [from] and forbid **وَيَنْهَوْنَ** the good **وَالْخَيْرَاتِ** (doing) good **وَالصَّالِحِينَ** and they hasten **وَالصَّالِحِينَ** in **وَالصَّالِحِينَ** the righteous **وَالصَّالِحِينَ** and they (are) **وَالصَّالِحِينَ** deeds **وَالصَّالِحِينَ** and whatever **وَالصَّالِحِينَ** will never **وَالصَّالِحِينَ** good **وَالصَّالِحِينَ** of **وَالصَّالِحِينَ** they do **وَالصَّالِحِينَ** and whatever **وَالصَّالِحِينَ** knows **وَالصَّالِحِينَ** and Allah **وَالصَّالِحِينَ** they be denied (its reward) **وَالصَّالِحِينَ** well **وَالصَّالِحِينَ** the pious **وَالصَّالِحِينَ**

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer. 114. They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad

(صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous. 115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn*.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٥﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٦﴾

indeed إِنَّ الَّذِينَ كَفَرُوا those who disbelieved لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ nor وَلَا أَوْلَادُهُمْ their wealth their offspring مِنْ اللَّهِ شَيْئًا anything [and] they أَصْحَابُ النَّارِ companions of the Fire هُمْ فِيهَا they are in it (therein) خَالِدُونَ ﴿١١٥﴾ they will abide forever مَثَلُ example مَا (of) what يُنْفِقُونَ (of) they spend فِي this life الدُّنْيَا the world (of) كَمَثَلِ (of) the world (is) like the example رِيحٍ a wind فِيهَا (of) in it صِرٌّ severe cold أَصَابَتْ it struck حَرْثَ harvest قَوْمٍ (of) people ظَلَمُوا (of) who wronged أَنْفُسَهُمْ themselves and destroyed it وَمَا and (did) not ظَلَمَهُمُ wronged them اللَّهُ Allah وَلَكِنْ but أَنْفُسَهُمْ themselves يَظْلِمُونَ ﴿١١٦﴾ they did wrong

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ لَا يَأْمُرُونَكُمْ حَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِن أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٧﴾

يَتَّخِذُوا do not لَا believe مَاتُوا those who الَّذِينَ O يَا أَيُّهَا
 no لَا out of you (your religion) دُونَكُمْ from مِّن as friends يَتَّخِذُوا
 they وَدُّوا corrupt خَبَالًا they spare effort to make you يَأْتُونَكُمْ
 has بَدَتْ indeed قَدْ distresses you عَنِمْ whatever مَا desire
 (the أَفْوَاهِهِمْ from مِّن (their) hatred الْبَفْضَةِ become apparent
 (the) تُخْفِي and what وَمَا utterances) of their mouths
 We have بَيَّنَّا verily قَدْ (is) (even) greater أَكْثَرُ their breasts
 you did كُنْتُمْ if إِنْ the Verses الْآيَاتِ to you لَكُمْ made plain
 understand تَعْلَمُونَ ﴿١١٨﴾

118. O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayāt* (proofs, evidences, verses) if you understand.

هَآأَنْتُمْ أَوْلَآءُ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَآبِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَصَوْا عَٰلَيْكُمْ ٱلْأَنَآئِلَ
 مِّنَ ٱلْفِتْيَٰنِ قُلْ مَوْتُواْ بِغَيْظِكُمْ إِنَّ ٱللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٨﴾ إِنْ تَمْسَسْكُمْ حَسَنَةٌ سَّبَّأَتْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا وَإِنْ تَصْبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ ٱللَّهَ بِمَا يَمْشَلُونَ مُحِيطٌ ﴿١١٩﴾

هَآأَنْتُمْ هَآأَنْتُمْ those (that) أَوْلَآءُ lo! you are يُحِبُّونَهُمْ you love them وَلَا but
 (do) not يُحِبُّونَكُمْ they love you وَتُؤْمِنُونَ and you believe بِالْكِتَآبِ in the Scripture
 قَالُواْ they meet you لَقُوكُمْ and when وَإِذَا all of it كُلِّهِ in the Scripture
 we believe ءَامَنَّا they say وَإِذَا but when خَلَوْاْ they go apart عَصَوْاْ
 they bite عَٰلَيْكُمْ at you ٱلْأَنَآئِلَ (tips of their) fingers مِّنَ in ٱلْفِتْيَٰنِ
 say قُلْ مَوْتُواْ بِغَيْظِكُمْ perish بِغَيْظِكُمْ in your rage إِنَّ ٱللَّهَ certainly
 Allah عَلِيمٌ (is) All-Knower بِذَاتِ of what is in الصُّدُورِ (their)
 if تَمْسَسْكُمْ a good حَسَنَةٌ befalls you وَإِنْ breasts
 them وَإِنْ and if تُصِيبْكُمْ a misfortune سَيِّئَةٌ overtakes you يَفْرَحُواْ
 you remain steadfast تَصْبِرُواْ but if وَإِنْ at it يَهْتَائُواْ they rejoice

وَتَنَقُّوا (would) not لَا and become pious (fear Allah) كَيْدَهُمْ their designs سَيِّئًا at all إِنَّ indeed Allah ﷻ envompasses مُحِيطٌ they do يَعْمَلُونَ of what بِمَا

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)." 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn*, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

وَإِذْ عَدَوْتَ and when عَدَوْتَ you left early morning مِنْ (from) أَهْلِكَ at مَقْعِدَ the believers الْمُؤْمِنِينَ to post تُبَوِّئُ your household (is) لِقَاتِ (their) stations وَاللَّهُ and Allah ﷻ سَمِيعٌ and All-Knower عَلِيمٌ ﴿١٢١﴾ All-Hearer إِذْ when هَمَّتْ (remember) two groups طَائِفَتَانِ inclined and of you أَنْ of you مِنْكُمْ two groups show تَفْشَلَا to weakness وَاللَّهُ and Allah ﷻ وَلِيُّهَا and their Protector وَعَلَى (was) their Protector وَلِيُّهَا weakness وَاللَّهُ and Allah ﷻ in فَلْيَتَوَكَّلِ should trust الْمُؤْمِنُونَ ﴿١٢٢﴾ the believers وَلَقَدْ and certainly نَصَرَكُمُ Allah ﷻ helped you بِبَدْرٍ at Badr وَأَنْتُمْ at Badr and certainly أذِلَّةٌ utterly weak فَاتَّقُوا so fear Allah ﷻ لَعَلَّكُمْ Allah ﷻ so fear فَاتَّقُوا utterly weak تَشْكُرُونَ ﴿١٢٣﴾ that you may be grateful

121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector). And in Allâh should the believers put their trust. 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزْلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

إِذْ تَقُولُ when you said to the believers أَلَنْ يَكْفِيكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ you Lord helps you that suffice you by three thousand of angels مُزْلِينَ sent down وَتَتَّقُوا if yes and fear Allah وَتَقُولُ you are steadfast and come to you رُشِدًا they (the enemy) rushingly and five thousand your Lord will help you with five thousand of angels مُسَوِّمِينَ marked and (did) مَا جَعَلَهُ not make it but بُشْرَىٰ glad tiding for you وَلِنُظْمِنَ and assure قُلُوبَكُمْ your hearts وَمَا with it and (there is) no النَّصْرُ help إِلَّا مِنْ عِنْدِ اللَّهِ the All-Mighty the All-Wise الْحَكِيمِ

124. (Remember) when you (Muhammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?" 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

لَيَقْطَعَ cuts off طَرَفًا a (part) group مِّنَ الَّذِينَ who كَفَرُوا disbelieved أَوْ or يَكْبِتُهُمْ subdue them فَيَنْقَلِبُوا خَآئِبِينَ return (is) not لَيْسَ frustrated ﴿١٢٧﴾ لَيْسَ لَكَ for you مِنَ الْأَمْرِ decision شَيْءٌ أَوْ at all يَتُوبَ whether (in mercy) عَلَيْهِمْ He turns

verily they are **فَالَّذِينَ** He punishes them **يُعَذِّبُهُمْ** or **أَوْ** them
 in **فِي** what (is) **مَا** and (is) for Allah **وَاللَّهُ** wrong-doers **ظَالِمُونَ**
السَّمَوَاتِ the heavens **وَمَا** (is) **فِي** and what (is) **الْأَرْضِ** the earth **يَغْفِرُ**
 and He **وَيُعَذِّبُ** He wills **يَسَاءُ** (to) whom **لِمَنْ** He forgives
 (is) **عَفْوُهُ** and Allah **وَاللَّهُ** He wills **يَسَاءُ** whom **مَنْ** punishes
 Most Merciful **رَحِيمٌ** All-Forgiving

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Dhâlimûn* (polytheists, disobedients and wrongdoers). 129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٢٨﴾ وَأَتَّقُوا النَّارَ الَّتِي
 أُعِدَّتْ لِلْكَافِرِينَ ﴿١٢٩﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٠﴾ * وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ
 وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣١﴾

يَتَأْتِيهَا O you **الَّذِينَ ءَامَنُوا** who **لَا** believe **تَأْكُلُوا** (eat) **الرِّبَا** devour
أَضْعَافًا مُّضَاعَفَةً doubled (and) **تَأْكُلُوا** redoubled **لَعَلَّكُمْ** achieve success **تُفْلِحُونَ** that you may
أَتَّقُوا but fear **النَّارَ** the Fire **الَّتِي** which **أُعِدَّتْ** is prepared **لِلْكَافِرِينَ** for the disbelievers
وَأَطِيعُوا and obey **اللَّهَ** Allah **وَالرَّسُولَ** and the Messenger **لَعَلَّكُمْ** and the Messenger
تُرْحَمُونَ that you may **مَغْفِرَةٍ** to **وَسَارِعُوا** hasten **إِلَى** and **رَبِّكُمْ** mercy
وَجَنَّةٍ your Lord **عَرْضُهَا** whose width (is like **السَّمَوَاتِ** and the heavens **وَالْأَرْضِ** the earth
أُعِدَّتْ and the earth **لِلْمُتَّقِينَ** prepared for the pious

130. O you who believe! Eat not *Ribâ* doubled and multiplied, but fear Allâh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. 133. And march forth in the way (which leads to)

forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious).

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾
وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ
وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

الَّذِينَ *and* *those who* *يُنْفِقُونَ* *spend* *فِي* *in* *السَّرَّاءِ* *prosperity* *وَالضَّرَّاءِ* *adversity* *وَالْكُظُمِينَ* *and who control* *الغَيْظِ* *(their) rage* *وَالْعَافِينَ* *loves* *يُحِبُّ* *and Allah* *وَاللَّهُ* *the people* *عَنِ النَّاسِ* *and who forgive* *الْمُحْسِنِينَ* *﴿١٣٤﴾* *the good-doers* *وَالَّذِينَ* *and those who* *إِذَا* *when* *فَعَلُوا* *they do* *فَحِشَةً* *(something) indecent* *أَوْ* *or* *ظَلَمُوا* *they wrong* *أَنْفُسَهُمْ* *themselves* *ذَكَرُوا* *remember* *اللَّهُ* *Allah* *فَاسْتَغْفَرُوا* *ask forgiveness* *لِذُنُوبِهِمْ* *for their sins* *وَمَنْ* *and who* *يَغْفِرُ* *can* *الذُّنُوبَ* *the sins* *إِلَّا* *but* *اللَّهُ* *Allah* *وَلَمْ* *(do) not* *يُصِرُّوا* *persist* *عَلَى* *in* *مَا* *what* *فَعَلُوا* *they did* *وَهُمْ* *they know* *يَعْلَمُونَ* *﴿١٣٥﴾*

134. Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers). 135. And those who, when they have committed *Fâhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعَمَ أَجْرُ الْعَمِلِينَ ﴿١٣٦﴾ قَدْ
خَلَقْنَا مِنْ قَبْلِكُمْ سُنَنًا فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى
وَمَوْعِظَةٌ لِلْمُتَّقِينَ ﴿١٣٨﴾

أُولَئِكَ *those* *جَزَاؤُهُمْ* *their reward* *مَغْفِرَةٌ* *(is) forgiveness* *مِنْ* *from* *رَبِّهِمْ* *their Lord* *وَجَنَّاتٌ* *and Gardens* *تَجْرِي* *flow* *مِنْ تَحْتِهَا* *they will abide forever* *الْأَنْهَارُ* *the rivers* *خَالِدِينَ* *for* *الْعَمِلِينَ* *reward* *وَنِعَمَ* *(is) how excellent* *﴿١٣٦﴾*

before you **مِنْ قَبْلِكُمْ** passed **قَدْ خَلَتْ** those who do (good deeds) **سُنُّنَ** in (through) **فِي** so travel **فَسِيرُوا** (many such) situations **عَنْهُ** end **كَانَ** how **كَيْفَ** and see **فَانظُرُوا** the earth (is) **يَا أَيُّهَا** this **هَٰذَا** (of) the deniers (of truth) **الْمُكَذِّبِينَ** and a guidance **وَهُدًى** for mankind **لِلنَّاسِ** a declaration for Allah-fearing **لِلْمُتَّقِينَ** and admonition

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious).

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٦﴾ إِنْ يَمَسُّكُمْ فَجٌّ فَقَدْ مَسَّ الْقَوْمَ فَجٌّ مِثْلُهُ وَتِلْكَ الْآيَاتُ نَذَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٣٧﴾ وَلِيَمِخَصَّ اللَّهُ الَّذِينَ آمَنُوا وَيَمَحَقَ الْكَافِرِينَ ﴿١٣٨﴾

وَلَا be grieved **تَحْزَنُوا** nor **وَلَا** be weak **تَهِنُوا** and do not you are **كُنْتُمْ** if **إِنْ** upper-handed **الْأَعْلَوْنَ** and you (will be) **مُؤْمِنِينَ** (true) believers **إِنْ** if **يَمَسُّكُمْ** has touched you **فَجٌّ** the (disbelieving) people **الْقَوْمَ** touched **مَسَّ** so has **فَقَدْ** wound days **الْآيَاتُ** and these **وَتِلْكَ** similar to that **مِثْلُهُ** a wound **فَجٌّ** [and] so **نَذَاوِلُهَا** We turn them **بَيْنَ** among **النَّاسِ** people **وَلِيَعْلَمَ** (really) believe **آمَنُوا** those who **اللَّهُ** Allah **الَّذِينَ** that knows **وَيَتَّخِذَ** He may take **مِنْكُمْ** from (among) you **شُهَدَاءَ** martyrs **وَاللَّهُ** and Allah **لَا** (does) not **يُحِبُّ** like **الظَّالِمِينَ** the wrong-doers **وَلِيَمِخَصَّ** [and] so that may purge **اللَّهُ** Allah **الَّذِينَ** those who **آمَنُوا** believed **وَيَمَحَقَ** and destroys **الْكَافِرِينَ** the disbelievers

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Dhâlimûn* (polytheists and wrongdoers). 141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَلْعَلِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٣٩﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ
الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٠﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ or did أَنْ you think that تَدْخُلُوا you would enter الْجَنَّةَ Paradise وَلَمَّا and has not yet يَلْعَلِ Allah [known] tried الَّذِينَ those who جَاهَدُوا strove hard مِنْكُمْ of you وَيَعْلَمَ and (has not known) tried الصَّابِرِينَ those who are the steadfast وَلَقَدْ and كُنْتُمْ indeed you used to تَمَنَّوْنَ long (for) death الْمَوْتَ from قبل you have تَلْقَوْهُ so verily فَقَدْ you met it [that] أَنْ before and faced it وَأَنْتُمْ and you تَنْظُرُونَ (were) observing (it) وَمَا [indeed] مُحَمَّدٌ (is) not إِلَّا but رَسُولٌ a Messenger قَدْ passed away خَلَتْ مِنْ قَبْلِهِ before him الرُّسُلُ Messengers أَفَإِنْ (will) you turn انْقَلَبْتُمْ (is) killed or قُتِلَ he died مَاتَ then if turns back عَلَى and who يَنْقَلِبْ on back أَعْقَابِكُمْ your heels وَمَنْ his heels فَلَنْ he will not يَضُرَّ Allah harm شَيْئًا Allah and will give reward وَسَيَجْزِي at all (to) الشَّاكِرِينَ the grateful

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)? 143. You did indeed wish for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes. 144. Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُتَوَجِّلاً وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ
 الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَتَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَانَ مِنْ نَبِيِّ قَتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي
 سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

وَمَا كَانَ and not كَانَ it is لِنَفْسٍ that أَنْ for a person تَمُوتَ an appointed كَتَبْنَا (of) Allah by Leave بِإِذْنِ but مُتَوَجِّلاً (of) الدُّنْيَا a reward ثَوَابَ desires يُرِدْ and whoever وَمَنْ term and whoever وَمَنْ of it مِنْهَا We shall give him ثَوَابَ the world يُرِدْ (of) the Hereafter ثَوَابَ desires وَسَتَجْزِي of it الشَّاكِرِينَ and We shall reward الشَّاكِرِينَ and the grateful وَكَانَ many (of) نَبِيِّ a Prophet قَتَلَ fought but neither كَثِيرٌ numerous وَمَنْ with him رِثْيُونَ they lost heart لِمَا for what أَصَابَهُمْ they suffered فِي in سَبِيلِ nor وَمَا (of) Allah ضَعُفُوا nor did they weaken وَمَا the Way loves اسْتَكَانُوا and اللَّهُ they abased themselves يُحِبُّ the steadfast الصَّابِرِينَ ﴿١٤٦﴾

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirûn (the patient).

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبَّتْ أَدْمَانَا وَأَنْصُرْنَا عَلَى الْقَوِي
 الْكَافِرِينَ ﴿١٤٧﴾ فَقَالَتْ لَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَأْتِيهَا الَّذِينَ آمَنُوا
 إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يُزِدُواكُمْ عَلَى أَفْئِكِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

وَمَا كَانَ and not كَانَ was قَوْلُهُمْ that إِلَّا except أَنْ قَالُوا our Lord! رَبَّنَا اغْفِرْ our sins ذُنُوبَنَا [for] us وَإِسْرَافَنَا our affairs أَمْرِنَا in and our excesses (transgressions) فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

وَقَيِّتْ and help us وَأَصْرِتْنَا our feet أَقْدَامَنَا and set firmly
 so الْقَوْمِ the disbelieving الْكَافِرِينَ ﴿١٤٧﴾ the people against
 اللَّهُ gave them ثَوَابَ reward الدُّنْيَا (of) (this) world وَحَسَنَ
 and excellent (is) ثَوَابِ reward الْآخِرَةِ (of) the Hereafter وَاللَّهُ
 اللَّهُ يُحِبُّ loves الْمُحْسِنِينَ ﴿١٤٨﴾ the good-doers يَتَابِعُهَا O you الَّذِينَ
 those who مَأْمُونًا believe إِن if تُطِيعُوا you obey الَّذِينَ الَّذِينَ
 on كَفَرُوا disbelieve يَرْدُّكُمْ they will drive you back عَلَى
 and you will turn back (from Faith) فَتَقْلِبُوا your heels
 خَسِرِينَ ﴿١٤٩﴾ as losers

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." 148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers). 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا
 بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

بَلِ but اللَّهُ Allah مَوْلَاكُمْ (is) your Protector وَهُوَ and He خَيْرٌ
 فِي We shall cast سَنُلْقِي (of) the helpers الْبَاقِينَ ﴿١٥٠﴾ (is) the Best
 disbelieved كَفَرُوا (of) those who الَّذِينَ the hearts قُلُوبِ into
 with الرُّعْبَ terror بِمَا because أَشْرَكُوا they associated بِاللَّهِ
 with it بِهِ He send يُنَزَّلْ (did) not لَمْ that which مَا Allah
 (is) the Fire النَّارُ and their abode وَمَأْوَهُمُ any sanction
 وَبِئْسَ [and] how bad مَثْوَى abode الظَّالِمِينَ ﴿١٥١﴾ (of) the
 wrong-doers

150. Nay, Allâh is your *Mawlâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers. 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Dhâlimûn* (polytheists and wrongdoers).

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرْسَلَكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

وَلَقَدْ and indeed صَدَقَكُمُ Allah Truthful to you وَعْدَهُ with you were destroying them بِإِذْنِهِ when promise إِذْ you showed weakness فَشِلْتُمْ until حَتَّى His Leave وَتَنَزَّعْتُمْ about the order الْأَمْرِ and you fell to disputing وَعَصَيْتُمْ what after مَا and you disobeyed أَرْسَلَكُمْ He showed you what تُحِبُّونَ you love مِنْكُمْ of you مَنْ who desires الدُّنْيَا this world وَمِنْكُمْ and of you مَنْ who desires الْآخِرَةَ the Hereafter ثُمَّ then صَرَفَكُمْ He made flee عَنْهُمْ from them لِيَبْتَلِيَكُمْ that He may test you وَلَقَدْ and عَفَا indeed He forgave عَنْكُمْ you وَاللَّهُ and ذُو فَضْلٍ the believers الْمُؤْمِنِينَ (is) Most Gracious عَلَى to

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

﴿إِذْ تَصْعَدُونَ وَلَا تَكُونُوا عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَجَكُمْ فَأَتَيْتُمْكُمْ عَمَّا يَنْفَرُ لِكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ ﴿١٥٣﴾

﴿إِذْ تَصْعَدُونَ (and remember) when you were climbing (the hill) وَلَا and not تَكُونُوا you paying a heed عَلَى to أَحَدٍ any وَالرَّسُولُ one and the Messenger يَدْعُوكُمْ and فَأَتَيْتُمْكُمْ your rear أَخْرَجَكُمْ in عَمَّا then He rewarded you يَنْفَرُ for grief لِكَيْلًا so that may neither تَحْزَنُوا you grieve

on which مَا nor وَلَا escaped you فَاتَكُمْ what مَا over عَلَى
 أَصَابَكُمْ befell you وَاللَّهُ and خَبِيرٌ Well-Aware (is) بِمَا
 you do تَعْمَلُونَ ﴿١٥٣﴾ of what

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُل لَّو كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

ثُمَّ أَنْزَلَ then He sent down عَلَيْكُمْ upon you after الْغَمِّ
 (this) grief (distress) أَمْنَةً an inner peace نُّعَاسًا slumber يَغْشَى
 and (members of) طَائِفَةً of you مِّنكُمْ a group overtakes
 themselves قَدْ أَهَمَّتْهُمْ another) group were concerned about أَنفُسُهُمْ
 يَظُنُّونَ thinking بِاللَّهِ of Allah غَيْرَ الْحَقِّ wrongly ظَنَّ thought
 for لَنَا is they say يَقُولُونَ (of) (days of) ignorance الْجَاهِلِيَّةِ
 us [of] in الْأَمْرِ the affair مِّن any شَيْءٍ thing قُلْ say إِنَّ
 they indeed الْأَمْرَ the affair كُلُّهُ all of it لِلَّهِ (is) for يُخْفُونَ
 hide فِي within أَنفُسِهِمْ themselves مَا what لَا (do) not يُبْدُونَ
 they reveal لَكَ to you يَقُولُونَ they say لَوْ if كَانَ (there) was لَنَا
 we for us مِّن (of) الْأَمْرِ the affair شَيْءٌ anything مَا not قُتِلْنَا
 were killed هَاهُنَا here قُلْ say لَوْ (even) if كُنْتُمْ you had been فِي
 in بُيُوتِكُمْ your houses لَبَرَزَ would have gone forth الَّذِينَ those
 كُتِبَ عَلَيْهِمُ was decreed for them الْقَتْلُ the death إِلَى to مَضَاجِعِهِمْ
 what مَا Allah وَاللَّهُ and so that tests وَلِيَبْتَلِيَ places of their death
 and so that He may وَلِيُمَحَّصَ your breasts (is) فِي in
 purge مَا what فِي (is) in قُلُوبِكُمْ your hearts وَاللَّهُ and عَلِيمٌ
 in the breasts (is) بِذَاتِ of (what is in) الصُّدُورِ ﴿١٥٤﴾ All-Knower

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

إِنَّ surely الَّذِينَ those who تَوَلَّوْا turned their backs مِنْكُمْ of you
 يَوْمَ on (the) day الْتَقَى met الْجَمْعَانِ the two hosts إِنَّمَا only
 اسْتَزَلَّهُمُ Satan الشَّيْطَانُ made them slip بِبَعْضِ (of) for some مَا
 كَسَبُوا what they had earned وَلَقَدْ but indeed عَفَا Allah forgave
 عَنْهُمْ them إِنَّ verily اللَّهُ Allah غَفُورٌ (is) All-Forgiving
 حَلِيمٌ ﴿١٥٥﴾ All-Forbearing يٰٓأَيُّهَا O you الَّذِينَ who ءَامَنُوا believe لَا
 تَكُونُوا (do) not كَالَّذِينَ like those who كَفَرُوا disbelieved
 وَقَالُوا and said لِإِخْوَانِهِمْ to their brethern إِذَا when ضَرَبُوا فِي الْأَرْضِ
 غُرًى were or كَانُوا they were traveling through the earth
 لَوْ if كَانُوا they had been عِنْدَنَا with us مَا neither مَاتُوا
 nor قُتِلُوا they would have died وَمَا they would have killed
 لِيَجْعَلَ Allah اللَّهُ ذَٰلِكَ it حَسْرَةً a cause of regret
 فِي in قُلُوبِهِمْ their hearts وَاللَّهُ and اللَّهُ يُحْيِي gives life وَيُمِيتُ
 causes death وَاللَّهُ and اللَّهُ بِمَا of what تَعْمَلُونَ you do بَصِيرٌ ﴿١٥٦﴾
 (is) All-Seer

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٥﴾ وَلَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٦﴾ فِيمَا رَحِمَهُ مِنَ اللَّهِ لَيْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٧﴾

وَلَيْنَ قُتِلْتُمْ and if indeed قُتِلْتُمْ in سَبِيلِ the Way of Allah (of) or أَوْ die لَمَغْفِرَةٌ surely forgiveness مِنَ Allah وَرَحْمَةٌ and Mercy خَيْرٌ (are) better مِمَّا يَجْمَعُونَ than what they amass وَلَيْنَ and if indeed مُتُّمْ you did die أَوْ or قُتِلْتُمْ you will be gathered تُحْشَرُونَ Allah لَإِلَى surely to اللَّهِ of رَحِمَهُ Mercy مِنَ Allah لَيْتَ you dealt gently لَهُمْ with them وَلَوْ had كُنْتَ you been فَظًّا rough غَلِيظَ (and) surely they would have broken لَانْفَضُّوا (of) heart الْقَلْبِ fierce away مِنْ about you فَاعْفُ so pardon عَنْهُمْ them وَاسْتَغْفِرْ and ask forgiveness لَهُمْ for them وَشَاوِرْهُمْ and consult them فِي in الْأَمْرِ the (public) matters فَإِذَا but when عَزَمْتَ you have resolved فَتَوَكَّلْ then put your trust عَلَى in اللَّهِ Allah إِنَّ verily اللَّهُ Allah يُحِبُّ loves الْمُتَوَكِّلِينَ those who put their trust (in Allah)

157. And if you are killed or die in the way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, unto Allâh you shall be gathered. 159. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾
وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾
أَفَمَنْ أَتَّبَعَ يَضُوعَ اللَّهُ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَهُ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿١٦٢﴾

إنِ if يَنْصُرْكُمُ Allah helps you فَلَا then none غَالِبَ (can) overcome لَكُمْ you وَإِنْ you يَخْذُلْكُمْ and if يَنْصُرُكُمْ (is there) who (can) ذَا الَّذِي who should put their trust عَلَى Allah and in Him فَلْيَتَوَكَّلِ the believers الْمُؤْمِنُونَ ﴿١٦٠﴾ it was كَانَ and not وَمَا the believers أَنِ that يَغْلُ He defrauds وَمَنْ and he who يَغْلُ defrauds يَأْتِ (on) the Day يَوْمَ he had defrauded غَلَّ what will bring forth shall be fully recompensed ثُمَّ (of) Resurrection تُوَفَّى then كُلُّ every نَفْسٍ person مَا what كَسَبَتْ he has earned وَهُمْ and they لَا not يُظْلَمُونَ ﴿١٦١﴾ so then who أَتَّبَعَ shall be wronged (is) like one كَمَنْ (of) Allah good Pleasure رِضْوَانٌ followed and who بَاءَ is laden بِسَخَطٍ with wrath مِنَ of Allah وَمَأْوَهُ and his abode جَهَنَّمُ (is) Hell وَيَسَّ (is) Hell الْمَصِيرُ ﴿١٦٢﴾ and the worst destination

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulul*)? — his abode is Hell, and worst, indeed is that destination!

هُمْ دَرَجَتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِسْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾
أَوْ لَمَّا أَصَبْتُمْ مَصِيبَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْنَا أَلَمْ نَقُلْ أَنَّ هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

وَلْيَعْلَمَ believers and that He might know الَّذِينَ those who نَافَقُوا to them هُمْ and it was said وَقِيلَ were tainted with hypocrisy or (of) Allah اللَّهُ the Way سَبِيلِ in فِي fight قَاتِلُوا come تَمَآلُوا defend (yourselves) قَالُوا they said لَوْ they said نَعْلَمُ we known أَدْفَعُوا fighting لَا تَتَّبِعَنَّكُمْ you we would have certainly followed you هُمْ from لِّلْكَفَرِ to disbelief يَوْمَئِذٍ that day أَقْرَبُ nearer مِنْهُمْ with their بِأَفْوَاهِهِمْ they say يَقُولُونَ to faith لِّلْإِيمَانِ them than and قُلُوبِهِمْ their hearts وَاللَّهُ what مَا mouths لَيْسَ (is) not فِي in قُلُوبِهِمْ they conceal يَكْتُمُونَ of what بِمَا has full knowledge اللَّهُ أعلم

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allâh, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٦﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٧﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَكَسِبَتْهُمْ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦٨﴾

الَّذِينَ those who قَالُوا said لِإِخْوَانِهِمْ to their brethern وَقَعَدُوا while قُتِلُوا not مَا they followed us أَطَاعُونَا had لَوْ they sat (at home) قُلْ they had been killed from أَنْفُسِكُمْ your اَصْرَءُوا say قُلْ they had been killed اَصْرَءُوا the death الْمَوْتَ ownelves إِنْ the death كُنْتُمْ if كُنْتُمْ you are صَادِقِينَ ﴿١٦٦﴾ truthful (about) those who الَّذِينَ you think تَحْسَبَنَّ and (do) not وَلَا (as) dead أَمْوَاتًا (of) Allah اللَّهُ the Way سَبِيلِ in فِي are killed they أَحْيَاءُ but (they are) alive عِنْدَ with رَبِّهِمْ their Lord يُرْزَقُونَ ﴿١٦٧﴾ they are well-provided فَرِحِينَ بِمَا jubilant آتَاهُمُ for what فَضْلِهِ (out) of Allah اللَّهُ bestowed upon them His Bounty وَكَسِبَتْهُمْ بِالَّذِينَ and rejoice لَمْ for those who يَلْحَقُوا (have) not

that no left behind (of) them (yet) joined
 fear (shall come) on them and not they they
 will grieve

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."

169. Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ
 مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرَ عَظِيمٍ ﴿١٧٢﴾ الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ
 فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

يَسْتَبْشِرُونَ they rejoice بِنِعْمَةٍ of Allah and فَضْلٍ will waste not لَا Allah and that وَأَنَّ (His) Bounty
 أَجْرَ reward الْمُؤْمِنِينَ (of) the believers الَّذِينَ those who اسْتَجَابُوا after
 and the Messenger وَالرَّسُولِ to Allah responded
 the injury الْقَرْحُ befell them (they had received) مَا what أَصَابَهُمُ
 لِلَّذِينَ for those who أَحْسَنُوا did good مِنْهُمْ of them وَاتَّقُوا and
 feared Allah أَجْرَ reward عَظِيمٍ great الَّذِينَ those قَالُوا said لَهُمُ
 the people النَّاسُ verily إِنَّ the people (to) them
 but فَزَادَهُمْ so fear them فَاخْشَوْهُمْ against you لَكُمْ have gathered
 (is) حَسْبُنَا and they said وَقَالُوا in faith إِيْمَانًا increased them
 الْوَكِيلُ and (He is) Excellent وَنِعْمَ Allah sufficient for us
 Guardian

171. They rejoice in a grace and a bounty from Allâh, and that Allâh will not waste the reward of the believers. 172. Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. 173. Those

(i.e. believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in Faith, and they said: “Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ فَفَضِّلَ لَمْ يَمَسَّسَهُمْ سُوءٌ وَاَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ اِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ اَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي اِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزَنُكَ الَّذِيْنَ يُسْرِعُونَ فِي الْكُفْرِ اِنَّهُمْ لَن يَصْرِوْا اِلَّا شَيْئًا يَّرِيْدُ اللَّهُ اَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

and Bounty فَانْقَلَبُوا with Favours of Allah of مَنْ so they returned
 (of) Allah وَاللَّهُ good Pleasure رِضْوَانَ and they followed
 Great عَظِيمٍ (of) Bounty فَضْلٍ (is) Lord of ذُو and Allah
 suggests fear يُخَوِّفُ Satan الشَّيْطَانُ that-to you ذَلِكُمْ it is only اِنَّمَا
 اَوْلِيَآءَهُ you fear them تَخَافُوهُمْ so (do) not فَلَا (of) his allies
 and اِنْ but fear Me اِنْ كُنْتُمْ if you are مُؤْمِنِينَ (true) believers وَلَا
 (in) يَحْزَنُكَ (let) not اَلَّذِيْنَ grieve you those who يُسْرِعُونَ rush فِي (in)
 harm اَلْكُفْرِ disbelieف اِنَّهُمْ towards لَن verily they will never يَصْرِوْا
 Allah اَللَّهُ شَيْئًا the least يَّرِيْدُ Allah اَللَّهُ اَلَّا that not يَجْعَلَ
 the اَلْآخِرَةِ in فِي any portion حَظًّا to them لَهُمْ He will give
 (is a) great عَظِيمٍ torment عَذَابٌ and for them وَلَهُمْ Hereafter

174. So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty. 175. It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

اِنَّ الَّذِيْنَ اَشْتَرَوْا الْكُفْرَ بِالْاِيْمَانِ لَن يَصْرِوْا اِلَّا شَيْئًا وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٧٧﴾ وَلَا يَحْزَنُ الَّذِيْنَ كَفَرُوْا اِنَّمَا اَنَّمَلِ لَهُمْ خَيْرٌ لِّاَنْفُسِهِمْ اِنَّمَا نَمَلِ لَهُمْ لِيَزِدَّ اَدْوَانُ اِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

disbelief الْكُفْرَ have purchased اشْتَرَوْا those who الَّذِينَ indeed إِنَّ
 بِالْإِيمَانِ they harm يَضُرُّوْا will never لَنْ at the price of faith
 اللَّهُ شَيْئًا the least وَلَهُمْ and for them عَذَابٌ (is) torment أَلِيمٌ ﴿١٧٧﴾
 painful وَلَا and (let) not يَحْسَبَنَّ think الَّذِينَ those who كَفَرُوا
 that نُمَلِّئُ We give respite لَهُمْ to them خَيْرٌ (is) disbelieved
 good لِنَفْسِهِمْ only إِنَّمَا for themselves إِنَّمَا We give respite نُمَلِّئُ
 to them لِيَزْدَادُوا in sinfulness إِنْشَاءً so that they may grow وَلَهُمْ
 and for them عَذَابٌ مُهِينٌ ﴿١٧٨﴾ (is a) humiliating torment

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment. 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

مَا كَانَ is اللَّهُ Allah لِيَذَرَ He leaves الْمُؤْمِنِينَ the believers
 عَلَى on مَا what أَنْتُمْ you (are) عَلَيْهِ on it حَتَّى till يَمِيزَ He
 distinguishes لَخَبِيثٍ the wicked مِنَ the good الطَّيِّبِ and وَمَا
 not كَانَ is اللَّهُ Allah لِيُطْلِعَكُمْ going to inform you عَلَى about الْغَيْبِ
 the unseen وَلَكِنَّ but اللَّهُ Allah يَجْتَبِي chooses مِنْ of رُسُلِهِ His
 Messengers مَنْ whom يَشَاءُ He wills فَآمِنُوا so believe بِاللَّهِ in
 Allah رُسُلِهِ and His Messengers وَإِنْ and if تُؤْمِنُوا you believe
 and fear Allah فَالَكُمْ and then for you أَجْرٌ (is) a reward
 عَظِيمٌ ﴿١٨٠﴾ great

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (Unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاكَ سَتَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

وَلَا يَحْسَبَنَّ those who think الَّذِينَ (do) not covetously يَبْخُلُونَ those who withhold بِمَا of what ءَاتَاهُمُ Allah of Allah من His Bounty هُوَ (is) but بَلْ for them لَّهُمْ good خَيْرٌ it (is) هُوَ but (is) سَرٌّ bad لَّهُمْ (on) the يَوْمَ of it يَوْمَ they covetously withheld يَبْخُلُوا what مَا (is) Day الْقِيَامَةِ and for Allah وَلِلَّهِ (of) Resurrection مِيرَاثُ and the earth وَالْأَرْضِ and the heavens السَّمَوَاتِ (of) Well-Acquainted خَبِيرٌ you do تَعْمَلُونَ with what بِمَا Allah (is) Lَقَدْ indeed سَمِعَ Allah has heard قَوْلَ saying الَّذِينَ (of) and وَنَحْنُ (is) poor فَقِيرٌ Allah verily إِنَّ said قَالُوا those who they قَالُوا what مَا We shall record سَتَكْتُبُ rich we (are) أَغْنِيَاكَ and their killing وَقَتْلَهُمُ الْأَنْبِيَاءَ (of) the Prophets بِغَيْرِ taste and We shall say وَنَقُولُ (of) right حَقٍّ in defiance عَذَابَ the torment الْحَرِيقِ (of) burning (Fire) ﴿١٨١﴾

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do. 181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نؤمن بِرُسُولِهِ حَقًّا يَأْتِينَا بِقُرْآنٍ نَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَإِلَى قُلُوبِكُمْ فَلَمَّا قَتَلْتُمُوهُمْ إِنَّ كُنتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

and وَأَنَّ your hands أَيْدِيكُمْ sent مَدَّتْ for what بِمَا that (is) ذَلِكَ
 to His إِلَهِهِ unjust بَظْلًا (is) never لَيْسَ Allah اللَّهُ that
 Allah اللَّهُ verily إِنَّ said قَالُوا those who الَّذِينَ slaves
 we shall believe نُؤْمِنُ that not أَلَّا has taken our promise
 an offering بِقُرْبَانٍ he brings to us يَايُنَا until حَتَّى a Messenger
 came to جَاءَكُمْ verily قَدْ say قُل the fire النَّارُ devours it
 with clear signs بِالْبَيِّنَاتِ before me مِن قَبْلِي Messengers رُسُلُ
 and with what قُلْتُمْ you speak of قَالُوا then why فَتَلْتُمُوهُمْ
 then if كُنْتُمْ you are صَادِقِينَ (صَادِقِينَ) truthful فَإِنْ
 they have rejected you فَكَذَّبُوكُمْ if كَذَّبُوكُمْ they have rejected you
 Messengers مِن قَبْلِكَ before you جَاءُوا (وَمِن قَبْلِكَ) (who) had come
 and the Book وَالْكِتَابِ and the Scripture وَالزَّبُورِ with clear signs
 (of Enlightenment) illuminating الْمُنِيرِ (صَادِقِينَ)

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they reject you (O Muhammad صلى الله عليه وسلم), so were Messengers rejected before you, who came with *Al-Baiyyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن دُخِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ
 فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْمُرُورِ ﴿١٨٣﴾ لَتَجْلِبُونَ فِيْ أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ
 الَّذِينَ أَوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ
 مِنْ عَزْمِ الْأُمُورِ ﴿١٨٤﴾

كُلُّ every نَفْسٍ being ذَائِقَةُ (shall) taste الْمَوْتِ death وَإِنَّمَا and
 only تُوَفَّقُونَ you shall be paid أُجُورَكُمْ your reward يَوْمَ (on) the
 Day الْقِيَمَةِ (of) Resurrection فَمَن (of) دُخِيَ then who was drawn

and was admitted وَأَدْخِلَ the Fire النَّارِ from عَنِ away
 and is nothing وَمَا he is successful فَازَ indeed فَقَدْ (to) Paradise
 enjoyment الْحَيَاةِ الدُّنْيَا (of this) world إِلَّا except/but مَتَاعُ
 you would certainly تَتَّبَلَوْنَ ﴿١٨٥﴾ (of) illusory (deception) and your
 and your وَأَنْفُسِكُمْ your wealth أَمْوَالِكُمْ in فِي be put to test
 those الَّذِينَ from مِنْ and you shall certainly hear وَلَتَسْمَعُنَّ lives
 before أُوْتُوا the Book الْكِتَابِ have been given from مِّنْ قَبْلِكُمْ
 practiced polytheism أَشْرَكُوا those who الَّذِينَ and from وَمِنْ
 you remain أَذَى كَثِيرًا hurtful وَإِنْ many things and if تَصْبِرُوا
 patient وَتَتَّقُوا and become pious فَإِنَّ indeed ذَلِكَ (is) that مِنْ
 matters الْأُمُورِ ﴿١٨٦﴾ great from

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا كَانُوا يَكْتُمُونَ ﴿١٨٥﴾ لَّا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَنُوتُوا وَيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٦﴾

and (remember) when وَإِذْ أَخَذَ Allah الله took مِيثَاقَ covenant
 الَّذِينَ (of) those who أُوتُوا the Scripture الْكِتَابَ were given
 you hide تَكْتُمُونَهُ (do) not وَلَا to people لِلنَّاسِ that you explain it
 it فَتَبَذُوهُ but they threw it away وَرَاءَ ظُهُورِهِمْ behind
 and أَشْرَوْا with it بِهِ and bought مِمَّا a little قَلِيلًا gain
 you تَحْسَبَنَّ (do) not لَا they buy يَشْتَرُونَ ﴿١٨٦﴾ what مَا worst (is)

they **أَوَّا** for what rejoice **يَفْرَحُونَ** those who **الَّذِينَ** think (that) they **يَحْمَدُونَ** that **أَنْ** and they love **وَيُحِبُّونَ** have brought (done) so do not **فَلَا** they do **يَفْعَلُوا** did not **لَمْ** for what **بِمَا** are praised the **تَحْسَبَنَّهُمْ** from **مِنْ** escape **بِمَقَازَرٍ** you think that they will **تَحْسَبَنَّهُمْ** (is a) painful **عَذَابٌ أَلِيمٌ** torment but for them **وَلَهُمْ** torment

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٧﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٨٨﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٨٩﴾

(of) the **السَّمَوَاتِ** (is the) dominion **مُلْكُ** and for Allah **وَلِلَّهِ** over **عَلَىٰ** and Allah **وَاللَّهُ** and the earth **وَالْأَرْضِ** heavens every **كُلِّ** thing **قَدِيرٌ** (is) All-Powerful **إِنَّ** in **فِي** creation **السَّمَوَاتِ** (of) the heavens **وَالْأَرْضِ** and the earth **وَاخْتِلَافِ** (are) **لَآيَاتٍ** and day **وَالنَّهَارِ** (of) night **أَلِيلٍ** and (in) alternation **لَآيَاتٍ** (of) understanding **الَّذِينَ** for men **لِّأُولِي** verily signs **يَذْكُرُونَ** those who **يَذْكُرُونَ** remember **اللَّهُ** **قِيَمًا** standing **وَقُعُودًا** [and] sitting **وَعَلَىٰ** (lying) on **جُنُوبِهِمْ** and their sides **وَيَتَفَكَّرُونَ** (of) the heavens **السَّمَوَاتِ** creation **خَلْقِ** (on) **فِي** and they reflect You create **خَلَقْتَ** did not **مَا** our Lord! **رَبَّنَا** and the earth **وَالْأَرْضِ** then save us **فَقِنَا** Glory be to You **سُبْحَنَكَ** in vain **بَطْلًا** this **هَذَا** (from) **عَذَابِ** the torment **النَّارِ** (of) the Fire

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩١﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٢﴾ رَبَّنَا وَءَاثِمْنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٣﴾

رَبَّنَا our Lord! إِنَّكَ verily مَنْ whom تُدْخِلُ You admit to the النَّارَ Fire فَقَدْ surely أَخْزَيْتَهُ You disgraced him وَمَا (there will be) لِلظَّالِمِينَ no helpers رَبَّنَا our Lord! سَمِعْنَا indeed we heard مُنَادِيًا a crier يُنَادِي calling in your Lord رَبِّكُمْ believe that أَنْ for the faith ءَامِنُوا us فَآمَنَّا so we have believed رَبَّنَا our Lord! فَاغْفِرْ forgive us ذُنُوبَنَا our sins وَكَفِّرْ and expiate عَنَّا from us سَيِّئَاتِنَا our evil deeds وَتَوَفَّنَا with the truly الْأَبْرَارِ ﴿١٩٢﴾ and make us die رَبَّنَا our Lord! وَءَاثِمْنَا [and] grant us مَا what وَعَدْتَنَا You virtuous and do not عَلَى through رُسُلِكَ Your Messengers وَلَا Your Messengers promised us خُزِّنَا disgrace us يَوْمَ (on) Day الْقِيَمَةِ (of) Ressurrection إِنَّكَ (Your) promise الْوَعْدَ violate never لَا indeed You

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and wrongdoers) find any helpers. 193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous). 194. "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنَ الْآخَرِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَا أَكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذِلُّهُمْ جَنَّاتُ بَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١١٩﴾

do I to them and answered رَبُّهُمْ their Lord أَنِّي I لَا not
of (of) a worker عَمَلٍ labour أَضِيعُ let go to waste
each of you (is) أَنْثَى female or ذَكَرٍ male
emigrated هَاجَرُوا so those who الْآخَرِينَ the other
وَأُخْرِجُوا from دِيَارِهِمْ their homes and were driven out
and who وَقُتِلُوا My Cause سَبِيلِي in and were persecuted
fought وَقُتِلُوا and were killed أَكْفِرُنَّ surely I will remit عَنْهُمْ
and would certainly لَا أَذِلُّهُمْ their evil deeds
under them جَنَّاتُ بَجْرَى Gardens admit them (to) مِنْ تَحْتِهَا
(of) the Presence عِنْدِ from a reward ثَوَابًا rivers الْأَنْهَارُ
(of) Allah وَاللَّهُ Allah and عِنْدَهُ with Him (is) حُسْنُ best الثَّوَابِ ﴿١١٩﴾
rewards

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٢٠﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْإِهَادُ ﴿١٢١﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتُ بَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَلَ مِنَ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١٢٢﴾

لَا يَغُرُّكَ deceive you تَقَلُّبُ the Fluctuation (free disposal) الَّذِينَ
(of) those who كَفَرُوا disbelieved فِي the land الْبِلَادِ مَتَاعٌ
their destination ثُمَّ then مَأْوَاهُمْ a brief قَلِيلٌ and enjoyment
جَهَنَّمُ Hell (is) وَبِئْسَ the worst الْإِهَادُ resing place لَكِنَّ but الَّذِينَ

(are) جَنَّاتٌ for them رَبِّهِمْ their Lord fear اتَّقُوا those who
 جَنَّاتٍ flowing Gardens من تَحْتِهَا under them الْأَنْهَارُ rivers
 from مِنْ a hospitality نُزُلًا therein فِيهَا they would dwell for ever
 عِنْدِ and that (which is) وَمَا (of) Allāh اللَّهُ the Presence
 for the truly virtuous لِلْأَبْرَارِ (is) best خَيْرٌ Allāh اللَّهُ with

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allāh; and that which is with Allāh is the Best for *Al-Abrâr* (the pious, believers of Islamic Monotheism).

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَائِدَتِ
 اللَّهُ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٨﴾ يَتَأْتِيهَا الَّذِينَ
 ءَامَنُوا أَصِيدُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٩﴾

وَإِنَّ (of) the أَهْلِ People الْكِتَابِ among مِنْ and certainly
 in Allah يُؤْمِنُ (there are) those who لَمَنْ Scripture
 وَمَا and what أُنْزِلَ has been revealed إِلَيْكُمْ to you
 they bow in humility خَاشِعِينَ to them إِلَيْهِمْ has been revealed
 (of) اللَّهُ Verses لَا they sell بِعَائِدَتِ (do) not to Allah
 for them اللَّهُ ثَمَنًا a little قَلِيلًا (at) price أُولَئِكَ those لَهُمْ
 indeed (is) أَجْرُهُمْ their reward عِنْدَ with رَبِّهِمْ their Lord إِنَّ
 اللَّهُ سَرِيعُ Allāh (is) Swift الْحِسَابِ (to take) account يَتَأْتِيهَا
 and الَّذِينَ O you أَصِيدُوا believe وَصَابِرُوا be steadfast
 and رَابِطُوا as guards وَرَابِطُوا and stand firm
 successfull لَعَلَّكُمْ so that you (may be) اللَّهُ fear

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward

with their Lord. Surely, Allâh is Swift in account. **200.** O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبْدِلُوا الْخَيْرِ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَّكَ أَمْوَالَكُمْ إِنَّ اللَّهَ كَانَ حُوبًا كَثِيرًا ﴿٢﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ and created you from نَفْسٍ single person وَخَلَقَ single and created مِنهَا from it (him) زَوْجَهَا mate (his) وَبَثَّ spread and from مِنهُمَا them both رِجَالًا many men and نِسَاءً women and اتَّقُوا and fear اللَّهَ Allah الَّذِي Whom تَسَاءَلُونَ you demand بِهِ through Him وَالْأَرْحَامَ and the wombs إِنَّ and the indeed اللَّهَ Allah كَانَ is عَلَيْكُمْ over you رَقِيبًا Watchful ﴿١﴾ وَآتُوا and give الْيَتَامَىٰ orphans أَمْوَالَهُمْ their wealth وَلَا and (do) not تَبْدِلُوا exchange الْخَيْرِ bad بِالْطَّيِّبِ for good وَلَا and (do) not تَأْكُلُوا you devour أَمْوَالَكُمْ their wealth إِلَّكَ (by) إِنَّ your wealth أَمْوَالَكُمْ adding (it) to إِنَّ indeed this كَانَ is حُوبًا a sin great ﴿٢﴾

Sûrat An-Nisâ'

(The Women) IV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. 2. And give unto

(to) weak of understanding السُّكَّهَاءَ you give تُؤْتُوا and (do) not وَلَا for أَمْوَالِكُمْ your wealth الَّتِي which جَعَلَ Allah الله has made from it فِيهَا but feed them وَأَرْزُقُوهُمْ means of support قِنَاً you words قَوْلًا to them لَهُمْ and speak وَقُولُوا and clothe them وَكُتُوهُمْ مَعْرُوفًا ﴿٦﴾ (of) good وَإِنَّمَا the orphans الْيَتَامَى and you test وَابْتَلُوا (of) good until إِذَا marriage الْبَلَغَ they reach (age of) بَلَغُوا when إِذَا until مَتَّسِمٌ if مَتَّسِمٌ you perceive وَنَهَمٌ [of] them نُهَمٌ mature minded فَادْفَعُوا but do not وَلَا their wealth أَمْوَالَهُمْ to them إِلَيْهِمْ then deliver (fearing) that أَنْ and hastily وَبِدَارًا wastefully you eat it يَكْبُرُوا they would grow up وَمَنْ and who كَانَ is غَنِيًّا rich فَلْيَسْتَعْفِفْ and who وَمَنْ he should abstain entirely (from taking wages) and when فَإِذَا fairly بِالْمَعْرُوفِ let him eat of it فَقِيلًا poor is take دَفَعْتُمْ their wealth أَمْوَالَهُمْ to them إِلَيْهِمْ you deliver فَاشْهَدُوا their wealth دَفَعْتُمْ witnesses عَلَيْهِمْ on them وَكُنْ and is sufficient بِاللَّهِ Allah حَسِيبًا ﴿٧﴾ in taking account

5. And give not unto the foolish your property which Allâh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. 6. And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٦﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٧﴾ وَلْيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٨﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَكُونُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٩﴾

left **تَرَكَ** from what **مِمَّا** (there is) (is) a share **نَصِيبٌ** for men **لِلرِّجَالِ**
 and for **وَالنِّسَاءِ** and near relatives **وَالْأَقْرَبُونَ** (by) parents **الْوَالِدَانِ**
 (by) parents **الْوَالِدَانِ** left **تَرَكَ** from what **مِمَّا** a share **نَصِيبٌ** women
وَالْأَقْرَبُونَ and near relatives **وَالْأَقْرَبُونَ** **قَلَّ** little **مِنْهُ** of it **أَوْ**
كَثُرَ or **نَصِيبًا** much **مَقْرُوصًا** (by Allah) **وَأَمَّا** ordained (by Allah)
وَمَتَى and when **حَضَرَ** come **الْقِسْمَةَ** division **أَوَّلُوا** (at the time of) the needy
وَالْمَسْكِينُ and the orphans **وَالْيَتَامَى** the relatives **وَالْيَتَامَى**
فَارْزُقُوهُمْ then feed them **مِنْهُ** out of it **وَقُولُوا** and say **لَهُمْ** and let fear
قَوْلًا words **مَعْرُوفًا** (of) kindness **وَلِيَحْشَ** and let fear **الَّذِينَ**
 offspring **دُريَّةً** after them **مِنْ خَلْفِهِمْ** they left **تَرَكَوا** if **لَوْ** those who
ضَعْفًا weak **خَافُوا** they would have feared **عَلَيْهِمْ** about them
فَلْيَتَّقُوا so let them fear **اللَّهَ** Allah **وَلْيَقُولُوا** and speak **قَوْلًا** words
سَدِيدًا well-directed (right and fair) **إِنَّ** indeed **الَّذِينَ** those who
يَأْكُلُونَ eat up **أَمْوَالَ** wealth **الْيَتَامَى** (of) orphans **ظُلْمًا** wrongfully
يَأْكُلُونَ only **فِي** they eat up **بُطُونِهِمْ** their bellies **نَارًا** fire
وَسَيَصْلَوْنَ and they will soon be burnt **سَوِيرًا** (in) blazing Fire

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large — a legal share.
 8. And when the relatives and the orphans and *Al-Masâkin* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words. 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِهِ لِلَّذِ كَرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّتِهِ يُوصِي بِهَا أَوْ دِينٌ أَمْبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

يُوصِيكُمُ اللَّهُ اللَّهُ enjoins you في in أَوْلَادِكُمْ your children لِلذَّكَرِ (of) two females فَالنَّسَاءِ equal to مِثْلُ for the male كُنَّ if (there) are نِسَاءً women فَوْقَ more (than) اثْنَتَيْنِ two فَلَهُنَّ (they) left ثُلُثُ (of) what مَا two-thirds ثُمَّ then for them(ist) وَاحِدَةً (there) is كَانَتْ and if (only) one فَلَهَا (only) one وَاحِدَةً for each وَلِلْوَٰلِدَيْنِ and for parents النِّصْفُ the half وَنَهَمَا of them الشُّدُوسُ a sixth مِمَّا of what تَرَكَ (was) left إِنْ if كَانَ he has وَلَدٌ a child فَإِنْ and if لَمْ did not يَكُنْ لَهُ he have وَلَدٌ then for his وَلَدُهُ a child أَبَوَاهُ and inherit him فَلِأَبَوَيْهِ his parents أُولَٰئِكَ he has إِخْوَتُهُ brothers أُولَٰئِكَ then for his mother الشُّدُوسُ a sixth مِنْ بَعْدِ after وَصِيَّتِهِ payment debts of) bequest (of) يُوصِي he bequests بِهَا which أَوْ [of] which دَيْنٌ or دَيْنٌ (do) not لَا or your children وَأَبْنَاؤُكُمْ your parents أَتُحِبُّكُمْ (is) nearer أَقْرَبُ which of them أَتُحِبُّكُمْ you know in benefit فَرِيضَةً prescribed مِنْ by اللَّهُ Allah إِنَّ indeed اللَّهُ Allah

All-Wise عَزِيمًا All-Knowing عَزِيمًا

11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُن لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِهِ يَوْصِيَنَّ بِهِمَا أَوْ دَيْنٌ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّتِهِمْ نَوْصُوتٍ بِهِمَا أَوْ دَيْنٌ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُوسُ فَإِنْ كَانُوا أَكْثَرَ

مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّتِ يَوْصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَبِيرٌ ﴿١١﴾

left (of) what مَا (is) half نِصْفٌ and for you وَلَكُمْ
 أَزْوَاجُكُمْ your wives إِنْ if لَوْ (did) not يَكُنْ لَهُنَّ they have وَلَئِنْ
 a child فَإِنْ and if كَانَ لَهُنَّ they had وَلَئِنْ a child
 then for فَالْأَرْبَعُ a fourth وَمِمَّا of what تَرَكَنَّ they left مِنْ بَعْدِ after
 you of الرَّبْعِ (payment) وَصِيَّتِ (of) bequest يَوْصِي بِهَا they bequeath
 debt وَلَهُنَّ or دَيْنٌ which أَوْ or دَيْنٌ a fourth and for them
 you did not يَكُنْ لَكُمْ if لَمْ if you have left تَرَكَتُمْ of what
 a child وَلَئِنْ a child فَإِنْ and if كَانَ لَكُمْ you have وَلَئِنْ
 you of تَرَكَتُمْ (is) an eighth الثَّمَنُ then for them فَلَهُنَّ
 (payment of) bequest وَصِيَّتِ after مِنْ بَعْدِ have left behind
 and if وَإِنْ debt دَيْنٌ or دَيْنٌ of which you bequeath بِهَا تُوصُونَ
 having no parents and كَلَالَةً testator يُوْرَثُ man رَجُلٌ is كَاتِبٌ
 or أَوْ or أَمْرَأَةٌ woman وَلَهُ or أَوْ or أَخٌ but he has أَخٌ a brother
 أُخْتُ a sister وَلِكُلِّ one of two يَنْتَهُمَا of two أَلْسُدُسُ
 but if فَإِنْ (is) a sixth كَانُوا they are أَكْثَرُ more مِنْ than ذَلِكَ
 that فَهُمْ then they are شُرَكَاءُ partners فِي in الثَّلَاثِ a third مِنْ
 بَعْدِ after وَصِيَّتِ bequest يَوْصِي بِهَا he bequeaths of which أَوْ or
 دَيْنٍ debt غَيْرِ without مُضَارٍّ being harmful وَصِيَّةً (this is)
 a Commandment مِنَ from اللَّهِ Allah وَاللَّهُ and عَلِيمٌ (is)
 All-Forebearing خَبِيرٌ All-Knowing ﴿١١﴾

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

تِلْكَ these (are) حُدُودُ Allah limits (set by) وَمَنْ and whosoever يُطِيعِ Allah obeys and His Messenger وَرَسُولَهُ He would be admitted جَنَّاتٍ (to) Gardens تَجْرِي flow under them تَحْتِهَا the rivers الْأَنْهَارُ to abide for خَالِدِينَ ever فِيهَا therein وَذَلِكَ and that (would be) الْفَوْزُ success and the great الْعَظِيمُ ﴿١٣﴾ and whosoever وَمَنْ the great وَيَعْصِ Allah disobeys and His Messenger وَرَسُولَهُ and transgresses وَيَتَعَدَّ حُدُودَهُ and he will have عَذَابٌ and he will have وَلَهُ therein فِيهَا would abide forever مُهِينٌ ﴿١٤﴾ a torment disgraceful

13. These are the limits (set by) Allâh (or ordinances as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. 14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

وَالَّذِينَ يَأْتِيكَ الْفَاحِشَةُ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَكَادُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَالَّذِينَ يَأْتِيكَ الْفَاحِشَةُ commit and those who يَأْتِيكَ of Lewdness مِنْ نِسَائِكُمْ your women فَاسْتَشْهِدُوا so call to witness عَلَيْهِنَ they bear شَهِدُوا and if فَإِنْ of you مِنْكُمْ four أَرْبَعَةً them فَأَمْسِكُوهُنَّ [in] to بِيُوتِ then confine them

or (the) death الْمَوْتُ comes to them until يَتَوَفَّيْنَهُنَّ houses
 and اَلَّذَانِ a way سَبِيلًا ﴿١٥﴾ for them اللهُ Allah makes يَجْعَلُ
 of you مِنْكُمْ who commit that يَأْتِيْنِيْهَا those two
 and mend وَأَصْلَحَا they repent تَابَا then if فَلَايُ punish them both
 indeed إِنَّ then leave them alone فَأَعْرِضُوا عَنْهُمَا their ways
 Most تَرِيْمًا ﴿١٦﴾ Acceptor of the repentance Allah كَانَ is
 [on] (acceptance of) repentance التَّوْبَةُ verily إِنَّمَا Merciful
 evil اَلْأَسْوَى do يَعْمَلُوْنَ (is) for those who اَلَّذِيْنَ Allah اَللّٰهُ by
 soon مِنْ قَرِيْبٍ they repent يَتُوْبُوْنَ then ثُمَّ in ignorance
 of theirs عَلَيْهِمْ Allah اَللّٰهُ accepts repentance يَتُوْبُ and those
 All-Wise حَكِيْمًا ﴿١٧﴾ All-Knowing عَلِيْمًا Allah اَللّٰهُ is

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. 17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ اَلْسَفِيَّاتِ حَتّٰى اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّىْ بُتُّ اَلْكُفْرَ وَلَا
 الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارًا اَوْ لِيْتِمَّ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿١٥﴾ يَأْتِيْهَا الَّذِيْنَ ءَامَنُوا لَا يَحِلُّ لَكُمْ
 اَنْ تَرِيْثُوْا اَلنِّسَاءَ كَرِهًا وَلَا تَتَّصِلُوْهُنَّ لِيَذْهَبُوْا بِبَعْضِ مَا ءَاتَيْتُمُوْهُنَّ اِلَّا اَنْ يَأْتِيَنَّ بِفَحِيْشَةٍ مُّبِيْنَةٍ
 وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ اِنْ كَرِهْتُمُوْهُنَّ فَمَسِيْ اَنْ تَكْرَهُوا شَيْئًا وَيجْعَلُ اللهُ فِيْهِ خَيْرًا كَثِيْرًا ﴿١٦﴾

for those who اَلَّذِيْنَ the repentance التَّوْبَةُ and (is) not وَلَيْسَتِ
 faces حَضَرَ when اِذَا until حَتّٰى evil deeds اَلْسَفِيَّاتِ do يَعْمَلُوْنَ
 اَحَدَهُمُ one of them الْمَوْتُ the death قَالَ he says اِنِّىْ verily بُتُّ
 اَلْكُفْرَ now وَلَا nor اَلَّذِيْنَ those who يَمُوْتُوْنَ die وَهُمْ

We **أَعْتَدْنَا** those **أُولَئِكَ** (are) disbelievers **كُفَّارًا** while they (are) a painful **أَلِيمًا** torment **عَذَابًا** for them **لَهُمْ** have preprepared it is lawful **يَحِلُّ** not **لَا** believe **آمَنُوا** who **الَّذِينَ** O you **يَا أَيُّهَا** **لَكُمْ** for you **أَنْ** that **تَرِثُوا** you inherit **النِّسَاءَ** the women **كُرْهًا** you put constraints upon them **وَلَا** and (do) not **تَضْلُوهُنَّ** **بِإِذْنِهِنَّ** what **مَا** a part of **بَعْضَ** that you take away **لِيَذْهَبُوا** **بِغَيْرِ** they commit **يَأْتِينَ** that **أَنْ** except **إِلَّا** have given them in a **بِالْمَعْرُوفِ** and live with them **وَعَاشِرُوهُنَّ** open **مُبِينَةً** lewdness then it **فَقَسَى** you dislike them **وَكُرْهَتْموهُنَّ** and if **فَإِنْ** good manner and has **وَجَعَلَ** a thing **شَيْئًا** you dislike **تَكْرَهُوا** that **أَنْ** may be much **كَثِيرًا** good **خَيْرًا** in it **فِيهِ** Allah **اللَّهُ** placed

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا وَإِنَّمَا بُيِّنَّا ۖ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا ۖ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّمَا كَانَ قُرْشٌ وَاقِفًا ۖ وَسَاءَ سَبِيلًا ۖ

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ giving up you decide/intend **زَوْجٍ** (your) wife **مَّكَاتٍ** (and in her) place **زَوْجٍ** (have a new) wife a heap of gold **قِنْطَارًا** one of them **إِحْدَهُنَّ** and you have given anything **شَيْئًا** from it **مِنْهُ** you take away **تَأْخُذُوا** so do not **فَلَا** and wrong **بُهْتَنًا** would you take it **وَأِنَّمَا** by slander **بُيِّنَّا** **كَيْفَ** manifest **وَكَيْفَ** and how **تَأْخُذُونَهُ** you could take it **وَقَدْ**

when أَفْضَى has gone بِمَضْنُكُمْ one of you إِلَى (in) to بَعْضٍ from you مِنْكُمْ and they have taken وَأَخَذَتْ another مَا you marry نَكَحُوا and do not وَلَا strong عَلَيْهِمَا ﴿١٦﴾ a covenant whom نَكَحَ married آبَاؤُكُمْ your fathers مِنْ of الْنِسَاءِ women إِلَّا مَا except قَدْ سَلَفَ what has happened before إِنَّهُ and abomination وَمَقْتًا lewdness فَجَنَّةٌ indeed it كَانَ way سَبِيلًا ﴿١٧﴾ and an evil وَسَاءَ

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? 21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant? 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأُمَّهَاتُ مِلْكٍ لَكُمْ وَرَبِّبَتُكُمْ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْنَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّكَ أَنتَ اللَّهُ كَانَ عَفُورًا رَّحِيمًا ﴿١٦﴾

your mothers عَلَيْكُمْ to you أُمَّهَاتُكُمْ are forbidden حُرِّمَتْ and your sisters وَأَخَوَاتُكُمْ and your daughters وَبَنَاتُكُمْ and your mother's sisters وَخَالَاتُكُمْ and your father's sisters (of) الْأَخِ daughters (of) brother وَبَنَاتُ الْأُخْتِ sister وَأُمَّهَاتُكُمُ اللَّاتِي who أَرْضَعْنَكُمْ and your (foster) mothers وَأَخَوَاتُكُمُ اللَّاتِي who أَرْضَعْنَكُمْ gave you suck (of) your wives نِسَائِكُمُ and mothers وَأُمَّهَاتُكُمْ milk suckling وَرَبِّبَتُكُمْ اللَّاتِي who are رَبِّبَتُكُمْ and your step-daughters وَأَخَوَاتُكُمُ اللَّاتِي who رَبِّبَتُكُمْ in حُجُورِكُمْ who رَبِّبَتُكُمْ and your step-daughters وَأَخَوَاتُكُمُ اللَّاتِي who رَبِّبَتُكُمْ from نِسَائِكُمُ your wives وَأَخَوَاتُكُمُ اللَّاتِي who رَبِّبَتُكُمْ your laps (guardianship)

دَخَلْتُمْ but if فَإِنْ with them بِهِنَّ you had conjugal relations
 with conjugate relations دَخَلْتُمْ you have تَكُونُوا did not
 on you عَلَيْكُمْ sin جُنَاحَ then (there is) no فَلَا them
 from مِنْ who (are) الَّذِينَ (of) your sons and wives أَبْنَائِكُمْ
 you gather تَجْمَعُوا and that وَأَنْ your (own) loins أَصْلَابِكُمْ
 except إِلَّا two sisters الْأَخْتَيْنِ [between] بَيْنَ together
 is قَدْ سَلَفَ what happened before إِنْ indeed إِنَّهُ Allah كَانَ
 Most Merciful رَحِيمًا All-Forgiving غَفُورًا

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِجْلَ لَكُمْ مَا رَأَىٰ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

وَالْمُحْصَنَاتُ and married women إِلَّا except those whom مَلَكَتْ possess أَيْمَانُكُمْ your right hands كَتَبَ a decree اللَّهُ and I have been made وَإِجْلَ (binding) upon you عَلَيْكُمْ (of) Allah these ذَلِكُمْ (are) beyond رَأَىٰ those who لَكُمْ for you lawful by your wealth بِأَمْوَالِكُمْ you seek (them) تَبْتَغُوا that أَنْ (limits) مُحْصِنِينَ not مُسْفِحِينَ desiring wedlock chastity غَيْرَ from them مِنْهُنَّ [of it] you benefit اسْتَمْتَعْتُمْ for what فَمَا as a duty فَآتُوهُنَّ their bridal-due أُجُورَهُنَّ you give them رِيضَةً as a duty وَلَا (there is) no جُنَاحَ and عَلَيْكُمْ sin on you فِيمَا for what تَرَاضَيْتُمْ you mutually agree بِهِ [of it] مِنْ بَعْدِ after الْفَرِيضَةِ (its) prescription إِنَّ indeed اللَّهُ All-Knowing عَلِيمًا All-Wise حَكِيمًا ﴿١١﴾

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فِتْيَٰتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ ۖ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ أَنْتَرَكْتُمْ يَفْجَشُوا فَعَلَيْهِنَّ يِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصِيرُوا خَيْرَ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١٢﴾

to afford طَوْلًا of you مِنْكُمْ is able يَسْتَطِيع not لَمْ and who وَمَنْ
believing يُنكِحَ Free chaste الْمُحْصَنَاتِ he marries أَنْ that
your أَيْسَرَكُمْ possess مَلَكَتْ those whom مَا from فَمِنْ women
and believing الْمُؤْمِنَاتِ your girls فَنِكَاحُكُمْ of مِنْ right hands
you أَعْلَمُ Allah knows all بِإِيمَانِكُمْ about your faith بَعْضُكُمْ مِنْ بَعْضٍ
with بِإِذْنٍ then marry them فَأَنْكِحُوهُنَّ are one from another
and give them وَأَتَوْهُنَّ their gaurdians أَهْلِهِنَّ permission of
(they تُحْصِنُ in a fair manner بِالْمَعْرُوفِ their bridal-due أَجُورَهُنَّ
adulterous مُسَوِّغَاتٍ not غَيْرَ sould be) chaste (in wedlock)
and when مُتَخَذَاتٍ secret love affairs أَخَذُوا given to مُتَخَذَاتٍ nor
أُحْصَيْنَ they commit أَتَيْنَ and if فَإِنَّ they are married
(what عَلَى of مَا (is) half نِصْفُ then upon them فَلَهُنَّ lewdness
the الْعَذَابِ of مِنَ the free unmarried women الْمُحْصَنَاتِ is) upon
fear خَشِيَ for those who لِمَنْ this (is) ذَلِكَ punishment
you persevere تَصْبِرُوا but that وَأَنْ of you مِنْكُمْ (falling into) sin
(is) عَفْوٌ and Allah وَاللَّهُ for you لَكُمْ (is) better خَيْرٌ

Most Merciful ﴿١٥﴾ All-Forgiving

25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِي قُلُوبِكُمْ وَيَتُوبَ عَلَيْكُمُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٦﴾ وَاللَّهُ
يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يُبَيِّلُوا مَيْلًا عَظِيمًا ﴿١٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ
عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿١٨﴾

to you لَكُمْ to make clear يُبَيِّنُ Allah ﷻ wishes يُرِيدُ
(of) those who الَّذِينَ (to) ways سُنَنَ and to guide you وَهَدِيَكُمْ
and to accept repentance وَيَتُوبَ (were) before you مِنْ قَبْلِكُمْ
عَلَيْكُمْ of you وَاللَّهُ and Allah ﷻ (is) All-Knowing حَكِيمٌ ﴿١٦﴾
He accepts that أَنْ wishes يُرِيدُ and Allah ﷻ All-Wise
those who الَّذِينَ and wishes وَرِيدُ of you عَلَيْكُمْ repentance
تَتَّبِعُونَ follow الشَّهَوَاتِ (their) lusts أَنْ (that) you deviate مِيلًا
that أَنْ Allah ﷻ wishes يُرِيدُ tremendous عَظِيمًا ﴿١٧﴾ deviation
and was created وَخُلِقَ for you عَنْكُمْ He lightens (burden) يُخَفِّفُ
weak الْإِنْسَانُ ضَعِيفًا ﴿١٨﴾ man

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. 27. Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). 28. Allâh wishes to lighten (the burden) for you; and man was created weak. (cannot be patient to leave sexual intercourse with women).

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٦﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٧﴾ إِنْ جَحْتَبْتُمْ كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ تُكْفِرْ عَنْكُمْ سِغَاتِكُمْ
وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ﴿٢٨﴾

يَأْتِيهَا O you الَّذِينَ ءَامَنُوا who لَا believe لَا تَأْكُلُوا you
unjustly بِالْبَاطِلِ between you بَيْنَكُمْ your wealth eat up
إِلَّا أَنْ except أَنْ تَكُونَ it is تِجَارَةً by trading عَنْ تَرَاضٍ
you kill تَقْتُلُوا and do not وَلَا among you مِنْكُمْ mutual consent
to you is كَانَ Allah ﷻ indeed إِنَّ yourselves أَنْفُسَكُمْ
that رَحِيمًا ﴿٢٦﴾ Most Merciful وَمَنْ يَفْعَلْ and whoever ذَلِكَ does
then shall عُدْوَانًا and injustice وَظُلْمًا through aggression فَسَوْفَ
نُصْلِيهِ نَارًا We burn him in ذَلِكَ and is كَانَ عَلَى
for Allah ﷻ يَسِيرًا ﴿٢٧﴾ easy إِنْ جَحْتَبْتُمْ you avoid كَبَائِرَ

from عَنْهُ you have been forbidden تَنْهَوْنَ that مَا major sins
 your (minor) تُكْفِرُ We shall remit عَنْكُمْ from you سَيِّئَاتِكُمْ which
 and We would admit you to وَنُدْخِلَكُمْ offences مُدْخَلًا
 a noble كَرِيمًا ﴿٢٩﴾ an entrance

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh. 31. If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ
 وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٠﴾ وَلِكُلِّ جَعَلْنَا مَوْلًىٰ مِّمَّا تَرَكَ الْوَالِدَانِ
 وَالْأَقْرَبُونَ وَلَّذِينَ عَقَدْتُمْ أَيْمَانُكُمْ فَتَاوَهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣١﴾

conferred فَضَّلَ what مَا you covet تَتَمَنَّوْا and (do) not وَلَا
 on some of you بَعْضَكُمْ of it بِهِ Allah اللَّهُ abundantly
 over بَعْضٍ (others) لِّلرِّجَالِ نَصِيبٌ for men (is) a share مِّمَّا from
 and for women وَلِلنِّسَاءِ they earned اِكْتَسَبُوا what
 a share مِّمَّا for what اِكْتَسَبْنَ they earned and you ask سَأَلُوا and Allah
 of Allah مِنْ فَضْلِهِ of His Bounty إِنَّ indeed اللَّهُ Allah
 of every شَيْءٍ thing عَلِيمًا ﴿٣٠﴾ All-Knowing وَلِكُلِّ to
 We have appointed جَعَلْنَا every one مَوْلًىٰ heirs مِمَّا of that تَرَكَ
 left الْوَالِدَانِ (by) parents وَالْأَقْرَبُونَ and relatives وَلَّذِينَ with
 whom عَقَدْتُمْ أَيْمَانُكُمْ made covenant your right hands فَتَاوَهُمْ
 give them نَصِيبُهُمْ their share إِنَّ indeed اللَّهُ Allah
 over كُلِّ شَيْءٍ thing شَهِيدًا ﴿٣١﴾ a Witness

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty.

Surely, Allâh is Ever All-Knower of everything. 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya - wills). Truly, Allâh is Ever a Witness over all things.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَقَ اللَّهُ فِتْنَتَكُمْ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّيَّاتُ خَافُونَ نُشُورَهُمْ فَعِظُوهُمْ وَأَهْجُرُوهُمْ فِي الْمَضَاجِعِ وَأَصْرِهِمْ فَإِنْ أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

الرِّجَالُ men قَوَّامُونَ (are) in charge عَلَى of النِّسَاءِ women بِمَا on one of بَعْضُهُمْ Allah الله conferred abundantly فَضَّلَ because they spend أَنْفَقُوا and because وَبِمَا others بَعْضٍ over عَلَى them thus the righteous فَأَلْصَقَ اللَّهُ their wealth أَمْوَالِهِمْ (out) of مِنْ women قَدِينَتْ (are) devoutly obedient حَافِظَاتٌ who guard لِّلْغَيْبِ who gaurd حَفِظَ that which بِمَا in (husband's) absence their نُشُورَهُمْ you fear خَافُونَ but those whom وَاللَّيَّاتُ Allah and leave them فَعِظُوهُمْ rebellion admonish them وَأَهْجُرُوهُمْ then (alone) فِي in الْمَضَاجِعِ the beds وَأَصْرِهِمْ and beat them فَإِنْ if أَطَعَكُمْ they obey you تَبْغُوا then do not عَلَيْهِمْ you seek سَبِيلًا against them a way إِنَّ indeed اللَّهُ Allah كَات is عَلِيمًا Most Great كَبِيرًا Most High ﴿٣٤﴾

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّي اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٥﴾

between the two **بَيْنَهُمَا** a breach **شِقَاقٌ** you fear **خِفْتُمْ** and if **وَإِنْ**
 his family **أَهْلِيهِ** from **مِنْ** an arbitrator **حَكَمًا** then appoint **فَأَعْلِمُوا**
وَحَكَمًا and an arbitrator **مِنْ** her family **أَهْلِهَا** if **إِنْ** **يُرِيدَا**
 will bring **يُؤَقِّي** to set things right **إِصْلَاحًا** they both wish
اللَّهُ indeed **إِنَّ** between them **بَيْنَهُمَا** Allah **اللَّهُ** reconciliation
 Aware (of every thing) **خَبِيرًا** All-Knower **عَلِيمًا** is Allah **كَانَ**
 and do not **وَلَا** Allah **اللَّهُ** and you serve (worship) **وَأَعْبُدُوا**
 and to **وَبِالْوَالِدَيْنِ** anything **شَيْعًا** with Him **بِهِ** you associate **تُشْرِكُوا**
 and relatives **وَالْيَتَامَىٰ** and parents **إِحْسَنًا** do good **وَبِذِي الْقُرْبَىٰ**
 and the needy **وَالْمَسْكِينِ** orphans **وَالْجَارِ** and the neighbour **وَالْجَارِ**
 (who is) **الْجُنُبِ** and the neighbour **الْقُرْبَىٰ** relative (who is)
 a stranger **وَالصَّاحِبِ** and (to) companion **وَالْجَنْبِ** and by your side **وَابْنِ**
 the wayfarer **السَّبِيلِ** and those **وَمَا** and the wayfarer **السَّبِيلِ** possessed **مَلَكَتْ**
 your right hands **إِنَّ** (by) your right hands **اللَّهُ** indeed **اللَّهُ** does not **لَا**
 one who **كَانَ** is **مُخْتَالًا** proud **فَخُورًا** (and) boastful

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things. 36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا
 لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٦﴾ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
 وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٧﴾ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ
 وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٨﴾

الَّذِينَ and command وَيَأْمُرُونَ are stingy يَبْخُلُونَ those who
 مَّا and (who) hide وَيَكْتُمُونَ with stinginess بِالْبُخْلِ people
 His Bounty فَضْلِهِ of Allah ﷻ gave them مَا أَنَّهُمْ what
 وَأَعَدْنَا for the disbelievers لِلْكَافِرِينَ and We have prepared عَذَابًا
 and those who وَالَّذِينَ a humiliating مُهِينًا ﴿٣٧﴾ torment
 and وَلَا of men النَّاسِ to be seen رِجَالًا their wealth spend
 in Day الْيَوْمِ nor وَلَا in Allah ﷻ they believe يُؤْمِنُونَ neither
 for Satan الشَّيْطَانُ is يَكُنِّي and who وَمَنْ the Last الْآخِرِ
 him قَرِينًا (as) a companion فَسَاءَ then what a bad قَرِينًا ﴿٣٨﴾
 they would have عَلَيْهِمْ and what (harm) وَمَا companion (he has)
 the الْآخِرِ and Day الْيَوْمِ in Allah ﷻ they believed مَا آمَنُوا had لَوْ
 gave them for رَزَقَهُمْ out of what مِمَّا and spent وَأَنفَقُوا Last
 of them عَلَيْهِمُ Allah ﷻ and is وَكَانَ Allah ﷻ sustenance
 All-Knower

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. 38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has! 39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٣٧﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ
 كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٣٨﴾ يَوْمَ يُذِيبُ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ
 الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٣٩﴾

إِنَّ اللَّهَ ﷻ indeed لَا does not يَظْلِمُ wrong مِثْقَالَ (not even of)
 a good حَسَنَةً there is تَكَ and if وَإِنْ an atom ذَرَّةٍ weight (of)
 يَضْعِفْهَا He doubles it وَيُؤْتِ and gives مِنْ and from لَدُنْهُ
 Him أَجْرًا عَظِيمًا ﴿٣٧﴾ a great فَكَيْفَ how then إِذَا when

جَمَعْنَا We bring from كُلِّ أُمَّةٍ community these هَؤُلَاءِ on/against عَلَىكَ you and we bring وَجَمَعْنَا witness people شَهِيدًا ﴿١٠﴾ as a witness يَوْمَئِذٍ on that Day يَوْمَئِذٍ would wish يَوَدُّ on that Day كَفَرُوا disbelieved وَعَصَوْا disobeyed الرُّسُولَ and the Messenger لَوْ if سُوءِي was levelled with them الْأَرْضُ the earth وَلَا but (would) not يَكْتُمُونَ but (would) not they (be able to) hide اللَّهُ (from) Allah حَدِيثًا ﴿١١﴾ any matter

40. Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people? 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad صلى الله عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْجَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿١٢﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا (do) not تَقْرَبُوا draw near الصَّلَاةَ the prayer وَأَنْتُمْ (to) while you are سُكَرَىٰ intoxicated حَتَّىٰ until تَعْلَمُوا what you know مَا you utter لَقُولُونَ (while you are) defiled (or in a state of sexual nor جُنُبًا impurity) إِلَّا except (when) عَابِرِي passing on سَبِيلٍ way حَتَّىٰ until تَغْتَسِلُوا you wash yourselves وَإِنْ and if كُنْتُمْ you are مَرْجَىٰ ill أَوْ or عَلَىٰ on سَفَرٍ a journey أَوْ or جَاءَ came أَحَدٌ one مِنْكُم of you from الْغَائِطِ a toilet أَوْ or لَمَسْتُمُ a sexual contact النِّسَاءَ women (with) فَلَمْ but did not يَجِدُوا you find مَاءَ water فَتَيَمَّمُوا do Tayammum صَعِيدًا earth طَيِّبًا clean فَامْسَحُوا and your faces وَأَيْدِيكُمْ your hands وَأَنْتُمْ and your hands إِنَّ indeed اللَّهُ Allah كَانَ is عَفُوًّا Oft-Pardoning غَفُورًا ﴿١٢﴾ All-Forgiving

43. O you who believe! Approach not *As-Salât* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba* (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٣﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَابِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٤﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِن لَّمْ يَلْمِهِمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٥﴾

أَلَمْ تَرَ have not you seen إِلَى (to) الَّذِينَ those who أُوتُوا were they given نَصِيبًا a portion مِّنَ of الْكِتَابِ the Book يَشْتُرُونَ they purchase الضَّلَالَةَ error وَيُرِيدُونَ and they wish أَن that تَضِلُّوا you lose السَّبِيلَ (the) Path (Right) وَاللَّهُ the (Right) Path السَّبِيلَ (the) Path ﴿٤٣﴾ but اللَّهُ Allah أَعْلَمُ knows well بِأَعْدَابِكُمْ your enemies وَكَفَى suffices بِاللَّهِ Allah وَلِيًّا (as a) Protector وَكَفَى suffices بِاللَّهِ Allah نَصِيرًا (as a) Helper مِّنَ of الَّذِينَ those who هَادُوا are Jews يُحَرِّفُونَ they change الْكَلِمَ the words عَن from مَوَاضِعِهِ their places وَيَقُولُونَ and they say سَمِعْنَا we heard وَعَصَيْنَا we disobeyed وَاسْمِعْ and we (us) hear غَيْرَ twisting لَيًّا and hearken to us وَرَاعِنَا hearkening without مُسْمِعٍ their tongues بِأَلْسِنَتِهِمْ and slandering فِي [in] الَّذِينَ (the) true religion وَلَوْ and if أَنَّهُمْ they قَالُوا (had) said سَمِعْنَا we heard وَأَطَعْنَا and we obeyed وَاسْمِعْ and hear (us) وَانْظُرْنَا and look at us لَكَانَ and more proper وَأَقْوَمَ for them هُمْ better لَمْ due to their كُفْرِهِمُ Allah cursed them لَمَنْ but وَلَٰكِن disbelief فَلَا so do not يُؤْمِنُونَ they believe إِلَّا except قَلِيلًا a few

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. 45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Wali* (Protector), and Allâh is Sufficient as a Helper. 46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad صلى الله عليه وسلم) and disobey," and "Hear and let you (O Muhammad صلى الله عليه وسلم) hear nothing." And *Râ'ina* with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ
لَنَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿١٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن
يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿١٨﴾

يَا أَيُّهَا O you الَّذِينَ who أُوتُوا have been given the الْكِتَابَ the
Scripture ءَامِنُوا believe بِمَا in what نَزَّلْنَا We have sent down مُصَدِّقًا
confirming لِّمَا what is مَعَكُمْ with you مِّن قَبْلِ أَن before We efface
وُجُوهًا faces فَنَرُدَّهَا to and turn them عَلَىٰ أَدْبَارِهَا We cursed
or لَنَلْعَنَهُمْ as كَمَا We curse them أَصْحَابَ the السَّبْتِ (of) Sabbath
and is أَمْرُ the (of) Allah مَفْعُولًا executed إِنَّ indeed Allah
Allah لَا (does) not يَغْفِرُ that يُشْرَكَ a partner is
to Him وَيَغْفِرُ and He forgives مَا دُونَ other than ذَلِكَ
لِمَن that يُشْرِكُ and whoever وَمَن He wills يَشَاءُ to whom
he has أَفْتَرَىٰ indeed فَقَدْ with Allah بِاللَّهِ associates anyone
tremendous إِثْمًا a sin عَظِيمًا

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed. 48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بِلِلَّهِ بُرْكَانٍ مِّنْ بَشَائِهِمْ وَلَا يَظْلَمُونَ قَبِيلًا ﴿٤٩﴾ أَنْظِرْ كَيْفَ يَقْرَءُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّلُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

claim (did) not تَرَ you see إِلَى (to) الَّذِينَ those who يُزْعُمُونَ purity for themselves بِلِ though (it is) اللَّهُ Allah though (it is) وَلَا He pleases بَشَائِهِمْ whom Who purifies and not يَظْلَمُونَ they will be wronged قَبِيلًا ﴿٤٩﴾ the least أَنْظِرْ see كَيْفَ how يَقْرَءُونَ and suffices عَلَى they invent a lie الْكَذِبَ Allah against اِثْمًا it to be a sin مُّبِينًا ﴿٥٠﴾ manifest أَلَمْ (have) not تَرَ you a portion نَصِيبًا were given أُوتُوا those who الَّذِينَ (to) seen in baseless بِالْجِبْتِ they believe يُؤْمِنُونَ the Book of الْكِتَابِ and false deities وَالطَّلُوتِ and they say وَيَقُولُونَ and they are هَؤُلَاءِ disbelieved to those who كَفَرُوا (that) they are أَهْدَى (to the) الَّذِينَ than those who ءَامَنُوا believed سَبِيلًا ﴿٥١﴾ (to the Right) Path

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatîlâ* (a scallish thread in the long slit of a date stone). 50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin. 51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن نَّجِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا ءَاتَاهُمُ اللَّهُ مِن فَضْلِهِ فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مَّا كَانُوا يَحْسُدُونَ ﴿٥٤﴾ عَظِيمًا ﴿٥٥﴾

أُولَٰئِكَ they are الَّذِينَ those لَعَنَهُمُ whom cursed اللَّهُ Allah وَمَن and whom يَلْعَنِ اللَّهُ curses فَلَن then will not نَّجِدَ you find لَهُ for him نَصِيرًا ﴿٥٢﴾ any helper أَمْ or لَهُمْ they have نَصِيبٌ a share مِّن in الْمُلْكِ the dominion فَإِذَا then لَا not يُؤْتُونَ they would give النَّاسَ

or (even) a speck on the back of a date-stone ﴿٥٢﴾ people
 gave what on people do they envy
 We indeed of Allah them
 the Book (of) Abraham family gave
 a kingdom and We gave them and the Wisdom
 great ﴿٥٣﴾

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper, 53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqîra* (speck on the back of a date stone). 54. Or do they envy men (Muhammad ﷺ and his followers) for what Allâh has given them of His Bounty? Then, We had already given the family of Ibrâhîm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَإِنَّهُمْ مِّنْ ءَٰمَنٍ بِهِۦ وَهُمْ مِّنْ صَدِّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٢﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَمَا
 نُصِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٣﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا
 ظَلِيلًا ﴿٥٤﴾

فَإِنَّهُمْ (the Jews) of them who believed in him and of them (were some) turned away from him
 وَكَفَىٰ and suffices Hell سَعِيرًا ﴿٥٢﴾ for a blaze indeed الَّذِينَ
 We shall rejected those who Our Signs سَوْفَ نُصْلِيهِمْ (are) burnt as often as
 جُلُودًا We shall change them بَدَّلْنَاهُمْ their skins out
 غَيْرَهَا other (than) that لِيَذُوقُوا الْعَذَابَ that they may taste
 All-Mighty is Allah إِنَّ punishment
 حَكِيمًا ﴿٥٣﴾ وَالَّذِينَ ءَامَنُوا and those who believed وَعَمِلُوا
 الصَّالِحَاتِ We shall admit them to سَنُدْخِلُهُمْ good deeds
 جَنَّاتٍ Gardens تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ rivers خَالِدِينَ

abide فيها therein أبداً forever لهم for them فيها in it أزواجٌ
 spouses مطهرةٌ pure وَتَدْخُلُهُمْ and We shall admit them to ظِلًّا
 a shelter ظليلاً ﴿٥٧﴾ with plenteous shade

55. Of them were (some) who believed in him (Muhammad صلى الله عليه وسلم), and of them were (some) who averted their faces from him (Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them). 56. Surely, those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise. 57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

﴿٥٧﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

﴿٥٧﴾ إِنَّ اللَّهَ verily الله يأمركم that أن commands you تؤدُّوا you
 deliver الْأَمَانَاتِ the trusts إِلَىٰ to أَهْلِهَا (those who are) worthy of
 وَإِذَا them (their owners) حَكَمْتُمْ and when you judge بَيْنَ
 النَّاسِ people أن that تَحْكُمُوا you should judge بِالْعَدْلِ with
 justice إِنَّ indeed الله الله نِعِمَّا excellently يَعِظُكُمْ admonishes
 ﴿٥٨﴾ of it إِنَّ verily الله الله كَانَ is سَمِيعًا All- Hearing بَصِيرًا ﴿٥٩﴾
 you obey أَطِيعُوا believe آمَنُوا who الَّذِينَ O يَا أَيُّهَا All-Seeing
 وَأَطِيعُوا Allah الله and you obey الرَّسُولَ the Messenger وَأُولِيَ الْأَمْرِ
 those having authority مِنْكُمْ and you تَنَازَعْتُمْ then if فَإِنْ among you
 yourselves dispute في in شَيْءٍ anything فَرُدُّوهُ refer it إِلَى
 to الله الله وَالرَّسُولِ and the Messenger إِنْ if كُنْتُمْ you تؤْمِنُونَ
 believe بِاللَّهِ in Allah وَالْيَوْمِ الْآخِرِ and Day الْآخِرِ the Last ذَلِكَ that خَيْرٌ
 (is) better وَأَحْسَنُ and more suitable تَأْوِيلًا ﴿٥٩﴾ (for final)

Interpretation

58. Verily, Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer. 59. O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٠﴾

أَلَمْ تَرَ have not تَرَ you seen إِلَى (to) الَّذِينَ those who يَزْعُمُونَ claim أَنَّهُمْ that they ءَامَنُوا believe بِمَا in what أُنزِلَ has been sent down إِلَيْكَ to you وَمَا and what أُنزِلَ was sent down مِنْ قَبْلِكَ they go for يَتَحَاكَمُوا that أَنْ they wish يُرِيدُونَ before you إِلَى judgement to الطَّاغُوتِ Taghut (fake judges) وَقَدْ while أُمِرُوا they should reject يَكْفُرُوا that أَنْ they had been ordered وَيُرِيدُ it but wishes الشَّيْطَانُ Satan أَنْ that يُضِلَّهُمْ he misleads ضَلَالًا them misleading بَعِيدًا ﴿٥٩﴾ far away وَإِذَا and when قِيلَ it is said لَهُمْ to them تَعَالَوْا come إِلَى مَا to what أَنْزَلَ sent down اللَّهُ Allah وَإِلَى and to الرَّسُولِ the Messenger رَأَيْتَ you see الْمُنَافِقِينَ the hypocrites يَصُدُّونَ turn away عَنْكَ from you صُدُودًا ﴿٦٠﴾ with aversion

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tāghūt* (false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray. 61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion.

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦١﴾ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ

قَوْلًا بَلِيغًا ﴿٦٢﴾ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنْهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٣﴾

فَكَيْفَ إِذَا how then أَصَابَتْهُمْ when a مُصِيبَةٌ befalls them
 قَدْ مَتَّ for what بِمَا calamity sent forth أَيْدِيَهُمْ their hands
 جَاءُوكَ then بِاللهِ swearing they came to you بِحِلْفُونَ
 إِنِ Allah أردنا verily We wanted only إِنْكَسًا good will
 وَتَوْفِيقًا ﴿٦٢﴾ and reconciliation أُولَئِكَ they are الَّذِينَ those of whom
 يَعْلَمُ اللهَ knows مَا what (is) فِي in قُلُوبِهِمْ their hearts
 فَأَعْرِضْ عَنْهُمْ so turn away عَنْهُمْ from them وَعِظْهُمْ and admonish them
 وَقُلْ لَهُمْ to them فِي about أَنْفُسِهِمْ themselves قَوْلًا
 بَلِيغًا ﴿٦٣﴾ وَمَا penetrating and never أَرْسَلْنَا We sent مِنْ رَسُولٍ
 إِلَّا a Messenger but لِيُطَاعَ that he is obeyed بِإِذْنِ Leave by
 وَلَوْ Allah (of) أَنْهُمْ and if إِذْ when ظَلَمُوا they
 جَاءُوكَ themselves جَاءُوكَ they came to you فَاسْتَغْفَرُوا
 وَاسْتَغْفَرَ اللَّهُ and asked forgiveness (of) اللَّهُ Allah
 لَهُمْ forgiveness for them الرَّسُولُ the Messenger لَوَجَدُوا they
 تَوَّابًا رَحِيمًا ﴿٦٣﴾ Allah would have found Most All-Forgiving
 Merciful

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" 63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves. 64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allâh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿١٦﴾ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿١٧﴾

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ do not by your Lord but no
 حَتَّى يُحَكِّمُوكَ in what they make you judge until
 ثُمَّ لَا يَجِدُوا بَيْنَهُمْ rose (disputes) do not and
 فِي أَنْفُسِهِمْ حَرَجًا themselves on what anguish they find
 قَضَيْتَ and submit (accept) you have decided
 وَأَنَّا كَتَبْنَا عَلَيْهِمْ We and if with full submission
 أَوْ أَنْفُسَكُمْ you kill that upon them
 مِنْ دِيَارِكُمْ leave (from) your homes they would not
 فَعَلُوهُ إِلَّا قَلِيلٌ but/except very few of them
 فَعَلُوا مَا هُمْ بِمُوعَظُونَ what they had done if
 لَكَانَ خَيْرًا لَهُمْ it would have been better for them
 تَثْبِيتًا and (would have) added (to their) firmness

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.
 66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

وَإِذَا لَآتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿١٧﴾ وَلَهَدَيْتَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿١٨﴾ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿١٩﴾ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عِلْمًا ﴿٢٠﴾

وَإِذَا لَآتَيْنَهُمْ from We would have given them and then
 أَجْرًا عَظِيمًا a great reward
 وَلَهَدَيْتَهُمْ صِرَاطًا مُسْتَقِيمًا (to the) Way Straight and

وَأُولَٰئِكَ and the Messenger وَالرَّسُولُ Allah الله obeys يُطِيعُ whoso they مَعَ (will be) الَّذِينَ those أَنْعَمَ (His) Blessings bestowed Allah الله عَلَيْهِمْ upon them مِنْ of النَّبِيِّينَ the Prophets وَالصَّادِقِينَ and the truthful وَالشَّهِدَاءَ and the martyrs وَالصَّالِحِينَ and the righteous وَحَسُنَ and how excellent أُولَٰئِكَ these are رَفِيقًا ﴿١٦﴾ companions ذَلِكَ (is) الْفَضْلُ the Bounty مِنْ the Allah الله وَكَفَى Allah and suffices بِاللَّهِ Allah عَلِيمًا ﴿١٧﴾ (as) All-Knower

67. And indeed We should then have bestowed upon them a great reward from Ourselves. 68. And indeed We should have guided them to the Straight Way. 69. And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are! 70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.

يَأْتِيهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ بَعَادٍ وَإِن مِّنكُمْ لَمَن لَّيْطَأُ فَإِن أَصَابَتْكُمْ مُّصِيبَةٌ قَالْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَعَهُمْ شَهِيدًا ﴿١٦﴾ وَلَئِن أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِسَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿١٧﴾

يَأْتِيهَا O you الَّذِينَ who ءَامَنُوا believe خُذُوا you take حِذْرَكُمْ your precautions فَانفِرُوا and advance ثُبَاتٍ or in groups أَوْ or انفِرُوا advance جَمِيعًا ﴿١٦﴾ all together وَإِنَّ and indeed مِنْكُمْ and indeed أَصَابَتْكُمْ then if لَّيْطَأُ he who لَمَن bestowd (His) أَنْعَمَ indeed قَدْ he said قَالْ a calamity مُّصِيبَةٌ Blessings Allah الله عَلَيَّ upon me إِذْ that لَمْ not أَكُن I was مَعَهُمْ with them شَهِيدًا ﴿١٦﴾ present وَلَئِن and if أَصَابَكُمْ befell you فَضْلٌ the Bounty مِنْ from Allah الله لَيَقُولَنَّ he would say كَأَن as if لَمْ (had) not تَكُنْ there been بَيْنَكُمْ between you وَبَيْنَهُ between him مَوَدَّةٌ an affection يَلْبِسَنِي would that كُنْتُ I had been مَعَهُمْ success فَأَفُوزَ with them فَوْزًا then I should have achieved عَظِيمًا ﴿١٧﴾ a great

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. 72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them." 73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him — "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ ﴿٧١﴾ وَمَا لَكُم لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴾ ﴿٧٢﴾

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ ﴾ let fight (of) Allah the Way in ﴿ الَّذِينَ يَشْرُونَ ﴾ those who sell life الدُّنْيَا (of this) world بِالْآخِرَةِ (of the) Hereafter وَمَن يُقَاتِلْ and whoever in exchange of the Hereafter gets بَغْلِبْ or أَوْ and is killed فَيُقْتَلْ (of) Allah Way in سَبِيلِ victory فَسَوْفَ soon shall نُؤْتِيهِ We grant him أَجْرًا عَظِيمًا ﴿٧١﴾ reward (do) not لَا (is wrong) with you لَكُم and what وَمَا great (that) you fight in سَبِيلِ Way (of) Allah (of) the Hereafter and الْمُسْتَضْعَفِينَ (of) Allah Way in سَبِيلِ (for) weak (and oppressed) among الرِّجَالِ men وَالنِّسَاءِ women and children الَّذِينَ who يَقُولُونَ say رَبَّنَا Our Lord (are) أَخْرِجْنَا bring us out مِنْ of هَذِهِ this الْقَرْيَةِ town الظَّالِمِ oppressors أَهْلُهَا whose people وَاجْعَل and appoint لَّنَا for us مِنْ from لَّدُنكَ Yourself وَلِيًّا a protector وَاجْعَل and appoint لَّنَا for us مِنْ from لَّدُنكَ yourself نَصِيرًا ﴿٧٢﴾ a helper

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward. 75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْنَا إِلَيْكَ أَجَلَ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

الَّذِينَ آمَنُوا those who believe يُقَاتِلُونَ fight in سَبِيلِ the Way of Allah (of) وَالَّذِينَ كَفَرُوا and those who disbelieve يُقَاتِلُونَ fight in سَبِيلِ the way of الطَّاغُوتِ (of) Taghut (Satan) فَقَاتِلُوا (of) Taghut (Satan) أَوْلِيَاءَ friends of الشَّيْطَانِ (of) Satan indeed إِنَّ (of) Satan كَيْدَ strategy you seen تَرَ have not أَلَمْ weak is ضَعِيفًا ﴿٧٦﴾ (of) Satan كَانِ Satan (to) الَّذِينَ قِيلَ those (when) it was said لَهُمْ to them كُفُّوا hold back أَيْدِيَكُمْ your hands وَأَقِيمُوا and establish الصَّلَاةَ the prayer وَآتُوا Zakatَ and pay الزَّكَاةَ but when لَمَّا was enjoined عَلَيْهِمُ a group of them فَإِذَا then فَرِيقٌ the fighting الْقِتَالَ upon them يَخْشَوْنَ fear النَّاسَ men كَخَشْيَةِ as (they) fear اللَّهُ or أَشَدَّ even greater حَشْيَةً fear وَقَالُوا and they said رَبَّنَا our Lord لِمَ why كَتَبْتَ have You ordained عَلَيْنَا on us الْقِتَالَ the fighting لَوْلَا why did not أَخَّرْنَا you defer it for us إِلَيْكَ for أَجَلٍ another period قَرِيبٍ (is) little قَلِيلٌ (of) (this) world مَتَاعٌ enjoyment الدُّنْيَا say قُلْ close وَالْآخِرَةُ and the Hereafter خَيْرٌ (is) better لِمَنِ (is) for whoever اتَّقَى and not يُظْلَمُونَ and not وَلَا fears Allah فَوَيْلًا ﴿٧٧﴾ in the least

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of *Shaitân* (Satan); ever feeble indeed is the plot of *Shaitân* (Satan). 77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the *Fatîlâ* (a scallish thread in the long slit of a date stone).

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ قَالِ هَؤُلَاءِ الْقَوْمُ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَبِمَا كُنْتَ تَعْمَلُ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَبِمَا كُنْتَ تَعْمَلُ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

أَيْنَمَا تَكُونُوا wherever you may be يُدْرِكَكُمُ death will overtake you وَلَوْ even if you are in بُرُوجٍ towers مُّشِيدَةٍ built up lofty they say هَذِهِ this (is) from عِنْدِ Allah (is) وَإِنْ and if تُصِيبُهُمْ an evil they say هَذِهِ this (is) from عِنْدِك you (is) قُلْ say all (is) from عِنْدِك you (is) هَؤُلَاءِ these الْقَوْمُ people لَا do not يَكَادُونَ they seem يَفْقَهُونَ to understand حَدِيثًا any word مَا whatever أَصَابَكَ happened to you of حَسَنَةٍ good فَبِمَا (is) from Allah (is) وَمَا whatever أَصَابَكَ befell you مِنْ of سَيِّئَةٍ evil فَبِمَا (is) from نَفْسِكَ yourself وَأَرْسَلْنَاكَ and We have sent you لِلنَّاسِ for mankind رَسُولًا as a Witness شَهِيدًا Allah (is) and suffices

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word? 79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad صلى الله عليه وسلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ﴿٨٠﴾ وَيَقُولُوا طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُنْهَوْنَ عَنْهُمُ وَتَوَلَّى عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانُ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

مَنْ who يُطِيعِ the Messenger الرَّسُولُ has indeed أَطَاعَ obeyed اللَّهَ Allah وَمَنْ and who تَوَلَّى turned away فَمَا as a keeper حَفِظًا ﴿٨٠﴾ We have sent you أَرْسَلْنَاكَ

وَيَقُولُونَ and they say طاعة obedience فَإِذَا but
 spends night بِرَبِّكَ they leave مِنْ عِنْدِكَ your presence بَيْنَ
 طَائِفَةٍ (planning) a group مِنْهُمْ of them غَيْرَ other than الَّذِي
 what تَقُولُ you say وَاللَّهُ and يَكْتُبُ records مَا
 يُمِشُّونَ they spend night (in planning) فَأَعْرِضْ so turn عَنْهُمْ (from)
 and suffices وَتَوَكَّلْ them and put your trust عَلَى اللَّهِ in Allah وَاللَّهُ
 بِاللَّهِ وَكَيْلًا ﴿٨١﴾ as a trustee أَفَلَا do they not يَتَذَكَّرُونَ ponder
 over الْقُرْآنَ the Quran وَلَوْ and كَانَ been مِنْ عِنْدِ غيرِ from
 other than Allah لَوَجَدُوا certainly they would have found فِيهِ many
 contradictions كَثِيرًا ﴿٨٢﴾ in it

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them. 81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs. 82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely, have found therein many a contradiction.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ، وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨١﴾ فَقَدِيلٌ فِي سَبِيلِ اللَّهِ لَا تَكْلَفُ إِلَّا نَفْسَكَ وَحَرَضَ الْمُؤْمِنِينَ عَلَى اللَّهِ أَنْ يَكْفَ بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَاسًا وَأَشَدُّ تَنكِيلًا ﴿٨٢﴾

وَإِذَا جَاءَهُمْ and whenever جَاءَهُمْ comes to them أَمْرٌ a matter مِنَ
 الْأَمْنِ peace أَوْ or الْخَوْفِ fear أَذَاعُوا they spread بِهِ it وَلَوْ
 رَدُّوهُ but had it إِلَى الرَّسُولِ the Messenger وَإِلَى
 أُولِي الْأَمْرِ those having authority مِنْهُمْ among them لَعَلِمَهُ
 يَسْتَنْبِطُونَهُ those who الَّذِينَ would have been known by
 and had not (there وَلَوْلَا from them مِنْهُمْ (right conclusions)
 and His فَضْلُ BOUNTY (of) Allah وَاللَّهُ on you وَرَحْمَتُهُ Mercy
 لَاتَّبَعْتُمُ certainly you would have followed الشَّيْطَانَ Satan

إِلَّا but قَلِيلًا ﴿٨٣﴾ a few فَقَاتِلْ so fight فِي in سَبِيلِ the Way اللَّهُ for (you are) accountable تَكُلَّفُ not لَا (of) Allah وَخَوِّصْ yourself and رُوحِ the believers الْمُؤْمِنِينَ عَسَى maybe اللَّهُ (of) those who كَفَرُوا evil الَّذِينَ that يَكُفُّ restrain بَأْسَ (is) Stronger أَشَدُّ and Allah وَاللَّهُ disbelieved in might بَأْسًا (is) Stronger وَأَشَدُّ in punishing تَنْكِيلًا ﴿٨٤﴾

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.
84. Then fight (O Muhammad صلى الله عليه وسلم) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِلًا ﴿٨٥﴾ وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

مَنْ whoever يَشْفَعْ intercedes شَفْعَةً intercession حَسَنَةً a good يَكُنْ he shall have لَهُ for him نَصِيبٌ a share مِنْهَا of it وَمَنْ and يَشْفَعْ whoever يَشْفَعْ intercedes شَفْعَةً intercession سَيِّئَةً an evil يَكُنْ He shall have لَهُ for him كِفْلٌ burden مِنْهَا of it وَكَانَ and is اللَّهُ Allah عَلَى over كُلِّ every شَيْءٍ thing مُقْبِلًا ﴿٨٥﴾ Reckoner وَإِذَا and حُيِّيتُمْ when you greet بِتَحِيَّةٍ with a greeting فَحَيُّوا greet بِأَحْسَنَ better مِنْهَا than that أَوْ or رُدُّوهَا return it (equally) إِنَّ indeed اللَّهُ Allah كَانَ is عَلَى over كُلِّ every شَيْءٍ thing حَسِيبًا ﴿٨٦﴾ Account-Taker اللَّهُ Allah لَا (there is) no إِلَهَ god إِلَّا but هُوَ He would certainly gather you together لِيَجْمَعَ بَيْنَكُمْ Him إِلَى to يَوْمِ Day of the (of) Resurrection الْقِيَامَةِ لَا (there is) no رَيْبَ doubt فِيهِ in it وَمَنْ (about which) أَصْدَقُ and who (is) truer مِنْ than اللَّهُ Allah حَدِيثًا ﴿٨٧﴾ in statement

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything. 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. 87. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ وَدُّوا أَنْ تَكْفُرُوا كَمَا كَفَرُوا فَتَكُونُوا سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

﴿فَمَا﴾ then what (is the matter) *لَكُمْ* with you *فِي* regarding *الْمُنَافِقِينَ* the hypocrites *فِتْنَةٍ* (you have become) two parties *وَاللَّهُ* they *أَرَكْسَهُمْ* when Allah *بِمَا* cast them back *كَسَبُوا* for what *أَتُرِيدُونَ* when Allah *أَنْ* do you want *تَهْدُوا* that *مَنْ* you guide *يُضِلِلِ* and whom Allah *أَضَلَّ* lets go astray *لَهُ* you find *تَجِدَ* will not *فَلَنْ* Allah *سَبِيلًا* for him *كَمَا* as *كَفَرُوا* they *تَكْفُرُونَ* if *وَدُّوا* they wish *فَتَكُونُوا* disbelieve *سَوَاءً* alike (equal) *فَلَا* so do *تَتَّخِذُوا* not *مِنْهُمْ* you take *أَوْلِيَاءَ* from them *حَتَّىٰ* friends *يُهَاجِرُوا* till they emigrate *فِي* in *سَبِيلِ* the Way *اللَّهُ* Allah *فَإِنْ* (of) *تَوَلَّوْا* but if *وَأَقْتُلُوهُمْ* seize them *حَيْثُ* and kill them *وَجَدْتُمُوهُمْ* wherever *وَلَا* you find them *تَتَّخِذُوا* (and) neither *وَلَا* a friend *نَصِيرًا* nor a helper *مِنْهُمْ* take

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance). 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliya'* (protectors or friends) from them, till they emigrate in the way of Allâh (to Muhammad ﷺ). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَذَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

إِلَّا الَّذِينَ يَصِلُونَ those who join (to) قَوْمٍ a group بَيْنَكُمْ between you and between them مِيثَاقٌ a treaty أَوْ (is) or جَاءُوكُمْ those who come to you حَصِرَتْ restraining صُدُورُهُمْ they fight يُقَاتِلُوكُمْ or أَوْ they fight you قَوْمَهُمْ that آن breasts He would لَسَلَّطَهُمْ Allah الله willed شَاءَ and had وَلَوْ their people and they would فَلَقَاتِلُوكُمْ over you عَلَيْكُمْ have given them power قَاتِلُوكُمْ they withdraw from you اعْتَذَلُوكُمْ so if فَإِنْ have fought you (to) إِلَيْكُمْ and offer وَأَلْقَوْا fight against you and did not يُقَاتِلُوكُمْ you أَلَسَلَّم peace مَا then has not جَعَلَ Allah الله made لَكُمْ against them عَلَيْهِمْ for you سَبِيلًا ﴿٩٠﴾ a way

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْلُبُوهُمْ حَيْثُ تَفَقَّهُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

سَتَجِدُونَ you will find ءَاخِرِينَ others يُرِيدُونَ who wish أَنْ that يَأْمَنُوكُمْ they be secure from قَوْمَهُمْ they be secure from وَيَأْمَنُوا قَوْمَهُمْ their people كُلٌّ whenever رَدُّوا they are returned إِلَى to الْفِتْنَةِ a mischief/temptation أُرْكَسُوا they plunge فِيهَا into it فَإِنْ so if لَمْ did not يَعْتَزِلُوكُمْ they withdraw from you وَيُلْقُوا and offer إِلَيْكُمْ their hands وَيَكْفُوا peace (to) you أَلَسَلَّم and they hold أَيْدِيَهُمْ wherever فَخُذُوهُمْ then seize them وَأَقْلِبُوهُمْ and kill them حَيْثُ

We have جَعَلْنَا and those people وَأُولَئِكَمُ you find them تَوَفَّنَاهُمْ
 a مُبَيِّنًا sanction سُلْطَانًا against them عَلَيْهِم for you لَكُمْ made
 clear

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

وَمَا كَانَتْ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ
 إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ
 كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ
 لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩١﴾

he يَقْتُلُ that أَنْ for a believer لِمُؤْمِنٍ it is كَانَتْ and not
 and وَمَنْ by mistake خَطَاً except إِلَّا a believer مُؤْمِنًا kills
 whoever قَتَلَ killed مُؤْمِنًا a believer خَطَاً by mistake فَتَحْرِيرُ
 a (of) person (slave) رَقَبَةٍ then (upon him) freedom
 his أَهْلِهِ to اللَّهِ be paid مُسَلَّمَةٌ and blood-money وَدِيَةٌ believing
 family إِلَّا except أَنْ that يَصَدَّقُوا they remit it as a charity فَإِنْ
 to you لَكُمْ enemy عَدُوٍّ people قَوْمٍ from he is كَانَتْ and if
 وَهُوَ and he is مُؤْمِنٌ a believer فَتَحْرِيرُ then freedom رَقَبَةٍ
 he is كَانَتْ and if وَإِنْ (of) a believing مُؤْمِنَةٍ person (slave)
 and between بَيْنَكُمْ وَبَيْنَهُمْ people بَيْنَكُمْ from قَوْمٍ
 them مِيثَاقٌ (is) a covenant فَدِيَةٌ then blood-money مُسَلَّمَةٌ be
 slave رَقَبَةٍ and freedom وَتَحْرِيرُ his family أَهْلِهِ to اللَّهِ paid
 find it يَجِدُ did not لَمْ but who فَمَنْ (of) a believing مُؤْمِنَةٍ
 (for) two شَهْرَيْنِ then fasting (he should fast) فَصِيَامُ (possible)
 months مُتَتَابِعَيْنِ consecutive تَوْبَةً (seeking) repentance مِّنَ
 All-Knowing اللَّهُ Allah وَكَانَ and is عَلِيمًا حَكِيمًا ﴿٩١﴾

All-Wise حَكِيمًا ﴿٩١﴾

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money — *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٢﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الدُّنْيَا فَوَيْلٌ لِلَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَثِيرٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ بَكَرَ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ and whosoever kills مُؤْمِنًا a believer مُتَعَمِدًا to abide (is) Hell جَهَنَّمُ his reward intentionally فَجَزَاؤُهُ Allah and became angry وَغَضِبَ in it (therein) فِيهَا forever عَلَيْهِ with him وَلَعَنَهُ and cursed him وَأَعَدَّ and He has prepared عَذَابًا for him عَظِيمًا ﴿٩٢﴾ a great (severe) punishment يَأَيُّهَا O you go forth (to ضَرَبْتُمْ when believe إِذَا you discern تَيَّنُوا (of) Allah the Way سَبِيلِ in fight) وَلَا you discern تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ offers to whoever لِمَنْ you say تَقُولُوا and do not السَّلَامَ (to) you لَسْتَ greetings of peace مُؤْمِنًا you are not a مُؤْمِنًا you are not تَبْتَغُونَ seeking عَرَضَ advantage (of) الدُّنْيَا life فَوَيْلٌ (of this) world الدُّنْيَا then has فَوَيْلٌ Allah then has مَكَانُهُم like this كَثِيرٌ abundant كَذَلِكَ booties كُنْتُمْ you were قَبْلُ upon you فَمَنْ but then graced عَلَيْكُمْ Allah of what فَتَبَيَّنُوا so discern إِنَّ اللَّهَ certainly كَانَ is بِمَا تَعْمَلُونَ Well-Aware خَبِيرًا ﴿٩٣﴾ you do تَعْمَلُونَ

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. 94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٤﴾

of those who sit (are) equal لَا يَسْتَوِي the believers الْمُؤْمِنِينَ except غَيْرُ أُولِي الضَّرَرِ those who are (disabled) handicapped وَالْمُجَاهِدُونَ in the Way سَبِيلِ and those who strive and their lives وَأَنْفُسِهِمْ (of) Allah اللَّهُ with their wealth بَأَمْوَالِهِمْ Allah has exalted those who strive الْمُجَاهِدِينَ those who sit over عَلَى and their lives وَأَنْفُسِهِمْ wealth دَرَجَةً in rank وَكُلًّا and unto each وَعَدَ Allah has promised الْحُسْنَىٰ good Allah اللَّهُ and has graced فَضَّلَ the believers الْمُجَاهِدِينَ those who sit over عَلَى those who strive those who sit أَجْرًا great عَظِيمًا ﴿٩٤﴾ reward

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.

دَرَجَتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٥﴾ إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْتَ مَا وَدَّعْتُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٦﴾ وَلَا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٧﴾

and رَحْمَةً and forgiveness وَمَغْفِرَةً from Him إِنَّ ranks دَرَجَاتٍ
Most رَحِيمًا All-Forgiving عَفُورًا Allah اللَّهُ and is كَانَ Mercy
إِنَّ Merciful الَّذِينَ verily those whom تَوَفَّاهُمْ caused death الْمَلَائِكَةُ
ظَالِمِينَ the angels while they are wronging أَنفُسِهِمْ themselves قَالُوا
they said فِيمَ in what (condition)? كُنتُمْ you were قَالُوا they said
كُنَّا we were مُسْتَضْعِفِينَ oppressed فِي in الْأَرْضِ the land قَالُوا they said
أَلَمْ is not تَكُنْ was أَرْضُ land اللَّهِ Allah (of) وَاسِعَةً spacious
فَنُهَاجِرُوا enough to emigrate فِيهَا in it فَأُولَئِكَ those people مَا وَدَّعَهُمْ
جَهَنَّمَ their abode (is) هَلَاكًا an evil مَصِيرًا destination إِلَّا
except الْمُسْتَضْعِفِينَ the oppressed ones مِنَ the from الرِّجَالِ men وَالنِّسَاءِ women
وَالْوِلْدَانِ and children لَا يَسْتَطِيعُونَ and cannot devise حِيلَةً
a plan وَلَا and يَهْتَدُونَ they direct سَبِيلًا (their) way

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful. 97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — what an evil destination! 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

قَالُوا لَكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا عَفُورًا ﴿٩٧﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافَعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٨﴾ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿٩٩﴾

قَالُوا لَكَ عَسَى اللَّهُ maybe عَسَى these people قَالُوا لَكَ
عَنْهُمْ them وَكَانَ and is عَفُورًا All-Pardoning عَفُورًا
﴿٩٧﴾ وَمَنْ All-Forgiving وَمَنْ and he who يُهَاجِرْ in سَبِيلِ
يَجِدْ (of) اللَّهُ Way (of) اللَّهُ in الْأَرْضِ the land مُرَافَعًا
and abundant resources وَسَعَةً many كَثِيرًا places of refuge

as an emigrant مُهَاجِرًا his home بَيْتِهِ (from) مِنْ leaves يَخْرُجُ who إِلَى to اللَّهُ Allah وَرَسُولِهِ and His Messenger ثُمَّ then يَذَرُكَ became incumbent وَقَعَ certainly فَقَدْ death أَلَوْتُ overtakes him أَجْرُهُ reward عَلَى on اللَّهُ Allah وَكَانَ and is غَفُورًا Allah and when وَإِذَا Most Merciful رَحِيمًا All-Forgiving you جُنَاحُ on you عَلَيْكُمْ (there is) not فَلَيْسَ the land فِي in travel أَنْ sin أَنْ that تَقْصُرُوا you shorten مِنَ الصَّلَاةِ the prayer إِنْ the if خِفْتُمْ you have كَفَرُوا those who الَّذِينَ will harm you بَقِيَّتِكُمْ that أَنْ fear for you لَكُمْ are كَاوُوا the disbelievers الْكَافِرِينَ indeed إِذَا disbelieved عَدُوًّا enemy مُبِينًا open

99. These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving. 100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful. 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever unto you open enemies.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْيَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠١﴾

وَإِذَا كُنْتَ among them فِيهِمْ you are أَقَمْتَ and you a group لَهُمُ lead them الصَّلَاةَ (in) prayer فَلْيَقُمْ طَائِفَةٌ let stand مِنْهُمْ of them مَعَكَ with you وَلْيَأْخُذُوا and let them take أَسْلِحَتَهُمْ they have prostrated سَجَدُوا and when فَإِذَا their arms (with them) and let فَلْيَكُونُوا then let them be مِنْ وَرَائِكُمْ in your rear وَلْتَأْتِ

طَائِفَةٌ طَائِفَةٌ group (who) has not other group come up
 and let them قَلِيلًا (yet) prayed with you مَعَكُمْ to pray وَلْيَأْخُذُوا
 wish وَدَّ and their arms وَأَسْلِحَتُهُمْ their precaution take
 الَّذِينَ كَفَرُوا those who disbelieve لَوْ if تَغْفُلُونَ you neglect
 then they قِيَمُوا and your baggage وَأَمَتَكُمْ your arms
 but لَا (in) a single رُشْدًا upon you عَلَيْكُمْ swoop
 (there is) no جُنَاحَ blame عَلَيْكُمْ on you إِنْ if كَانَ was بِكُمْ
 you كُنْتُمْ or رَيْنًا due to مَظَرٍ inconvenience مِنْ in with you
 your arms أَسْلِحَتَكُمْ you lay aside تَضَعُوا that أَنْ sick are
 وَخُذُوا but take حِذْرَكُمْ precaution for yourselves إِنَّ verily اللَّهُ
 Allah أَعَدَّ has prepared لِلْكَافِرِينَ for the disbelievers عَذَابًا
 a humiliating مُهِينًا torment

102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ
 كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٢﴾ وَلَا تَهَيَّأُوا فِي آبِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْمُونُونَ فَلَا تَهْزُوا بِأَلْمُونَ
 كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٣﴾

فَإِذَا قَضَيْتُمُ الصَّلَاةَ you have finished and when قَضَيْتُمُ
 فَادْكُرُوا اللَّهَ remember قِيَمًا standing وَقُعُودًا and sitting وَعَلَىٰ
 you جُنُوبِكُمْ and (lying) on جُنُوبِكُمْ
 the prayer الصَّلَاةَ verily إِنَّ prayer offer أَقِيمُوا are secure
 كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا the believers

pursuit **الْقَوِّمُ** in **فِي** be weak **وَلَا** and do not **at fixed time**
تَأْلَمُونَ you are **تَكُونُوا** if **إِنْ** (of these) people (the enemy)
تَأْلَمُونَ as **كَمَا** suffering **بِالْمَوْتِ** they (too) are **مُتَأَلِّمِينَ** suffering
مَا Allah **اللَّهُ** from **مِنْ** while you hope **وَتَرْجُونَ** you are suffering
عَلَيْهَا Allah **اللَّهُ** and is **وَكَانَ** they hope **يَرْجُونَ** do not **لَا** what
 All-Wise **حَكِيمًا** All-Knowing

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (the prayer) is enjoined on the believers at fixed hours. 104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا
وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن
 كَانَ خَوَّاتًا أَثِيمًا **يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ**
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

إِنَّا أَنْزَلْنَاهُ surely **إِلَيْكَ** We have sent down **الْكِتَابَ** the
بِالْحَقِّ Book **لِتَحْكُمَ** with the truth **بَيْنَ** so that you may judge
النَّاسِ between **بِمَا** the people **أَرَاكَ** with what **اللَّهُ** has shown you
وَلَا Allah **تَكُنَ** and do not **لِلْخَائِبِينَ** you be
خَصِيمًا and seek forgiveness of **وَأَسْتَغْفِرِ اللَّهَ** a pleader
إِنَّ indeed **اللَّهُ** is **غَفُورًا** All-Forgiving **رَحِيمًا** Most
وَلَا Merciful **تُجَادِلْ** and do not **عَنِ** for **الَّذِينَ** those who
يَخْتَانُونَ deceive **أَنْفُسَهُمْ** themselves **إِنَّ** indeed **اللَّهُ** Allah **لَا** does
يُحِبُّ not **مَنْ** like **خَوَّاتًا** is **كَانَ** anyone who **يَسْتَخْفُونَ** sinful
النَّاسِ from **مِنْ** they may hide **وَلَا** people
يَسْتَخْفُونَ but cannot **مِنْ** they hide **اللَّهُ** Allah **وَهُوَ** as He (is)

مَعَهُمْ with them إِذْ when يُبَيِّنُونَ they plot by night مَا what لَا and is اللَّهُ He approve رَضِيَ does not مِنَ of/in الْقَوْلِ words وَكَانَ and is اللَّهُ Allah بِمَا of what يَفْعَلُونَ they do مُحِيطًا Encompasser ﴿١٠٦﴾

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. 106. And seek the forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful. 107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner. 108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

هَآأَنَآ هَآؤَلَا جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٦﴾ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١٠٧﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٨﴾

هَآأَنَآ you are هَآؤَلَا those who جَدَلْتُمْ argued عَنْهُمْ for them فِي in الْحَيَاةِ الدُّنْيَا (this) world فَمَنْ but who يُجَادِلُ shall (with) اللَّهَ Allah عَنْهُمْ for them يَوْمَ the Day (on) الْقِيَمَةِ (of) Resurrection أَمْ or مَنْ who يَكُونُ will be عَلَيْهِمْ over them وَكِيلًا ﴿١٠٦﴾ (their) defender وَمَنْ who يَعْمَلْ does سُوءًا evil أَوْ or يَظْلِمُ wrongs نَفْسَهُ himself ثُمَّ then يَسْتَغْفِرِ he seeks اللَّهَ Allah يَجِدِ he will find غَفُورًا Allah غَفُورًا Most Merciful رَحِيمًا ﴿١٠٧﴾ and whoever يَكْسِبْ only فَإِنَّمَا a sin إِثْمًا earns (commits) عَلَى he earns يَكْسِبُهُ only فَإِنَّمَا a sin إِثْمًا earns (commits) عَلَيَّ All-Knowing اللَّهَ Allah وَكَانَ and is نَفْسِهِ against All-Wise حَكِيمًا ﴿١٠٨﴾

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender? 110. And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful. 111. And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿١١٢﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

وَمَنْ يَكْسِبْ and whoever earns خَطِيئَةً a fault or إِثْمًا a sin ثُمَّ then يَرْمِ it throws بِرِيئًا (to) an innocent (person) فَقَدِ indeed احْتَمَلَ he burdened (himself) بُهْتَانًا with false charge وَإِثْمًا and sin مُبِينًا ﴿١١٢﴾ and had not been فَضْلُ the Grace of Allah عَلَيْكَ (of) Allah وَرَحْمَتُهُ and His Mercy upon you لَهَمَّتْ they will يُضِلُّوكَ that of them اَنْ a group مِنْهُمْ decided طَائِفَةٌ they mislead وَمَا but did not يُضِلُّونَ except إِلَّا they harm you بَرِيئًا and did not أَنْفُسَهُمْ themselves وَمَا they harm you يَضُرُّونَكَ and has sent down وَأَنْزَلَ in the least اللَّهُ Allah and the Book الْكِتَابَ the Wisdom وَالْحِكْمَةَ and taught you وَعَلَّمَكَ and is فَضْلُ the Grace مَا what لَمْ did not تَكُنْ you تَعْلَمُ know وَكَانَ Great عَظِيمًا ﴿١١٣﴾ upon you عَلَيْكَ (of) Allah اللَّهُ Grace

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (the Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم).

﴿لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ ﴿١١٤﴾ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولِهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

﴿لَا﴾ (there is) no **خَيْرَ** good **فِي** in **كَثِيرٍ** most **مِنْ** of **تَجْوِزِهِمْ** their secret talks **إِلَّا** except **مَنْ** he who **أَمَرَ** commanded **بِصَدَقَةٍ** conciliation **بَيْنَ** or **مَعْرُوفٍ** good deeds **أَوْ** or **إِصْلَاحٍ** charity **بَيْنَ** between **النَّاسِ** people **وَمَنْ** and who **يَفْعَلْ** does **ذَلِكَ** this **ابْتِغَاءَ** seeking **مَرْضَاتِ** Pleasure **اللَّهِ** Allah **فَسَوْفَ** (of) then shall **تُؤْتِيهِ** We give him **أَجْرًا** great **عَظِيمًا** reward **وَمَنْ** and whosoever **يُشَاقِقِ** opposes **الرَّسُولَ** the Messenger **مِنْ بَعْدِ** after **مَا** what **نَبَيَّنَ** had become clear **لَهُ** to him **الْهُدَى** the guidance **وَيَتَّبِعْ** and follows **غَيْرَ** other than **سَبِيلِ** way **الْمُؤْمِنِينَ** the believers **فَوَلِّهِ** (of) We **تَوَلَّى** what **مَا** will turn him to **وَنُصْلِهِ** he has turned **وَمَا** what **يُتَوَلَّى** will turn him to **جَهَنَّمَ** Hell **وَسَاءَتْ** and what an evil **مَصِيرًا** destination (it is) **إِنَّ** verily **اللَّهَ** Allah **لَا** does not **يَغْفِرُ** forgive **أَنْ** that **يُشْرَكَ** someone is associated **بِهِ** with Him **وَيَغْفِرُ** but He **لِمَنْ** to whom **مَا** forgives **وَمَا** what (is) **دُونَ** other than **ذَلِكَ** that **يُشْرِكُ** associates others **وَمَنْ** and who **يَشَاقِقْ** He wills **بِشَاكِهِ** with Allah **فَقَدْ** indeed **ضَلَّ** he is mislead **مَضَلًا** misleading **بَعِيدًا** far **away**

114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward. 115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination! 116. Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْشَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٦﴾ لَعَنَهُ اللَّهُ وَقَالَ لَا تُخِذَنَّ مِنْ عِبَادِكَ نَفِيسًا مَفْرُوضًا ﴿١١٧﴾ وَلَا تَضِلَّهُمْ وَلَا تَمْنَنْهُمْ وَلَا تَمُرَّنَّهُمْ فَلْيَبْتَكَنْ مَا ذَاكَ الْأَنْتَعِدِ وَلَا تُمِرَّنَّهُمْ فَلْيَغْفِرْكَ خَلَقَ اللَّهُ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٨﴾

جَنَّاتٍ (to) Gardens تجري flowing مِنْ تَحْتِهَا under which الْأَنْهَارُ streams
 خَالِدِينَ therein أَبَدًا forever وَعَدَ they will abide
 اللَّهُ Promise (of) Allah حَقًّا is truth وَمَنْ and who أَصْدَقُ (is)
 in utterance قِيلًا Allah than مِنْ truer

120. He [*Shaitân* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitân's* (Satân) promises are nothing but deceptions. 121. The dwelling of such (people) is Hell, and they will find no way of escape from it. 122. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none.)

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٢﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٣﴾

لَيْسَ neither بِأَمَانِيكُمْ your desires وَلَا nor أَمَانِي desires أَهْلِ (of) الْكِتَابِ People
 مَنْ (of) the Scripture يَعْمَلْ whoever سُوءًا does evil يُجْزَى shall be requited بِهِ for it وَلَا and not يَجِدْ he will
 لَهُ find for him مِنْ دُونِ besides اللَّهُ Allah وَلِيًّا any protector وَلَا any
 does (and not) or نَصِيرًا ﴿١٢١﴾ وَمَنْ any helper وَمَنْ whoever يَعْمَلْ and
 مِنْ الصَّالِحَاتِ good deeds مِنْ (of)/whether ذَكَرٍ male أَوْ or أَنثَىٰ female
 these people وَهُوَ and he مُؤْمِنٌ (is) a believer فَأُولَٰئِكَ (is) a believer
 يَدْخُلُونَ the الْجَنَّةَ Paradise وَلَا and not يُظْلَمُونَ they would enter
 (even) a speck on the back of a date-stone نَقِيرًا ﴿١٢٢﴾ be wronged
 وَمَنْ and who أَحْسَنُ can be better دِينًا in religion مِمَّنْ than he
 and he who أَسْلَمَ submitted وَجْهَهُ His face لِلَّهِ to Allah وَهُوَ to
 مُحْسِنٌ (is) righteous وَاتَّبَعَ (is) right and followed مِلَّةَ religion إِبْرَاهِيمَ (of)
 Abraham حَنِيفًا the upright وَأَتَّخَذَ and took اللَّهُ Allah إِبْرَاهِيمَ
 as a friend خَلِيلًا ﴿١٢٣﴾

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqîra* (speck on the back of a date stone), will be done to them. 125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer. See V.2:112). And follows the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾ وَتَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنْ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

وَلِلَّهِ (is) in what and for Allah (is) السَّمَوَاتِ the heavens
وَمَا (is) in and what the earth الْأَرْضِ and is وَكَانَ
Allah بِكُلِّ شَيْءٍ of every thing مُّحِيطًا ﴿١٢٦﴾ Ever-Encompassing
وَتَسْتَفْتُونَكَ about the نِسَاءِ women قُلِ say اللَّهُ
يُفْتِيكُمْ Allah فِيهِنَّ instructs you وَمَا about them and يُتْلَى
عَلَيْكُمْ is recited فِي to you فِي the الْكِتَابِ Book about يَتِمَّى
النِّسَاءِ girls الَّتِي whom لَا not تُوْتُونَهُنَّ you give them مَا
كُتِبَ was ordained لَهُنَّ for them وَرَغِبُونَ and you desire أَنْ
تَنْكِحُوهُنَّ that you marry them وَالْمُسْتَضْعِفِينَ and weak (and helpless)
مِنْ الْوِلْدَانِ children وَأَنْ and that تَقُومُوا you stand
لِلْيَتَمَىٰ for orphans بِالْقِسْطِ with justice وَمَا and whatever تَفْعَلُوا
of it مِنْ do خَيْرٍ good فَإِنَّ indeed اللَّهُ Allah كَانَ is بِهِ
عليما ﴿١٢٧﴾ All-Aware

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things. 127. They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited

unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.

وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ الْإِنْسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

وَإِنْ أَمْرَأَةٌ خَافَتْ a woman of her husband feared then (there is) no desertion or cruelty and if she reconciles with him on both of them blame is better and the reconciliation between themselves and are swayed by greed souls but if you do good and fear Allah then verily Allah is Ever Well-Acquainted with what you do and never will you be able to do perfect justice between wives even if you ardently desire so do not incline too much to one of them as hanging and leave her and fear Allah then indeed Allah is Most Merciful All-Forgiving

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do. 129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.

وَلَا يَفْرَقُ اللَّهُ كَلًّا مِنْ سَعَتِهِ. وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

وَلَا يَفْرَقُ and if they (two) separate بِعَيْنِ will make
 His Bounty سَعَتِهِ from all كَلًّا Allah independent
 All-Wise حَكِيمًا All-Bounteous وَاسِعًا Allah and is
 وَلِلَّهِ (is) in مَا and for Allah (is) the السَّمَوَاتِ
 and وَلَقَدْ the earth الْأَرْضِ (is) in and whatever وَمَا heavens
 were given أُوتُوا those who الَّذِينَ We had advised
 the كِتَابِ the Scripture مِنْ قَبْلِكُمْ before you وَإِيَّاكُمْ and to you
 أَنْ اتَّقُوا that you fear اللَّهُ Allah وَإِنْ and if تَكْفُرُوا you disbelieve فَإِنَّ
 the السَّمَوَاتِ (is) in مَا what belongs to Allah اللَّهُ then verily
 and is وَكَانَ the earth الْأَرْضِ (is) in and what وَمَا heavens
 Most Praise-worthy حَمِيدًا Ever Rich غَنِيًّا Allah

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' needs, All-Wise. 131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٠﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ. وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣١﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ. وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٢﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَعَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٣﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ (is) in مَا what and belongs to Allah
 and وَلَقَدْ the earth الْأَرْضِ (is) in and what وَمَا heavens

as a Defender/Disposer pf affairs **وَكَيْلًا** Allah **بِالله** suffices
 if **يَشَاءُ** He wills **يُذْهِبْكُمْ** He can take you away **أَيُّهَا** O الناس
 people **وَيَأْتِ** and bring **بِأَخْرِبُ** others **وَكَانَ** and is Allah **عَلَى**
 over **ذَلِكَ** that **قَدِيرًا** All-Potent **مَنْ** whoever **كَانَ يُرِيدُ** desires
 reward **ثَوَابَ الدُّنْيَا** (of) (this) world **فَوَسَدَ** then with Allah
 reward **ثَوَابُ الدُّنْيَا** (is) reward (of this) world **وَالْآخِرَةِ** and the Hereafter
 and is **وَكَانَ** Allah **سَمِيعًا** All-Hearing **بَصِيرًا** All-Seeing
 O you **يَا أَيُّهَا الَّذِينَ** who **آمَنُوا** believe **كُونُوا** you be **فَوَاصِينَ**
 upholder **بِالْقِسْطِ** of justice **شُهَدَاءَ** as witnesses **لِلَّهِ** for Allah **وَلَوْ**
 though (it be) **عَلَى** against **أَنْفُسِكُمْ** yourselves **أَوْ** or **الْوَالِدِينَ**
 parents **وَالْأَقْرَبِينَ** and relatives **إِنْ** if **يَكُنْ** he be **غَنِيًّا** rich **أَوْ** or
 poor **فَإِنَّ اللَّهَ** Allah **أَوْلَى** more right **بِهِمَا** (has) than both of
 them **فَلَا** so do not **تَتَّبِعُوا** you follow **الْهَوَى** desires (your) **أَنْ**
 that **تَعْدِلُوا** justice **وَأَنْ** you do **وَأَنْ** and if **تَكُونُوا** you distort
 or **تُعْرِضُوا** you refrain **فَإِنَّ** then Allah **كَانَ** is **بِمَا** of what
 you do **خَبِيرًا** Well-Aware

132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs. 133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that. 134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer. 135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ
وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا **إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا**
ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَدَّادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

يَا أَيُّهَا الَّذِينَ آمَنُوا believe in Allah ﷻ believe in His Messenger ﷺ and the Book ﷴ which He has sent down to His Messenger ﷺ and the Scripture ﷴ which He sent down before ﷻ and whosoever disbelieves ﷻ in Allah ﷻ and His Messengers ﷺ and His Books ﷴ and the Last Day ﷴ then indeed ﷻ he is mislead ﷻ a misleading ﷻ those who ﷻ verily ﷻ far away ﷻ then ﷻ disbelieve ﷻ then ﷻ believe ﷻ then ﷻ disbelieve ﷻ then ﷻ increased ﷻ then ﷻ disbelieve ﷻ then ﷻ nor ﷻ neither will ﷻ Allah ﷻ forgive ﷻ them ﷻ (on the Right) Way ﷻ will guide them ﷻ nor ﷻ

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. 137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (right) way.

بَشِيرِ الْمُنَافِقِينَ يَا أَيُّهَا الَّذِينَ آمَنُوا الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْنِئْتُمْ بِهِمْ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۖ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَعْتَدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَرِيبٍ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ١٤٠

بَشِيرِ the hypocrites ﷻ give tidings ﷻ to ﷻ that ﷻ them ﷻ (is) ﷻ torment ﷻ painful ﷻ the disbelievers ﷻ as allies ﷻ instead of ﷻ those who ﷻ take ﷻ from them ﷻ do they seek? ﷻ believers ﷻ honour ﷻ verily ﷻ the honour ﷻ (is) ﷻ for Allah ﷻ all ﷻ together ﷻ and indeed ﷻ He has sent down ﷻ to you ﷻ

you مَعَهُمْ when إِذَا that أَنْ the Scripture الْكِتَابِ in فِي
 (these) هَآءِ being rejected يَكْفُرُ (of) Allah اللَّهُ Verses آيَاتِ hear
 وَاسْتَهْزَأُوا then do not فَلَا (these) هَآءِ and being mocked at
 حَتَّى in فِي they engage يُخَاصُّوْا until حَتَّى with them مَعَهُمْ you sit
 (are) وَنُتْلَاهُمْ then إِذَا indeed you إِنْكُمْ other than that غَيْرِهَا a talk
 like them إِنَّ certainly اللَّهُ Allah جَامِعُ (would) collect الْمُتَّقِينَ
 Hell جَهَنَّمَ in فِي and the disbelievers وَالْكَافِرِينَ the hypocrites
 all together جَمِيعًا ﴿١٣٩﴾

138. Give to the hypocrites the tidings that there is for them a painful torment.
 139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory. 140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

الَّذِينَ يَتَّبِعُونَكُمْ يَحْكُمُ بَيْنَكُمْ فَإِنْ تَوَلَّوْا فَتَبِعُوا مِنْكُمْ وَإِنْ تَوَلَّوْا فَتَبِعُوا مِنْكُمْ وَإِنْ تَوَلَّوْا فَتَبِعُوا مِنْكُمْ
 نَسْتَحْذَرُ عَلَيْكُمْ وَنَسْتَحْذَرُ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ
 سَبِيلًا ﴿١٣٩﴾ إِنَّ الْمُتَّقِينَ يَخْذِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُتَالَى يَرَأَوْنَ النَّاسَ وَلَا
 يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٠﴾

if الَّذِينَ to you يَحْكُمُ watching closely يَتَّبِعُونَ those who are
 Allah اللَّهُ from مِنْ a victory فَتَحَ for you لَكُمْ (there) was كَانَ
 and if تَوَلَّوْا they said تَبِعُوا we تَبِعُوا with you مَعَكُمْ وَإِنْ
 they تَوَلَّوْا a chance نَصِيبٌ for disbelievers لِلْكَافِرِينَ (there) was كَانَ
 said تَبِعُوا did not تَبِعُوا over you عَلَيْكُمْ we have mastery وَنَسْتَحْذَرُ
 اللَّهُ the believers الْمُؤْمِنِينَ and (did) we protect you
 (on) the Day يَوْمَ between you بَيْنَكُمْ will judge يَحْكُمُ and Allah
 اللَّهُ make يَجْعَلُ and never will وَلَنْ (of) Resurrection الْقِيَمَةِ
 the believers الْمُؤْمِنِينَ over عَلَى for the disbelievers لِلْكَافِرِينَ Allah

سَيِّلاً ﴿١٤١﴾ a way إِنَّ indeed the hypocrites الْمُنَافِقِينَ (seek to) يخدعون deceives خدعهم but (it is) He (Who) وَهُوَ Allah الله deceive them وَإِذَا قَامُوا إِلَى الصَّلَاةِ they stand up قَامُوا and when وَإِذَا قَامُوا كَسَالَى they stand كَسَالَى with laziness بِرَأْسِهِمْ to be seen النَّاسِ (of) but لَا men وَلَا and do not يَذْكُرُونَ they remember Allah الله إِلَّا little قَلِيلًا ﴿١٤٢﴾

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers. 142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٤١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٢﴾ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٣﴾

مُذَبِّدِينَ between بَيْنَ that ذَلِكَ (this and) neither إِلَى to هَؤُلَاءِ these وَلَا nor إِلَى to هَؤُلَاءِ those وَمَنْ whom يُضِلِلِ and whom يُضِلِلِ Allah الله sends astray فَلَنْ then will never يَجِدَ you find لَهُ for him سَبِيلًا ﴿١٤١﴾ يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe لَا do not تَتَّخِذُوا you take الْكَافِرِينَ the disbelievers أَوْلِيَاءَ as allies مِنْ دُونِ instead of الْمُؤْمِنِينَ believers أُرِيدُونَ أَنْ do you wish? تَجْعَلُوا that عَلَيْكُمْ Allah الله you give سُلْطَانًا against yourselves مُبِينًا ﴿١٤٢﴾ a clear إِنَّ verily the hypocrites الْمُنَافِقِينَ (will be) in فِي the hypocrises الدَّرَكِ the lowest الْأَسْفَلِ depths مِنَ of النَّارِ the Fire وَلَنْ and will يَجِدَ not لَهُمْ for them نَصِيرًا ﴿١٤٣﴾ any helper

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm). **144.** O you who believe! Take not for *Auliâ'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? **145.** Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي
 اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١١٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا
 عَلِيمًا ﴿١١٧﴾

إِلَّا except those who تَابُوا repented وَأَصْلَحُوا mended (their ways) وَاعْتَصَمُوا and held fast بِاللهِ to Allah وَأَخْلَصُوا and purified دِينَهُمْ their religion لِلَّهِ for Allah فَأُولَئِكَ they مَعَ (will be) with الْمُؤْمِنِينَ the believers وَسَوْفَ the believers يُؤْتِي grant أَجْرًا عَظِيمًا a great reward (to) believers اللَّهُ shall do بِمَا by your punishment يَعَذِّبُكُمْ Allah if شَكَرْتُمْ you have thanked وَءَامَنْتُمْ and you believed وَكَانَ All-Knowing عَلِيمًا All-Appreciative اللَّهُ is

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshipping none but Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward. **147.** Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ ١٤٨ إِنْ بُدُّوا خَيْرًا أَوْ تُخْفَوُوهُ أَوْ تَعْفَوْا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

﴿لَا يُحِبُّ﴾ does not like اللَّهُ Allah the الْجَهْرَ (should be) uttered publicly بِالسُّوِّ evil of الْقَوْلِ words إِلَّا except مَنْ (by him) who ظَلَمَ has been wronged وَكَانَ and is اللَّهُ Allah سَمِيعًا All-Hearing عَلِيمًا All-Knowing إِنْ if بُدُّوا you disclose خَيْرًا good أَوْ or تُخْفَوُوهُ keep it secret أَوْ or تَعْفَوْنَ عَنْ سُوءٍ pardon سُوءٍ evil فَإِنَّ indeed اللَّهُ Allah كَانَ is عَفُوًّا All-Pardoning قَدِيرًا All-Powerful إِنَّ verily الَّذِينَ those who يَكْفُرُونَ disbelieve بِاللَّهِ in Allah وَرُسُلِهِ and His Messengers وَيُرِيدُونَ and they wish أَنْ and they differentiate بَيْنَ between اللَّهُ Allah وَرُسُلِهِ and that يُفَرِّقُوا they say وَنَكْفُرُ some and we disbelieve in بَعْضٍ others وَيُرِيدُونَ and they wish أَنْ that يَتَّخِذُوا between بَيْنَ that سَبِيلًا that أُولَٰئِكَ those هُمُ (are) الْكَافِرُونَ disbelievers حَقًّا in truth وَأَعْتَدْنَا and We have prepared لِلْكَافِرِينَ for the disbelievers عَذَابًا a humiliating مُهِينًا torment

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower. 149. Whether you (mankind) disclose a good deed, or conceal it, or pardon an evil,...verily, Allâh is Ever Oft-Pardoning, All-Powerful. 150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between. 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ﴿١٥٢﴾ يَسْأَلُ أَهْلُ الْكِتَابِ أَنْ تُنَزَّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا أَرَنَا

اللَّهُ جَهْرَةً فَأَخَذَتْهُمُ الصَّوْقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْوَجَلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ أَلْيَيْنَتْ فَعَفَوْنَا عَنْ ذَلِكَ
وَمَا آتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾

and His رُسُلِهِ in Allâh believe آمَنُوا and those who وَالَّذِينَ they differentiate يُفَرِّقُوا and did not وَلَمْ Messengers shall أَحَدٌ between سَوَّفَ those أُولَئِكَ of them وَمِنْهُمْ (any) one أَلَّا and is كَانَ their reward أَجْرَهُمْ He (Allah) give them يُؤْتِيهِمْ عَفْوَرًا All-Forgiving رَحِيمًا ﴿١٥٢﴾ Most Merciful يَسْأَلُكَ ask you تُزِيلُ that أَنْ (of) the Scripture الْكِتَابِ the People أَهْلُ heaven عَلَيْهِمْ to descend كُنَّا upon them مِنْ a book السَّمَاءِ greater أَكْبَرَ Moses أَسْأَلُوا they had asked فَقَدْ verily سَأَلُوا that فَكَانُوا they had said أَرِنَا show us اللَّهُ Allah جَهْرَةً a thunderbolt الصَّوْقَةُ so they were struck with فَأَخَذَتْهُمُ in public they took (to اتَّخَذُوا then ثُمَّ for their wickedness بِظُلْمِهِمْ had come جَاءَتْهُمْ what مَا after مِنْ بَعْدِ the calf الْوَجَلَ worshipping) أَتَيْنَتْ clear signs فَعَفَوْنَا عَنْ (even so) We forgave ذَلِكَ authority مُوسَى Moses سُلْطَانًا and We gave وَمَا آتَيْنَا that a manifest مُبِينًا ﴿١٥٣﴾

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful. 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ مُجْتَدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا
عَظِيمًا ﴿١٥٤﴾ فَمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَكُفِّرْهُمْ بَنَاتِ اللَّهِ وَقَلِيلُهُمُ الْأَنْبِيَاءُ بِغَيْرِ حَقِّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَعِبَ اللَّهُ
عَلَيْهَا يَكْفُرْهُمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَيَكْفُرْهُمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بَهْتَنَّا عَظِيمًا ﴿١٥٦﴾

do مَا about it مَنَّةُ doubt شَكَّ (they are) in لَفِي in it differed فيه
 except إِلَّا any knowledge مِنْ عِلْمٍ about it بِهِ they have لَمْ not
 they kill قَتَلُوهُ and did not وَمَا the conjecture الظَّنِّ following اِتَّبَعَ
 to إِلَيْهِ Allah اللَّهُ raised him up رَفَعَهُ but بَلْ surely هُوَ himself
 عَزِيزًا All-Powerful اللَّهُ and is وَكَانَ Himself
 All-Wise

157. And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not: 158. But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

وَلَا مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٧﴾ فَيُظَاهِرُ مِنْ الذِّبِّ هَادُوا
 حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٥٨﴾ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَهُمْ
 النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٥٩﴾

(of) the Scripture الْكِتَابِ the People أَهْلِ of مِنْ and none وَلَا
 his مَوْتِهِ before قَبْلَ in him بِهِ he would believe لِيُؤْمِنَ but إِلَّا
 he يَكُونُ (of) Resurrection الْقِيَامَةِ and (on) the Day وَيَوْمَ death
 thus due to فَيُظَاهِرُ a witness شَهِيدًا ﴿١٥٧﴾ against them عَلَيْهِمْ would be
 حَرَّمْنَا became Jews هَادُوا those who الذِّبِّ of مِنَ wrong-doing
 (which أُحِلَّتْ good things طَيِّبَاتٍ to them عَلَيْهِمْ We made unlawful
 and for their وَبِصَدِّهِمْ to them لَهُمْ had been) made lawful
 many كَثِيرًا ﴿١٥٨﴾ (of) Allah اللَّهُ Way سَبِيلِ from عَنْ hindering
 وَأَخَذَهُمُ though وَقَدْ (of) interest الرِّبَا and (for) their taking
 and (for) their وَأَكْلِهِمْ from (taking) it عَنْهُ they were forbidden
 wrongfully بِالْبَاطِلِ (of) people النَّاسِ (of) wealth أَمْوَالَهُمْ devouring
 وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ and We have prepared عَذَابًا among them
 a painful أَلِيمًا ﴿١٥٩﴾

Muhammad (صلى الله عليه وسلم) as We sent the Revelation to Nûh (Noah) and the Prophets after him; We (also) sent the Revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and Al-Asbât, 'Îsâ (Jesus), Ayyub (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾
مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَكِنَّ اللَّهَ يَشْهَدُ
بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ We have mentioned and Messengers
وَرُسُلًا before you مِنْ قَبْلُ We did not and Messengers
وَكَلَّمَ اللَّهُ مُوسَى mention them (to) Allah and spoke
تَكْلِيمًا Moses (direct) speech ﴿١٦٤﴾
مُبَشِّرِينَ Messengers so that not لئلا and warners
وَمُنْذِرِينَ bearers of glad tidings any plea
حُجَّةٌ Allah against عَلَى for people
لِلنَّاسِ there is بَعْدَ after
الرُّسُلِ the Messengers وَكَانَ and is
عَزِيزًا All-Powerful
حَكِيمًا All-Wise ﴿١٦٥﴾
لَكِنَّ اللَّهَ but Allah يَشْهَدُ to you
إِلَيْكَ He has sent down أَنْزَلَ to that which
بِمَا witness to you
أَنْزَلَهُ with His Knowledge
بِعِلْمِهِ He has sent it down
وَالْمَلَكُ يَشْهَدُونَ and the angels
وَكَفَى and suffices بِاللَّهِ
Allah شَهِيدًا ﴿١٦٦﴾ as a Witness

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly. 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever All-Powerful, All-Wise. 166. But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ
لِيَعْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَأْتِيهَا

النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا those who disbelieved وَصَدُّوا (of) Allah Way سَبِيلُ prevented (people) قَدْ certainly ضَلُّوا they strayed بَعِيدًا ﴿١٦٧﴾ far away and did wrong وَظَلَمُوا disbelieved كَفَرُوا those who verily اللَّهُ will not يَكْفُرُ لَكُمْ nor لَا them لَهُمْ forgive يَغْفِرُ Allah will guide them طَرِيقًا ﴿١٦٨﴾ He will guide them إِلَّا to any way طَرِيقَ except way جَهَنَّمَ (of) Hell خَالِدِينَ they would abide فِيهَا in it (therein) أَبَدًا forever وَكَانَ and is ذَلِكَ that عَلَى for اللَّهُ Allah يَسِيرًا ﴿١٦٩﴾ easy يَسِيرًا O النَّاسُ mankind قَدْ verily جَاءَكُمْ has come to you الرَّسُولُ your Lord رَبِّكُمْ from رَبِّكُمْ with the truth بِالْحَقِّ Messenger but if لَكُمْ (it is) better خَيْرًا so believe (in Him) وَإِنْ for you وَلَئِنْ تَكْفُرُوا you disbelieve فَإِنَّ then indeed لِلَّهِ what (is) for Allah مَا (is) and is وَكَانَ and the earth وَالْأَرْضُ the heavens السَّمَوَاتِ (is) in فِي
اللَّهُ All-Wise عَلِيمًا All-Knowing ﴿١٧٠﴾

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the path of Allâh; they have certainly strayed far away. (Tafsir Al-Qurtubî). 168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way — (Tafsir Al-Qurtubî). 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh. 170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

يَتَأَهَّلَ الْكِتَابَ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَدُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحِيدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

يَأْمُرُ O People أَلْكِتَابِ (do) not لَا (of) the Scripture
 and (do) not وَلَا your religion دِينِكُمْ in فِي exceed the limits
 only تَقُولُوا you say عَلَى of اللَّهِ Allah إِلَّا but الْحَقُّ the truth إِنَّمَا
 الْمَسِيحُ the Messiah عِيسَى Jesus ابْنُ son of مَرْيَمَ Mary رَسُولُ
 which أَلْقَاهَا and His Word وَكَلِمَتُهُ (of) Allah إِلَهُ a Messenger
 from Him مِنْهُ and a soul وَرُوحُ Mary مَرْيَمَ to إِيَّ He conveyed
 and وَلَا and His Messengers وَرُسُلِهِ in اللَّهِ Allah so believe فَاْمُرُوا
 (it is) better خَيْرًا give up أَنْتَهُمَا three ثَلَاثَةً you say تَقُولُوا do not
 لَكُمْ for you إِنَّمَا only اللَّهُ Allah إِلَهُ God وَحِدٌ (is) One
 سُبْحَنَهُ He should have يَكُونُ لَهُ that أَنْ Glory be to Him
 and وَلَمْ son of مَا for Him فِي what in فِي السَّمَوَاتِ the heavens وَمَا
 Allah بِاللَّهِ and suffices وَكَفَى the earth الْأَرْضُ (is) in فِي what
 as a Guardian وَكِيلًا ﴿١٧١﴾

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Isâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glory is to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ
 وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ
 فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا
 وَلَا نَصِيرًا ﴿١٧٣﴾

لَنْ the Messiah الْمَسِيحُ disdain يَسْتَنْكِفَ will never
 the الْمَلَائِكَةُ nor وَلَا of Allah لِلَّهِ a slave عَبْدًا he be يَكُونُ
 disdains يَسْتَنْكِفُ and whoever وَمَنْ near (to Him) angles الْمُقَرَّبُونَ
 and shows arrogance وَيَسْتَكْبِرُ His worship عِبَادَتِهِ from عَنْ

فَسَيَجْثِرُهُمْ unto Himself إِلَيْهِ He will certainly gather them
 and قَالًا those who الَّذِينَ then as for قَالًا all
 their أَجُورَهُمْ He would give them فَيُؤْتِيهِمْ good deeds did
 His فَضْلًا (out) of مِنْ and give them more وَزَيْدُهُمْ reward
 who disdained اسْتَكْبَرُوا those الَّذِينَ but as for وَأَمَّا Bounty
 He will punish them فَيُعَذِّبُهُمْ and showed arrogance
 they will find يَجِدُونَ and not وَلَا a painful أَلِيمًا torment
 or لَا any guardian وَلَيْكَ Allah اللَّهُ besides مِنْ دُونِ for them
 any helper نَصِيرًا ﴿١٧٣﴾

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. 173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

يَأْتِيَا النَّاسَ قَدْ جَاءَكُم بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٣﴾ قَالًا الَّذِينَ ءَامَنُوا بِاللّٰهِ وَأَعْتَصَمُوا بِهِ
 فَسَيُدْخِلُهُمْ فِي رَحْمَةِ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا ﴿١٧٤﴾ يَسْتَفْتُونَكَ قُلِ اللّٰهُ يُفْتِيكُمْ فِي
 الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَّهَا وَلَدٌ فَإِن كَانَتَا
 اثْنَتَيْنِ فَلَهُمَا الثُّلَثَانِ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حِظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللّٰهُ لَكُمْ أَن
 تَضِلُّوا وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٥﴾

يَأْتِيَا O النَّاسُ قَدْ جَاءَكُم verily mankind مِنْ proof
 and We have sent down أَنْزَلْنَا your Lord رَبِّكُمْ from
 those الَّذِينَ so for as قَالًا a clear مُبِينًا light ﴿١٧٣﴾ to you
 to ءَامَنُوا بِاللّٰهِ believed in Allah وَأَعْتَصَمُوا بِهِ and held fast
 Him فَسَيُدْخِلُهُمْ in (to) فِي He will admit them رَحْمَةٍ مِنْهُ Mercy
 to إِلَيْهِ and guide them وَيَهْدِيهِمْ and Bounty وَفَضْلٍ from Him
 they ask you to يَسْتَفْتُونَكَ a Straight مُسْتَقِيمًا Way ﴿١٧٤﴾ Himself
 pronounces for يُفْتِيكُمْ Allah اللَّهُ say قُلِ pronounce a ruling

Kalala (who leaves behind no lineal **الْكَلَالَةُ** about **في** you a ruling a child **وَلَدٌ** he had **لَمْ** not **يَس** died **هَكَذَا** a man **إِنْ** if **يُورِثُ** heirs) **وَلَدٌ** and he had **أُخْتٌ** a sister **فَلَهَا** then for her (is) **نِصْفٌ** half **مَا** if **إِنْ** will inherit her **يُورِثُهَا** and he **وَهُوَ** he left **زَكَاةً** (of) what there **كَانَتْ** and if **فَإِنْ** a child **وَلَدٌ** she have **لَهَا** does not **يَكُنْ** two **اَلثَّلَاثَيْنِ** then for them (are) **فَلَهُمَا** two (sisters) **أُخْتَيْنِ** were **إِخْوَةً** they were **كَانُوا** and if **وَإِنْ** he left **زَكَاةً** of what **ثُلُثًا** thirds **وَلَدًا** and female **وَبَنَاتٍ** male **زِجَالًا** (many) brothers (and sisters) (of) the two **اَلثَّلَاثَيْنِ** share **حِظٌ** like **مِثْلٌ** then the male shall have **يُؤْتَيْنِ** females **لَكُمْ** Allah **اللَّهُ** makes clear **أَنْ** to you **تَضِلُّوا** lest you go astray **يَكُنْ** and Allah **وَاللَّهُ** you go astray (is) All-Knower

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân). 175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path. 176. They ask you for a legal verdict. Say: "Allâh directs (thus) about *Al-Kalâlah*. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْعَةُ الْأَنْفُسِ إِلَّا مَا بَيْنَ عَلَى الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا سَعْتَكُمْ وَالشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَيْمَانَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فُضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمُكُمْ شَتَائِنُ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٢﴾

Makkah) lead you to transgression. Help you one another in *Al-Birr* and *At-Taqwa*; but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْوَاجِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٥﴾

and blood **وَالْدَّمُ** carrion **الْمَيْتَةُ** to you **عَلَيْكُمْ** are forbidden **حُرِّمَتْ**
has been **أُهِلَّ** and what **وَمَا** (of) swine **الْخِنْزِيرِ** and flesh **لَحْمُ**
which **بِهِ** Allah **اللَّهُ** to other than **لِغَيْرِ** slaughtered as a sacrifice
and by a violent blow **وَالْمَوْقُوذَةُ** and (killed by) strangling **وَالْمُنْخَنِقَةُ**
and by the goring of horns **وَالنَّطِيحَةُ** and by a head long fall **وَالْمُتَرَدِّيَةُ**
that **مَا** except **إِلَّا** by a beast **السَّبُعُ** devoured **أَكَلَ** and that **وَمَا**
on **عَلَى** slaughtered **ذُبِحَ** and what **وَمَا** slaughtered by you **ذَكَّيْتُمْ**
you seek knowledge of your **تَسْتَقْسِمُوا** and that **وَأَنْ** altars **النُّصُبِ**
this **الْيَوْمَ** (is) sin **فِسْقٌ** that **ذَلِكُمْ** by divining arrows **بِالْأَزْوَاجِ** fate
those who **الَّذِينَ** have given up all hope **يَئِسَ** Day
you **تَخْشَوْهُمْ** so do not **فَلَا** your religion **دِينِكُمْ** of **مِنْ** disbelieved
I have **أَكْمَلْتُ** this day **الْيَوْمَ** but fear Me **وَخْشَوْنِي** fear them
and I have **أَتِمَمْتُ** your religion **دِينَكُمْ** for you **لَكُمْ** perfected
and I have **وَرَضِيْتُ** My Favour **نِعْمَتِي** upon you **عَلَيْكُمْ** completed
but **فَمَنْ** as a religion **دِينًا** Islam **الْإِسْلَامَ** for you **لَكُمْ** approved
who **اضْطُرَّ** is forced **فِي** by **مَخْمَصَةٍ** hunger **غَيْرَ** not **مُتَجَانِفٍ**
(is) **عَفُوٌّ** Allah **اللَّهُ** then indeed **فَإِنَّ** to sin **لِإِثْمٍ** inclined
Most Merciful **رَحِيمٌ** All-Forgiving

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on

An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin, then surely, Allâh is Oft-Forgiving, Most Merciful.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا
أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٠١﴾

to them *يَسْأَلُونَكَ* what *مَاذَا* they ask you *أُحِلَّ* is made lawful *لَهُمْ* say *قُلْ* *أُحِلَّ* to you *لَكُمْ* are made lawful *الطَّيِّبَاتُ* pure good things *وَمَا* and what *عَلَّمْتُم* you have taught *مِّنَ الْجَوَارِحِ* to hunting animals *مُكَلِّبِينَ* training them for hunting *تُعَلِّمُونَهُنَّ* of what *مِمَّا* you teach them *فَكُلُوا* Allah *اللَّهُ* has taught you *عَلَّمَكُمُ* of what *مِمَّا* so you may eat *أَمْسَكْنَ* they catch *عَلَيْكُمْ* for you *وَاذْكُرُوا* but invoke *اسْمَ* name *اللَّهُ* indeed *إِنَّ* Allah *اللَّهُ* and fear *وَانْقُوا* on it *عَلَيْهِ* (of) Allah *سَرِيعُ* Allah (in) reckoning *الْحِسَابِ* (is) Swift

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are *At-Tayyibât*. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَعْذِرَ أَخْذَانٍ وَمَن
يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٠٢﴾

الْيَوْمَ *أُحِلَّ* this Day *لَكُمْ* are made lawful *الطَّيِّبَاتُ* pure good things *وَالَّذِينَ* and food *أُوتُوا* (of) those who *الَّذِينَ* have been given *الْكِتَابَ* the Scripture *حِلٌّ* (is) lawful *لَكُمْ* to you *وَطَعَامُكُمْ* and your food *حِلٌّ* (is) lawful *لَهُمْ* to them *وَالْمُحْصَنَاتُ* and chaste women *مِنَ*

from **الْمُؤْمِنَاتِ** believing women **وَالْمُحْصَنَاتِ** and chaste women **مِنَ الَّذِينَ** those who **أُوتُوا** have been given the Scripture **الْكِتَابَ** the Scripture **مِن قَبْلِكُمْ** their **أُوتِيتُهُنَّ** you have given them **إِنَّمَا** when **تَأْتِيَنَّوهُنَّ** before you **لَا** lewdness **مُحْصِنِينَ** not **عَبْرَ** desiring chastity **أَخَذَانِ** bridal due and who **وَمَنْ** as secret companions **مُتَّخِذِي** taking them **يَكْفُرُ** nor went to waste **حَيْثُ** indeed **فَقَدْ** in faith **بِالْإِيمَانِ** disbelieves **عَمَلُهُ** his work **وَهُوَ** and He **فِي** in **الْآخِرَةِ** the Hereafter (will be) **مِنَ** among **الْخَاسِرِينَ** the losers ﴿٥﴾

5. Made lawful to you this day are *At-Tayyibât*. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith, then fruitless is his work; and in the Hereafter he will be among the losers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّمَ عَلَيْهِمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥﴾

يَا أَيُّهَا O you **الَّذِينَ ءَامَنُوا** who **إِذَا** when **قُمْتُمْ** you stand **إِلَى** up **الصَّلَاةِ** the prayer **فَاغْسِلُوا** then wash **وُجُوهَكُمْ** your faces **وَأَيْدِيَكُمْ** and your hands **إِلَى** upto **الْمَرَافِقِ** the elbows **وَامْسَحُوا** and (wash) your feet **وَأَرْجُلَكُمْ** your heads **بِرُءُوسِكُمْ** you wipe **إِلَى** upto **الْكَعْبَيْنِ** the ankles **وَإِنْ كُنْتُمْ** but if **جُنُبًا** you are (in state of) **فَاطَّهَّرُوا** then purify yourself **جَنَابًا** (ritual impurity) **وَأَوْ** or **سَفَرٍ** on **أَوْ** ill **مَرْضَىٰ** you are **كُنْتُمْ** and if

جاءَ أَحَدٌ one of you مِن of you the toilet أَلْقَاطُ or make Tayammum لَنْتَسْتُمْ you have been in sexual contact أَلَيْسَ or then look for فَيَسْتَمُوا water ماءَ you find يَجِدُوا and did not فَلَمْ صَعِيدًا طَيِّبًا clean earth طَيِّبًا and you wipe فَاَتَسَحَّوْا and you wipe بوجوهكم your faces وَأَيْدِيكُمْ and your hands مِنْهُ with it مَا does not يُرِيدُ any upon you عَلَيْكُمْ to lay لِيَجْعَلَ Allah ﷻ want وَلَكِنْ but يُرِيدُ He wants لِيُطَهِّرَكُمْ to purify you وَلِيُكَمِّمْ so upon you عَلَيْكُمْ His Favour and to complete تَشْكُرُونَ ﴿٦﴾ that you may give thanks

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janâba*, purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women, and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلَيْهِمْ بِذَاتِ الصُّدُورِ ﴿٧﴾ يَتْلُوهُنَّ الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

وَاذْكُرُوا and you remember نِعْمَةَ Allah ﷻ (of) Allah ﷻ عَلَيْكُمْ He bound وَاثَقَكُمْ that الَّذِي and His Covenant وَمِيثَاقَهُ upon you we have heard قُلْتُمْ you said سَمِعْنَا with it إِذْ you وَأَطَعْنَا and you fear وَأَتَقُوا Allah ﷻ and you fear إِنَّ Allah ﷻ indeed (of) what (is) بِذَاتِ (is) All-Knower عَلَيْهِمْ (of) what (is) All-Knower الصُّدُورِ ﴿٧﴾ (in your) breasts يَتْلُوهُنَّ O you الَّذِينَ who آمَنُوا as witnesses قَوِّمِينَ steadfast لِلَّهِ for Allah ﷻ شُهَدَاءَ by the equity لَا and may not يَجْرِمَنَّكُمْ drive you شَنَاَنُ you do تَعْدِلُوا that do not أَلَّا to عَلَىٰ (of) people قَوْمٍ enmity

to piety لِلتَّقْوَىٰ nearer أَقْرَبُ that (is) هُوَ deal justly أَعْدِلُوا justice
 is وَاتَّقُوا اللهَ and you fear إِنَّكُم Allah الله indeed إِنَّكُم Allah الله
 you do تَعْمَلُونَ of what بِمَا Well-Aware

7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts. 8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝۹ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
 أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝۱۰ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ
 يَبْسُطُونَ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝۱۱

believed وَعَدَ اللَّهُ (to) those who الَّذِينَ Allah الله has promised
 (is) وَعَمِلُوا الصَّالِحَاتِ good deeds لَهُمْ مَغْفِرَةٌ for them
 and those وَالَّذِينَ great عَظِيمٌ ۝۹ and reward وَأَجْرٌ forgiveness
 Our Signs آيَاتِنَا and denied وَكَذَّبُوا who كَفَرُوا
 أُولَٰئِكَ they (will be) أَصْحَابُ الْجَحِيمِ companions (dwellers)
 (of) Hell-Fire يَأْتِيهَا الَّذِينَ O you الَّذِينَ who ءَامَنُوا believe أَذْكُرُوا
 remember نِعْمَتَ اللَّهِ Favour اللَّهُ (of) Allah الله upon you إِذْ
 when هُمْ decided قَوْمٌ some people يَبْسُطُونَ that they stretch
 إِلَيْكُمْ to you أَيْدِيَهُمْ their hands فَكَفَّ but He held back
 and عَنْكُمْ their hands وَاتَّقُوا اللَّهَ and fear وَعَلَى Allah الله
 in اللَّهُ Allah فَلْيَتَوَكَّلِ the believers الْمُؤْمِنُونَ ۝۱۱ let put their trust

9. Allâh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.

فَمَا then for نَقَضِهِمْ their breach مَيْتَقَتَهُمْ (of) their covenant لَعَنَهُمْ We cursed them وَجَعَلْنَا and قُلُوبَهُمْ their hearts قَنِيسَةً hard يَحْرِفُونَ they change الْكَلِمَ the words عَنْ from مَوَاضِعِهِمْ of what دُكِرُوا and they forgot حَقًّا a part وَمَا you cease زَالٌ and will not وَلَا of it يَدُ they were admonished except إِلَّا from them وَتَنَمُّ treachery وَنَمُّ to discover عَلَى تَطْلُعِ عَنْ a few مِنْهُمْ of them فَاعْفُ but forgive عَنْهُمْ them وَأَصْفَحْ overlook إِنَّ verily اللَّهُ Allah يُحِبُّ loves الْمُتَحْسِنِينَ those said قَالُوا those who الَّذِينَ and from وَمِنْ who do good deeds we are إِنَّا we are نَصَرْنَاهُ Christians أَخَذْنَا We took مِيثَقَهُمْ their of that وَمَا a (good) part حَقًّا but they forgot فَكَسُوا covenant so We aroused فَاعْرَبْنَاهَا of it يَدُ they were admonished دُكِرُوا among them الْعَدَاوَةُ enmity وَالْبَغْضَاءُ hatred and إِنَّ till يَوْمَ inform أَلْفَيْكُمْ Day (of) رِسْوَكَ and shall يُنَبِّئُهُمْ them اللَّهُ Allah بِمَا of what كَانُوا they had been يَصْنَعُونَ doing

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinîn* (good-doers — See V.2:112). 14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

يَا هَٰذَا الْكِتَابُ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانُكَ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

يَخَافُ O People أَلْكِتَابِ (of) the Scripture قَدْ indeed جَاءَكُمْ
 he makes clear رُسُلَنَا Our Messenger يُبَيِّنُ to you
 لَكُمْ to you كَثِيرًا much مِمَّا of that كُنْتُمْ you used تَخْفَوْنَ
 and passes أَلْكِتَابِ the Scripture مِنْ conceal
 over كَثِيرٌ much قَدْ surely جَاءَكُمْ has come to you مِنْ
 from اللَّهُ Allah نُورٌ a light وَكِتَابٌ a Book مُبِينٌ ﴿١٥﴾ a clear
 يَهْدِي guides بِهِ with it اللَّهُ Allah مَنْ those who اتَّبَعَ sought
 (of) peace سُبُلَ His Good Pleasure ways السَّلَامِ
 وَيُخْرِجُهُم from الظُّلُمَاتِ the darkness وَهُوَ He brings them out
 إِلَى to النُّورِ the light بِإِذْنِهِ by His Will وَيَهْدِيهِمْ and He
 إِلَى guides them إِلَى to صِرَاطٍ Way مُسْتَقِيمٍ ﴿١٦﴾ the Straight

15. O people of the Scripture! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).
 16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ
 يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
 بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

لَقَدْ indeed كَفَرَ disbelieved الَّذِينَ those who قَالُوا said إِنَّ
 اللَّهُ Allah verily هُوَ (He) is الْمَسِيحُ the Messiah ابْنُ son مَرْيَمَ
 against مَنْ has power يَمْلِكُ who then قُلْ (of) Mary
 اللَّهُ Allah شَيْئًا the least إِنْ if أَرَادَ He decided أَن that يُهْلِكَ
 (of) the Messiah ابْنُ son مَرْيَمَ (are) on فِي and those who وَفِي
 Mary وَأُمُّهُ and his mother وَمَنْ and belongs to اللَّهُ Allah مُلْكُ
 الْأَرْضِ the earth جَمِيعًا all وَلِلَّهِ and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ dominion وَمَا

and what **بَيْنَهُمَا** (is) between them **يَخْلُقُ** He creates **مَا** what **يَسْأَلُ**
 He will **وَاللَّهُ** Allah **عَلَى** and **كُلِّ** over **شَيْءٍ** every **ثَوْبٍ** thing **وَمَوْلَى** (is) All-Powerful

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say (O Muhammad صلى الله عليه وسلم): “Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?” And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوا اللَّهَ ۖ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يَأْهَلُ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۚ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ وَابْنُ اللَّهِ (of) Allah أَتَيْنَا we (are) and said and the Christians and His beloved وَأَجْبَتُهُمْ (of) Allah أَتَيْنَا we (are) for your بِذُنُوبِكُمْ He punishes you بَعَذَابِكُمْ why then قُلْ فَلِمَ say فَلِمَ He punishes you بَشَرٌ you (are) أَنْتُمْ but بَلْ sins He punishes from who يَمَنَ human being خَلَقَ He wills يَشَاءُ (to) whom لِمَن He forgives يَغْفِرُ has created and belongs to وَلِلَّهِ He wills يَشَاءُ whom مَن and He punishes and the الأرضِ (of) the heavens السَّمَوَاتِ dominion مُلْكُ Allah and to Him (is) وَإِلَيْهِ (is) between them يَتَّبِعُهُمَا and what وَمَا earth (of) the أَلْمَصِيرُ ﴿١٨﴾ O People يَأْتِلُ the (eventual) return المصيرِ ﴿١٨﴾ Our Messenger رَسُولُنَا has come to you جَاءَكُمْ surely مَدَّ Scripture an interval فَتَرَوْا (on) after عَلَى to you لَكُمْ he makes clear يَبَيِّنُ (has) not مَا you say تَقُولُوا lest أَن the Messengers of الرُّسُلِ (and) not وَلَا a bearer of glad tidings مِنْ بَشِيرٍ come to us جَاءَنَا (and) not وَلَا a bearer of glad tidings مِنْ نَذِيرٍ now has come to you جَاءَكُمْ but surely فَقَدْ a warner بَشِيرٌ and Allah وَاللَّهُ and a warner وَنَذِيرٌ a bearer of glad tidings (is) All-Powerful قَدِيرٌ ﴿١٩﴾ thing شَيْءٍ every كُلِّ over

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُورِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾ يَنْقُورِ أَذْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنَنْدَخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ Yَنْقُورِ O my people أَذْكُرُوا you remember نِعْمَةَ Favour of Allâh He raised جَعَلَ when إِذْ upon you عَلَيْكُمْ (of) Allâh and أَنْبِيَاءَ Prophets وَجَعَلَكُمْ made you مُلُوكًا kings وَآتَاكُمْ and gave you مَا what لَمْ had not يُؤْتِ any أَحَدًا He gave you enter أَذْخُلُوا O my people يَنْقُورِ the worlds of the one of the land الْمُقَدَّسَةَ the holy الَّتِي which كَتَبَ has ordained اللَّهُ Allâh لَكُمْ for you وَلَا (do) not تَرْتَدُّوا and on you عَلَىٰ أَدْبَارِكُمْ your backs فَتَنْقَلِبُوا then you will turn about خَاسِرِينَ losers قَالُوا they said يَمُوسَىٰ O Moses إِنَّ verily فِيهَا (are) in it قَوْمًا people جَبَارِينَ ferocious وَإِنَّا and we لَنَنْدَخُلُهَا shall never enter it حَتَّىٰ until يَخْرُجُوا they depart مِنْهَا from it فَإِنَّا We certainly would دَاخِلُونَ then enter (it)

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Ālamîn

(mankind and jinn, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers." 22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٢﴾ قَالُوا يَمْوَسَّىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٣﴾

قَالَ رَجُلَانِ two men of الَّذِينَ those who يَخَافُونَ were
 أَنْعَمَ frightened اللَّهُ Allah عَلَيْهِمَا on whom ادْخُلُوا
 عَلَيْهِمُ enter الْبَابَ (through) the gate فَإِذَا and if
 دَخَلْتُمُوهُ you entered it فَإِنَّكُمْ then indeed you will be
 وَعَلَى victors اللَّهُ Allah فَتَوَكَّلُوا put your trust إِنْ if
 كُنْتُمْ you are مُؤْمِنِينَ ﴿٢٢﴾ believers قَالُوا they said يَمْوَسَّىٰ O Moses
 إِنَّا we shall not نَدْخُلَهَا enter it أَبَدًا ever مَا as
 دَامُوا as they are there فَإِذَا and your Lord وَرَبُّكَ you أَنْتَ so go
 فَاذْهَبْ (are) in it فَاذْهَبْ (are) in it فَاذْهَبْ (are) in it
 فَقَتِلَا and fight you two هَاهُنَا here (right)
 قَاعِدُونَ ﴿٢٣﴾ sitting

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed." 24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٤﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنِ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٦﴾

قَالَ He said رَبِّ O my Lord! لَا I لَا do not (have) أَمْلِكُ control إِلَّا except نَفْسِي (on) myself وَأَخِي and my brother فَأَذْهَبُ the الْقَوْمَ and between وَبَيْنَ between us يَتَنَبَّهَاتُ so distinguish indeed it فَإِنَّهَا He said قَالَ transgressors ٱلْفَاسِقِينَ ﴿٢٥﴾ people تُحَرِّمُهُمْ (will be) forbidden عَلَيْهِمْ to them أَرْبَعِينَ (for) forty سَنَةً years they will wander (in distraction) فِي the الْأَرْضِ the people الْقَوْمَ over عَلَى you grieve تَأْسَ so do not فَلَا earth ٱلْفَاسِقِينَ ﴿٢٦﴾ transgressors وَأَتْلُ and recite عَلَيْهِمْ to them تَبَا the story أَبْنَى (of) two sons آدَمَ (of) Adam بِٱلْحَقِّ in truth إِذْ when قَرَّبَا both offered قُرْبَانًا a sacrifice فَتَقَبَّلَ and it was accepted مِنْ one of them أَحَدِهِمَا but was not يُتَقَبَّلُ accepted مِنْ the other الْآخَرَ he said قَالَ he said إِنَّمَا verily يَتَقَبَّلُ accepts اللَّهُ Allah مِنْ from the الْمُتَّقِينَ ﴿٢٧﴾ the pious

25. He said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!" 26. (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)." 27. And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbil and Qâbil - Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious)."

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِيمَانِي وَإِيمَانِكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾ قَبَعَتْ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِى سَوْءَ أَخِيهِ قَالَ يُتَوَلَّىٰ أَعْرَجْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْفَرَابِ فَأُورِى سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

لَئِنْ if بَسَطْتَ you stretched إِلَيَّ against Me يَدَكَ your hand لِتَقْتُلَنِي my stretch يَدِيَ I shall not مَا so that you kill me

for I **إِنِّي** so that I kill you **لَا تَقْتُلُكَ** against you **إِلَيْكَ** hand
 verily I **إِنِّي** of the worlds **الْمَلَكِينَ** the Lord **رَبِّ** Allah **اللَّهُ** fear
 desire **أُرِيدُ** **أَنْ** that **تَبَوَّأَ** you be laden **بِإِثْمِي** with my sin **وَأَنْتَكَ**
 and your sin **فَتَكُونُ** and become **مِنْ** from **أَصْحَابِ** inmates **النَّارِ**
 (of) the **وَذَلِكَ** (of) the Fire **جَزَاءُ** and that **الظَّالِمِينَ** (is) reward
 his (evil) soul **فَنَفْسُهُ** him **لَمْ** then prompted **فَطَوَّعَتْ** wrong-doers
 killing **قَتَلَ** **أَخِيهِ** (of) his brother **فَقَتَلَهُ** and he killed him **فَأَصْبَحَ**
 then sent **فَبَعَثَ** the losers **الْخَاسِرِينَ** (one) of **مِنْ** and became
 Allah **اللَّهُ** **عُرَابًا** a crow **يَبْحَثُ** scratching **فِي** (in) **الْأَرْضِ** the earth
لِيُرِيَهُ so that it shows him **كَيْفَ** how **يُودِي** he may hide **سَوْءَةً**
 dead body **أَخِيهِ** (of) his brother **قَالَ** he said **يَوَيْلَئِي** woe to me!
 am I not able **أَعَجَزْتُ** **أَنْ** that **أَكُونُ** I could be **مِثْلَ** like **هَذَا**
 this **الْقَرَابِ** crow **فَأُودِي** and could hide **سَوْءَةً** dead body **أَخِي** (of)
 my brother **فَأَصْبَحَ** then he became **مِنْ** from **النَّادِمِينَ** those who
 regret

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Ālamîn (mankind, jinn, and all that exists)." 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zâlimûn* (polytheists and wrongdoers)." 30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. 31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُمْ مَنْ قَتَلَ نَفْسًا يَغْتَرِ نَفْسًا أَوْ فَسَادًا فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
 النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا
 مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣١﴾

مِن أَجْلِ of أَجْلٍ because ذَلِكَ that كَتَبْنَا We ordained عَلَى for بَيِّنَةٍ
 Children إِسْرَءِيلَ (of) أَنْتُمْ that مَنْ who قَتَلَ killed نَفْسًا a
 person بِغَيْرِ (he having killed) نَفْسٍ without أَوْ or فَكَأَنَّمَا (it would be) as
 فِي in الْأَرْضِ the earth فَكَأَنَّمَا (for) mischief مَنْ who قَتَلَ if
 أَهْلًا he killed جَمِيعًا all وَمَنْ who قَتَلَ if أَهْلًا (it) as if فَكَأَنَّمَا saved its life
 جَمِيعًا all وَلَقَدْ and جَاءَتْهُمْ came to them رُسُلُنَا
 Our Messengers بِالْبَيِّنَاتِ with clear signs ثُمَّ yet إِنَّ indeed كَثِيرًا
 many مِنْهُمْ of them بَعْدَ after ذَلِكَ that فِي in الْأَرْضِ the
 earth لَمُسْرِفُونَ ﴿٢٦﴾ (are) those who committed excesses

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ
 أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاؤُ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ
 عَذَابٌ عَظِيمٌ ﴿٢٧﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٢٨﴾

إِنَّمَا the only جَزَاؤُا reward الَّذِينَ (of) those who يُحَارِبُونَ wage
 Allah war (against) Allah وَرَسُولَهُ and His Messenger وَيَسْعَوْنَ and
 فِي in الْأَرْضِ the earth فَسَادًا mischief أَنْ that يُقَتَّلُوا (is) that
 أَوْ or يُصَلَّبُوا or they are crucified أَوْ or تُقَطَّعَ they are killed
 أَيْدِيهِمْ their hands وَأَرْجُلُهُمْ and their feet مِنْ خِلْفٍ from
 أَوْ or يُنْفَوْا be exiled مِنَ the land ذَلِكَ (this) world
 لَهُمْ that جِزَاؤُ for them خِلْفٌ (is) disgrace فِي in الدُّنْيَا (this)
 وَلَهُمْ and for them فِي in الْآخِرَةِ the Hereafter عَذَابٌ torment
 عَظِيمٌ ﴿٢٧﴾ (is) a great إِلَّا (is) except الَّذِينَ تَابُوا those who repented

over them عَلَيْكُمْ you have power تَقْدِرُوا that أَنْ before مِنْ قَبْلُ
 (is) عَلِمُوا that أَنْ so you (should) know فَاعْلَمُوا
 Most Merciful رَحِيمٌ All-Forgiving

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٣﴾
 إِنَّ الَّذِينَ كَفَرُوا لَوَآتَتْ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٤﴾ يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who اتَّقُوا believe آمَنُوا O you
 and ابْتَغُوا approach إِلَيْهِ to Him and you seek
 so that you may لَعَلَّكُمْ His Way سَبِيلِهِ in فِي you strive hard
 تُفْلِحُونَ ﴿٣٣﴾ succeed إِنَّ الَّذِينَ verily كَفَرُوا those who
 (for them) they had لَهُمْ that أَنْ if لَوْ disbelieved
 (is) in الْأَرْضِ the earth جَمِيعًا all وَمِثْلَهُ and like of it مَعَهُ with it
 لَيَفْتَدُوا that they ransom يَفْتَدُونَ بِهَا from عَذَابِ torment يَوْمِ Day
 (of) Resurrection الْقِيَامَةِ (of) Day will be accepted تُقْبَلُ not مَا (of)
 is عَذَابٌ torment أَلِيمٌ and for them وَلَهُمْ from them مِنْهُمْ
 they come out يُخْرِجُونَ that أَنْ they would wish يُرِيدُونَ a painful
 will come يُخْرِجُونَ they هُمْ but not وَمَا the Fire النَّارِ of
 (is) عَذَابٌ torment مُقِيمٌ ﴿٣٥﴾ of it وَلَهُمْ and for them
 a lasting

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the

torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ مَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

وَالسَّارِقُ and male thief وَالسَّارِقَةُ and female thief فَاقْطَعُوا you cut off أَيْدِيَهُمَا their hands جَزَاءً as a recompense بِمَا for what كَسَبَا they have earned نَكَالًا an exemplary punishment مِّنَ اللَّهِ from Allah وَاللَّهُ Allah (is) All-Mighty عَزِيزٌ All-Wise ﴿٣٨﴾ Fَنَ whoever repented مَن تَابَ after ظُلْمِهِ his wrong-doing وَأَصْلَحَ and amended (his ways) فَإِنَّ then surely اللَّهُ Allah يَتُوبُ would relent عَلَيْهِ towards him إِنَّ indeed اللَّهُ Allah عَفُورٌ (is) All-Forgiving رَّحِيمٌ Most Merciful ﴿٣٩﴾ أَلَمْ do not تَعْلَمْ you know أَنَّ that اللَّهُ Allah belongs to Him لَهُ مُلْكُ the dominion السَّمَاوَاتِ (of) the heavens وَالْأَرْضِ and the earth يُعَذِّبُ He punishes مَن whom يَشَاءُ (to) whom He forgives وَيَغْفِرُ He wills يَشَاءُ whom He wills وَاللَّهُ Allah and عَلَى over كُلِّ thing شَيْءٍ ﴿٤٠﴾ (is) All-Powerful

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful. 40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

يَأْتِيهَا الرُّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسْكِرُونَ فِي الْكَفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِغَوَّامٍ آخَرِينَ لَمْ يَأْتُواكَ بِتُوحِيدٍ مِّنَ الْكَلِمَةِ مِّن بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن

تَمْلِكُ لَهُمْ مِنَ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي
الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

﴿يَتَأْتِيهَا﴾ O الرُّسُولُ Messenger لَا (let) not يَحْزَنُكَ (let) not you grieve you
الَّذِينَ those who يُسْرِعُونَ race each other into الْكُفْرَ the disbelievers
مِنَ of the الَّذِينَ those who قَالُوا said ءَامَنَّا we believed
بِأَفْوَاهِهِمْ with their mouths وَلَمْ but did not تُؤْمِنُ believe قُلُوبُهُمْ
وَمِنْ their hearts and of الَّذِينَ those who هَادُوا have become
يَسْمَعُونَ (are) listeners سَتُكَلِّمُونَ to falsehood سَتَكُونُ
لِقَوْمٍ listeners لِقَوْمٍ (who) to people (who) آخَرِينَ other لَمْ have not بِأَتُولِكُمْ
يُحَرِّفُونَ come to you they change الْكَلِمَ the words مِنْ بَعْدِ after
مَوَاضِعَهُمْ (has been determined) يَقُولُونَ they say إِنْ
أُوتِيتُمْ if you are given هَذَا this فَخُذُوهُ you take it وَإِنْ
لَمْ not تُؤْتَوْهُ you are given this فَاحْذَرُوا then beware وَمَنْ
يُرِيدِ whom الله will يُنْزِلْهُمُ Allah فَتَنْتَهُمُ that he falls into error فَكُنْ
تَمْلِكُ shall never (to do) you be able لَهُمْ for him مِنَ against الله
شَيْئاً any thing أُولَئِكَ those (are) الَّذِينَ ones whom لَمْ
دِدَ did not يُرِيدُ want الله Allah أَنْ that يُطَهِّرَ He purifies قُلُوبَهُمْ
لَهُمْ their hearts for them فِي in الدُّنْيَا (this) world خِزْيٌ (is)
وَلَهُمْ disgrace and for them فِي in (is) الْآخِرَةِ the Hereafter
عَذَابٌ torment عَظِيمٌ (is) a great

41. O Messenger (Muhammad صلى الله عليه وسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

سَتَعْمُونَ الْكُذِبَ أَكَلُونَ لِلشَّحَّةِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٦﴾ وَكَيْفَ يُحْكِمُوكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٧﴾

سَتَعْمُونَ listeners الْكُذِبَ to falsehood أَكَلُونَ devourers لِلشَّحَّةِ they come to you جَاءُوكَ and if فَإِنْ of forbidden earnings turn away أَعْرِضْ or أَوْ between them بَيْنَهُمْ then (either) judge from عَنْهُمْ you turn away تُعْرِضْ and if وَإِنْ from them عَنْهُمْ anything شَيْئًا they harm you يَضُرُّوكَ then shall never فَكَنْ them وَإِنْ and if حَكَمْتَ you (decide to) judge فَاحْكُم then judge بَيْنَهُمْ between them بِالْقِسْطِ with justice إِنَّ اللَّهَ verily يُحِبُّ they appoint يُحْكِمُونَكَ and how وَكَيْفَ the just ﴿١٦﴾ loves the Torah التَّوْرَةُ while (they have) with them وَعِنْدَهُمْ you a judge فِيهَا حُكْمُ wherein (is) decision اللَّهُ (of) Allah ثُمَّ yet يَتَوَلَّوْنَ (even) after they turn away وَمَا and not أُولَئِكَ those (are) بِالْمُؤْمِنِينَ ﴿١٧﴾ believers

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. 43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّكَاسَ وَأَخْشَوُا اللَّهَ وَلَا تَشْتَرُوا بِإِيمَانِي مِمَّا قَلِيلًا وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١٨﴾

إِنَّا أَنْزَلْنَا the Torah التَّوْرَةَ We have sent down هُدًى guidance وَنُورٌ and light يُحْكَمُ (used to) يُحْكَمُ judge بِهَا the النَّبِيُّونَ the Prophets الَّذِينَ أَسْلَمُوا who had

became jews هَادُوا for those who الَّذِينَ submitted (to Allah)
 to them was أَسْتَحْفِظُوا rabbis بِمَا and scholars وَالْكَاهِنُونَ
 of Allah كِتَابِ Book of entrusted protection مِنْ (of) ALLAH
 so do not تَخْشَوْا witnesses شَهِدَاءُ to it عَلَيْهِ and they were
 and do not وَلَا but fear Me وَأَخْشَوْنِ the people الْكَاسِ you fear
 a little قَلِيلًا for a price ثَمَنًا My Verses بِآيَاتِي you sell تَشْتَرُونَهَا
 (has) أَنْزَلَ by what بِمَا judge بِحُكْمِ did not لَمْ and whoever وَمَنْ
 (they) indeed هُمْ those (are) فَأُولَئِكَ Allah اللَّهُ sent down
 the disbelievers الْكَافِرُونَ ﴿١١﴾

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws).

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْأَنْفِ وَالْأَذُنَ بِالْأَذُنِ وَالسِّنَّ
 بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
 هُمُ الظَّالِمُونَ ﴿١١﴾ وَقَفَّيْنَا عَلَى مَائِدَتِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَإِنْتَهَى إِلَيْنَا فِيهِ هُدًى
 وَتُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٢﴾

that in it (therein) فِيهَا for them عَلَيْهِمْ and We ordained كُتِبْنَا
 the life النَّفْسَ life بِالنَّفْسِ for life وَالْعَيْنَ and eye بِالْعَيْنِ for eye وَالْأَنْفَ
 and nose بِالْأَنْفِ and ear وَالْأَذُنَ and ear بِالْأَذُنِ for ear وَالسِّنَّ
 and tooth بِالسِّنِّ for tooth وَالْجُرُوحَ and (for) wounds قِصَاصٌ
 it (will) فَهُوَ it forgoes تَصَدَّقَ so whoever فَمَنْ retribution
 did لَمْ and whoever وَمَنْ for him لَّهُ an expiation كَفَّارَةٌ be)
 Allah اللَّهُ has sent down أَنْزَلَ by what بِمَا judge بِحُكْمِ not
 the فَأُولَئِكَ they (who were) الظَّالِمُونَ ﴿١١﴾

their foot steps in عَنِ and We sent وَقَفَيْنَا wrong-doers
 what بَيْنَ يَدَيْهِ confirming مُصَدِّقًا (of) Mary مَرْيَمَ son ابْنِ Jesus
 and We وَهَاتَيْنَاهُ the Torah التَّوْرَةَ of مِنْ had come before him
 guidance هُدًى in which (was) فِيهِ the Gospel الْإِنْجِيلَ gave him
 had come بَيْنَ يَدَيْهِ what لِمَا and confirming وَمُصَدِّقًا and light وَنُورٌ
 and a guidance وَهُدًى the Torah التَّوْرَةَ of مِنْ before him
 for the pious لِلْمُتَّقِينَ ﴿١٩﴾ and an admonition

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn*. 46. And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqûn*.

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَقِيمُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٢٠﴾

and let judge أَهْلُ and People الْإِنْجِيلِ (of) the Gospel بِمَا by
 and whoever وَمَنْ in it فِيهِ Allah اللَّهُ has sent down أَنْزَلَ what
 لَمْ did not يَحْكَمْ judge بِمَا by what أَنْزَلَ by what Allah اللَّهُ has sent down
 the فَاُولَٰئِكَ they (who are) هُمُ those (are) هُمُ the الْفَاسِقُونَ ﴿١٩﴾
 and We have sent down وَأَنْزَلْنَا transgressors إِلَيْكَ to you
 the Book بِالْحَقِّ in truth مُصَدِّقًا confirming لِمَا what بَيْنَ يَدَيْهِ
 and a وَمُهَيِّمًا the Book الْكِتَابِ of مِنْ had come before it
 the truth الْحَقِّ of مِنْ has come to you جَاءَكَ over it عَلَيْهِ watcher
 a law شِرْعَةً of you مِنْكُمْ We have prescribed جَعَلْنَا for each لِكُلِّ
 Allah اللَّهُ willed شَاءَ and if وَلَوْ and a clear way وَمِنْهَاجًا

one community **أُمَّة** He would have made you **لَجَعَلَكُمْ**
 He gave you **مَّا آتَاكُمْ** what **مَا** in **فِي** to test you **لِيَبْلُوَكُمْ** but **وَلَكِنْ**
فَاسْتَقِيمُوا so vie one with another **الْخَيْرَاتِ** in good works **إِلَى** to **اللَّهِ**
 then He will **مَرْجِعُكُمْ** all **جَمِيعًا** (is) your return **فَيُنَبِّئُكُمْ** Allah
 about it **فِيهِ** you used to **كُنْتُمْ** about what **بِمَا** inform you
 you differ **تَخْتَلِفُونَ** ﴿١٦﴾

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the *Fâsiqûn* to Allâh. 48. And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohaymin* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

وَأَن آخُذَكُمْ بَيِّنَتُهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِن كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿١٦﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِّنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿١٧﴾

وَأَن **وَأَن** and that **آخُذَكُمْ** you judge **بَيِّنَتُهُمْ** between them **بِمَا** by what
 you follow **تَتَّبِعْ** and do not **وَلَا** Allah **اللَّهُ** has sent down **أَنزَلَ**
أَهْوَاءَهُمْ their desires **وَاحْذَرْهُمْ** and beware of them **أَن** lest **يَفْتِنُوكَ**
 has **أَنزَلَ** (of) what **مَا** some **بَعْضِ** from **عَنْ** they tempt you away
 they turn away **تَوَلَّوْا** and if **فَإِن** to you **إِلَيْكَ** Allah **اللَّهُ** sent down
فَاعْلَمُوا then you know **أَنَّمَا** only **يُرِيدُ** Allah **اللَّهُ** wills **أَن** that **يُصِيبَهُمْ**
 and **بَعْضِ** He punishes them **ذُنُوبِهِمْ** (of) their sins **وَأَن**
 indeed **كَثِيرًا** many **مِنَ** of **النَّاسِ** the people **لَفَاسِقُونَ** ﴿١٦﴾
أَفَحُكْمَ transgressors **الْجَاهِلِيَّةِ** (of) ignorance **يَبْغُونَ**
 they seek **وَمَنْ** (is) and who **أَحْسَنُ** better **مِنَ** than **اللَّهُ** Allah **حُكْمًا**
 having firm faith **يُوقِنُونَ** ﴿١٧﴾ for a people **لِّقَوْمٍ** in judgement

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾
يَكَايَأُ الَّذِينَ ءَامَنُوا مَنْ رَتَدَ مِنْكُمْ عَنْ دِينِهِ قَسُوفَ يَأْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللّٰهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

are these الَّذِينَ believed ءَامَنُوا those who and will say وَيَقُولُ
strongest جَهْدَ by اللّٰهِ swore أَقْسَمُوا the ones who الَّذِينَ
أَيْمَانِهِمْ (of) their oaths إِنَّهُمْ لَمَعَكُمْ (are) with you حَبِطَتْ
and they have فَأَصْبَحُوا their deeds أَعْمَالُهُمْ have gone to waste
believe ءَامَنُوا who الَّذِينَ O you يَكَايَأُ the losers ﴿٥٣﴾ become
his from عَنْ of you مِنْكُمْ turns back رَتَدَ whoever مَنْ
religion قَسُوفَ so shall يَأْتِي اللّٰهُ bring اَللّٰهُ a people يُحِبُّهُمْ
whom He loves وَيُحِبُّونَهُ and who love Him أَذِلَّةٌ humble عَلَى
towards الْمُؤْمِنِينَ the believers أَعِزَّةٌ stern عَلَى towards الْكَافِرِينَ
disbelievers يُجَاهِدُونَ فِي they fight فِي in سَبِيلِ اللّٰهُ Way (of) وَلَا
and do not يَخَافُونَ they fear لَوْمَةَ blame لَآئِمٍ (of) ذَٰلِكَ
that فَضْلُ (is) اللّٰهُ (of) اللّٰهُ يُؤْتِيهِ He grants مَنْ whom يَشَاءُ
He wills وَاللّٰهُ and اللّٰهُ وَاسِعٌ (is) عَلِيمٌ ﴿٥٤﴾
All-Knowing

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللّٰهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللّٰهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَكَايَأُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا عَلَيْكُمْ هُمُوزًا وَلِغِيَ مِنَ الدِّينِ أَوْثَرًا لِّكُتُبٍ
مِّن قَبْلِكُمْ وَالْكَفَّارُ أَوْلِيَاءُ ۖ وَأَتَّقُوا اللّٰهَ إِنَّكُمْ مُّؤْمِنُونَ ﴿٥٧﴾

and His **رَسُولُهُ** (is) Allah **اللَّهُ** your friend **وَلِيُّكُمْ** only **إِنَّمَا** those who **وَالَّذِينَ** believe **آمَنُوا** and those who **وَالَّذِينَ** Messenger **وَالَّذِينَ** establish **يَقِيمُونَ** the prayer **الصَّلَاةَ** and give **وَيُؤْتُونَ** Zakat **وَهُمْ** and whoever **وَمَنْ** (are) those who bow down **وَيَسْجُدُونَ** and they **يَتَوَكَّلُونَ** Allah **اللَّهُ** takes as friends **وَالَّذِينَ** and His Messenger **رَسُولُهُ** (of) Allah **اللَّهُ** party **حِزْبٍ** then **فَإِنْ** believe **آمَنُوا** and those who **هُمْ** (they who are) **الْقَالِبُونَ** victorious **يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا** take **تَتَّخِذُوا** those who **الَّذِينَ** you take **تَتَّخِذُوا** (do) not **لَا** believe **وَيَسْخَرُونَ** your religion **هُزُومًا** for mockery **وَلَعِبًا** and fun **مِنْ** from **الَّذِينَ** the Scripture **الْكِتَابَ** have been given **أَوْثَرًا** those who **وَالْمُكَذِّبِينَ** before you **وَالْمُكَذِّبِينَ** as allies **وَأَقْرَبًا** and the disbelievers **وَالْمُكَذِّبِينَ** (true) believers **مُؤْمِنِينَ** you are **كُلُّكُمْ** if **إِنْ** Allah **اللَّهُ** fear

55. Verily, your *Walî* (Protector or Helper) is none other than Allâh, His Messenger, and the believers, — those who perform *As-Salât*, and give *Zakât*, and they are *Râki'ûn* (those who bow down or submit themselves with obedience to Allâh in prayer). 56. And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious. 57. O you who believe! Take not as *Auliya'* those who take your religion as a mockery and fun from among those who received the Scripture before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُومًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٥﴾ قُلْ يٰٓأَهْلَ الْكِتَابِ هَلْ تَعْبُدُونَ مِن دُونِ اللَّهِ مَا يَلْبِغُ عَنِّي عِلْمٌ أَنِ الْإِلَٰهَ الْوَاحِدَ الْقَهَّارَ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٦﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَمَلَ مِنْهُمْ الْفَرْدَ وَالْمُنَافِرِينَ وَعَبَدَ الطَّاغُوتِ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٥٧﴾

وَإِذَا نَادَيْتُمْ and when **نَادَيْتُمْ** you call **إِلَى** for **الصَّلَاةِ** prayer **اتَّخَذُوهَا** they take it **هُزُومًا** for mockery **وَلَعِبًا** and fun **ذَلِكَ** because **بِأَنَّهُمْ** they are **قَوْمٌ** a people **لَا** do not **يَعْقِلُونَ** who understand **قُلْ** say **يٰٓأَهْلَ** you opposing **تَعْبُدُونَ** (of) the Scripture **الْكِتَابِ** O people **وَمَا** us **إِلَّا** except **أَنَّ** that **آمَنَّا** we believe **بِاللَّهِ** in Allah **وَمَا** and what **أُنزِلَ** was sent **إِلَيْنَا** has been sent **وَمَا** to us **وَمَا** and indeed **أَكْثَرَكُمْ** most of you **فَاسِقُونَ** (are) **قُلْ** before (us) **وَأَنَّ**

of worse I inform you أَنُتِمْ shall say قُل transgressors
 Allah with عِنْدَ regarding recompence مَثُوبَةٌ than ذَٰلِكَ
 and became angry وَغَضِبَ Allah اللّٰهُ cursed لَعَنَهُ whom مَنْ
 to الْقِرَدَةَ some of them مِنْهُمْ and He transformed وَجَعَلَ with him
 وَالْخَنَازِيرَ and swines وَعَبَدَ and (who) worshipped الطَّاغُوتُ
 in rank مَكَائِلَ worse شَرُّ those (are) أَوْلِيَّكَ the false deities
 Way السَّبِيلِ Right سَوَاءٍ from عَنْ and more astray

58. And when you proclaim the call for *As-Salât*, they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: "O people of the Scripture! Do you criticize us for no other reason than that we believe in Allâh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn*?" 60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tâghûât* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ءَالَهُ أَغْلَرُ بِمَا كَانُوا يَكْتُمُونَ ﴿٥٩﴾ وَرَأَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ
 فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٠﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ
 وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦١﴾

وَإِذَا جَاءُوكُمْ and when جَاءُوكُمْ they come to you قَالُوا they said (say) ءَامَنَّا
 with قَدْ we believed دَخَلُوا and verily بِالْكَفْرِ they entered
 with it وَهُمْ disbelief قَدْ and they خَرَجُوا verily بِهِ went out
 hiding أَغْلَرُ and Allah اللّٰهُ بِمَا knows كَانُوا what they are يَكْتُمُونَ ﴿٥٩﴾
 in وَرَأَى and you see كَثِيرًا many مِنْهُمْ of them يُسْرِعُونَ hurrying فِي
 الْإِثْمِ sin وَالْعُدْوَانِ and transgression وَأَكْلِهِمُ and devouring الشَّحْتِ
 they كَانُوا what مَا evil indeed (is) لَيْسَ the forbidden earnings
 يَكْتُمُونَ ﴿٦٠﴾ have been doing لَوْلَا if not يَنْهَاهُمُ forbid them الرَّبَّيُّونَ
 الْإِثْمَ their uttering قَوْلِهِمُ from عَنْ and rabbis الْأَحْبَارُ the scholars

forbidden ^{الْشُّعْتِ} and their devouring ^{وَأَكْلِهِمْ} sinful (words)
 they have been ^{كَانُوا} what ^{مَا} evil indeed (is) ^{لَيْسَ} earning
 contriving ^{يَصْنَعُونَ} ﴿٣٦﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding. 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things. Evil indeed is that which they have been doing. 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَزِيلَ إِلَيْكَ مِنْ رَحْمَةٍ طُغْيَانًا وَكُفْرًا وَالْقِيَمَةَ بَيْنَهُمُ الْعَدْوَةُ وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَسَعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٣٦﴾

وَقَالَتِ الْيَهُودُ and said ^{يَدُ} the Jews ^{مَغْلُولَةٌ} (is) fettered
 and they have ^{غُلَّتْ} fettered ^{أَيْدِيهِمْ} (are) fettered ^{وَلُعِنُوا} their hands
 His ^{بَلْ} but ^{قَالُوا} they have said ^{يَدَاهُ} but ^{كَيْفَ} He spends ^{يُنْفِقُ} (are) outspread
 He ^{كَثِيرًا} many ^{وَلَيزِيدَنَّ} wills ^{كثيرا} and definitely increases
 your ^{أَزِيلَ} what ^{إِلَيْكَ} has been sent down ^{مِنْ} to you ^{رَحْمَةٍ} Lord
 and We ^{طُغْيَانًا} in their rebellion ^{وَكُفْرًا} and disbelief ^{وَالْقِيَمَةَ} among them
 they ^{بَيْنَهُمُ} have cast ^{الْعَدْوَةُ} enmity ^{وَالْبَغْضَاءُ} and hatred
 till ^{يَوْمِ} Day ^{الْقِيَمَةِ} (of) Resurrection ^{كُلَّمَا} whenever ^{أَوْقَدُوا} they
 Allah ^{أَطْفَأَهَا} of war ^{لِلْحَرْبِ} fire ^{نَارًا} kindled
 (to ^{سَعُونَ} and they (always) strive ^{فِي} on ^{الْأَرْضِ} earth ^{فَسَادًا} spread) mischief
 like ^{يُحِبُّ} (does) not ^{لَا} and Allah ^{وَاللَّهُ} spread) mischief
 the mischief-makers ^{الْمُفْسِدِينَ} ﴿٣٦﴾

64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in

most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآ دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ (of) the Scripture People that and if
 آمَنُوا believed and feared (Allah) لَكَفَرْنَا We would have
 عَنْهُمْ surely effaced from them سَيِّئَاتِهِمْ their evils وَلَآ دَخَلْنَاهُمْ
 جَنَّاتِ النَّعِيمِ (of) Gardens would have surely admitted them (to)
 التَّوْرَةَ the Torah أَقَامُوا they and if وَلَوْ bliss
 إِلَيْهِمْ had been sent أُنْزِلَ and what وَمَا and the Gospel وَالْإِنْجِيلَ
 رَبِّهِمْ from them رَبِّهِمْ their Lord لَأَكَلُوا they would surely have
 مِنْ فَوْقِهِمْ got provision from above them وَمِنْ and from تَحْتِ
 أَرْجُلِهِمْ beneath their feet مِنْهُمْ among them (are) أُمَّةٌ people
 مُقْتَصِدَةٌ moderate وَكَثِيرٌ many and مِنْهُمْ of them سَاءَ what is evil مَا
 يَعْمَلُونَ they are doing ﴿٦٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become *Al-Muttaqûn* We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad صلى الله عليه وسلم as 'Abdullâh bin Salâm رضى الله عنه), but many of them do evil deeds.

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُتْلَى التَّوْرَةُ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِنْ زِيدَتْ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَيْنًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

has been أَنْزَلَ what مَا convey بَلِّغ Messenger أَرْسُولُ O يَا أَيُّهَا
 and if وَإِنْ your Lord رَبِّكَ from مِنْ to you إِلَيْكَ sent down
 you conveyed بَلَّغْتَ then have not فَمَا you do (it) قَعَلْ did not
 will protect you يَعْصِمُكَ and Allah وَاللَّهُ His Messege رِسَالَتُهُ
 from النَّاسِ the people إِنَّ indeed اللَّهُ Allah لَا does not يَهْدِي
 O People الْقَوْمَ guide الْكَافِرِينَ ﴿٦٧﴾ disbelievers قُلْ say يَا أَهْلَ
 anything الْكِتَابِ (of) the Scripture لَسْتُمْ you are not عَلَى on شَيْءٍ
 and the تُقِيمُوا till تَقْرَأُوا the تَوْرَةَ Torah وَالْإِنْجِيلَ and the
 Gospel وَمَا and what أَنْزَلَ has been sent down إِلَيْكُمْ to you مِنْ
 your Lord رَبِّكُمْ وَلَيَزِيدَنَّ and would certainly increase كِتَابُكُمْ
 to إِلَيْكَ has been sent down أَنْزَلَ what مَا of them مِنْهُمْ many
 and وَكَثُرًا in rebellion طُغْيَانًا your Lord رَبِّكَ from مِنْ you
 people الْقَوْمَ over عَلَى grieve تَأْسُ so do not فَلَا disbelief
 disbelievers الْكَافِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve. 68. Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قَالَا إِنَّمَا هُمْ رَسُولُ
 بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

and those who الَّذِينَ ءَامَنُوا believed and those who وَالَّذِينَ هَادُوا became Jews and Christians وَالصَّابِئُونَ and Sabaeans وَالنَّصَارَى and Day الْيَوْمِ in Allah بِاللَّهِ whoever مَنْ ءَامَنَ the Last وَعَمِلَ and صَالِحًا good deeds فَلَا (shall be) no خَوْفٌ

فَإِنَّ shall grieve ﴿٦٩﴾ they nor وَلَا on them fear عَلَيْهِمْ
 أَخَذْنَا We took مِيثَاقَ covenant بَنِي Children (of) إسرائيل
 وَأَرْسَلْنَا (of) Israel and We sent رُسُلًا Messengers
 كُلَّمَا came to them رَسُولٌ a Messenger جَاءَهُمْ
 with what لَا تَهْوَى not تَهْوَى أَنفُسُهُمْ liked (of) قَوْمًا by them
 كَذَّبُوا them) (they) kill قَوْمًا and some (of them) وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

وَحَسِبُوا أَنَّا لَنَكُونُ فَتْنَةً فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ
 بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي لِيَسْكُنَ
 أَتَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّكُمْ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ
 أَنْصَارٍ ﴿٧٢﴾

وَحَسِبُوا أَنَّا لَنَكُونُ that not لَا and they thought فَتْنَةً
 فَعَمُوا trial فَعَمُوا وَصَمُّوا so they became blind وَصَمُّوا and they became deaf ثُمَّ
 تَابَ then تَابَ اللَّهُ Allah turned عَلَيْهِمْ to them (with forgiveness) ثُمَّ
 but (again) عَمُوا they became blind وَصَمُّوا and they became deaf
 كَثِيرٌ many مِنْهُمْ of them وَاللَّهُ and Allah بَصِيرٌ (is) All-Seer
 of what يَكْفُرُ they do لَقَدْ surely كَفَرَ disbelieved الَّذِينَ
 those who قَالُوا said إِنَّ indeed اللَّهُ Allah هُوَ (Who is) He
 the Messiah الْمَسِيحُ the Messiah ابْنُ son مَرْيَمَ (of) Mary وَقَالَ but said
 O Children يَبْنِي (of) Israel أَتَعْبُدُوا you
 Allah رَبِّي my Lord وَرَبَّكُمْ and your Lord إِنَّكُمْ
 verily he مَن whoever يُشْرِكْ بِاللَّهِ sets partners with Allah فَقَدْ

Paradise الْحَنَّة to him عَلَيْهِ Allah ﷻ has forbidden حَرَّمَ indeed
and (there are) وَمَا the Fire النَّارُ and his abode (will be) وَمَاؤُهُ
helpers لِلظَّالِمِينَ for the wrong-doers مِنْ أَنْصَارٍ ٧١ no

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allâh is the All-Seer of what they do.
72. Surely, they have disbelieved who say: "Allâh is the Messiah, son of Maryam (Mary)." But the Messiah said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zâlimûn* there are no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٧١ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ
رَحِيمٌ ٧٢ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا
يَأْكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نَبِّئُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ ٧٣

لَقَدْ verily كَفَرَ disbelieved الَّذِينَ those who قَالُوا said إِنَّ and
Allah ﷻ indeed ثَالِثُ (is) third ثَلَاثَةٍ (of) three وَمَا (of) and
no مِنْ إِلَهٍ Ilah (god) إِلَّا except إِلَهُ Ilah (God) وَحِدٌ One and
they يَقُولُونَ from what عَمَّا they desist did not لَمْ and if
they shall certainly befall الَّذِينَ كَفَرُوا those who
a painful أَلِيمٌ torment عَذَابٌ among them disbelieved مِنْهُمْ
أَفَلَا (will) not then يَتُوبُونَ (will) they turn (in repentance) إِلَى to Allah
Allah ﷻ and they ask for His forgiveness وَيَسْتَغْفِرُونَهُ وَاللَّهُ
غَفُورٌ Most Merciful رَحِيمٌ (is) All-Forgiving مَا not الْمَسِيحُ
the Messiah ابْنُ son مَرْيَمَ Mary (of) إِلَّا except رَسُولٌ
a Messenger قَدْ certainly خَلَتْ have passed away مِنْ قَبْلِهِ
(was) him أَرْسَلُ the Messengers وَأُمُّهُ and his mother صِدِّيقَةٌ (was)
a woman of truth كَانَا they both يَأْكُلَانِ used to eat الطَّعَامُ the
food أَنْظِرْ see كَيْفَ how نَبِّئُ We make clear لَهُمُ to them
the signs الْآيَاتِ ثُمَّ and أَنْظِرْ see أَنَّى how they يُؤْفَكُونَ ٧٣
are deluded away

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God —Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allâh and ask His forgiveness? For Allâh is Oft-Forgiving, Most Merciful. 75. The Messiah, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah*. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* clear to them; yet look how they are deluded away (from the truth).

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٣﴾ قُلْ يَتَأَهَّلَ
الْكِتَابَ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا
وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴿٧٤﴾

قُلْ أَتَعْبُدُونَ say قُلْ besides Allah الله ما do you worship? من دُونِ nothing which
قُلْ for your لَكُمْ has power يَمْلِكُ neither لَا something which
He هُوَ and Allah وَاللَّهُ (for your) benefit نَفْعًا and nor وَلَا harm
قُلْ All-Knowing الْعَلِيمُ (is) All-Hearing السَّمِيعُ indeed
you exceed تَغْلُوا do not لَا (of) the Scripture الْكِتَابَ O People
the truth الْحَقِّ other than غَيْرَ your religion دِينِكُمْ in limits
(of) people قَوْمٍ desires أَهْوَاءَ you follow تَتَّبِعُوا and do not لَا
and ضَلُّوا certainly قَدْ ضَلُّوا who went astray مِن قَبْلُ before وَأَضَلُّوا
كَثِيرًا they mislead وَضَلُّوا many and strayed عَن from سَوَاءِ
Path السَّبِيلِ Right ﴿٧٤﴾

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower." 77. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

يَعْبُدُونَ ﴿٧٦﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنِ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٧﴾ تَرَى

كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خَالِدُونَ ﴿٨٠﴾

لُعِنَ الَّذِينَ كَفَرُوا those who were cursed of (of) Israel Children بنو إسرائيل (of) Israel by لِسَانِ tongue (of) داوود Dawūd (of) Mary مَرْيَمَ son ابْنِ and Jesus وَعِيسَى David and they were عَصَوْا because they disobeyed وَكَانُوا they did لَا لا they did not يَنْتَاهَوْنَ forbidding they committed فَعَلُوا wrong deeds مِنْكُمْ from each other to يَفْعَلُوا they used كَانُوا what vile indeed (was) لَيْسَ (is) indeed مَا what قَدَّمَتْ has been sent forth لَهُمْ for them أَنْفُسُهُمْ themselves أَنْ that سَخِطَ (for) Allah اللَّهُ became angry عَلَيْهِمْ with them وَفِي and in الْعَذَابِ torment هُمْ they خَالِدُونَ shall abide for ever

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawūd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from *Al-Munkar* which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their *Auliya'*. Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا أَتَيْنَاهُمْ بِهِ وَمَا نَحْنُ بِأُولِيَاءَ وَلَكِنْ كَثِيرًا مِنْهُمْ فَسَقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ يَا أَيُّهَا الْمَسِيحُ ابْنُ مَرْيَمَ وَمَنْ هَؤُلَاءِ الَّذِينَ يَشْكُرُونَ ﴿٨٢﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ بِالْآنِ believed they كَانُوا and if وَلَوْ in Allah
 to إِلَيْهِ has been sent down أُنزِلَ and what وَمَا and the Prophet
 friends أَوْلِيَاءَ they would have taken them أَلَمْ تَأْخُذْهُمْ not مَا him
 (are) disobedient فَسِيقُونَ ﴿٨١﴾ of them مِّنْهُمْ many but كَثِيرًا
 (to Allah) لَتَجِدَنَّ (among) people عَدَاوَةً in enmity لِلَّذِينَ to those who
 set أَشْرَكُوا and those who وَالَّذِينَ the Jews أَلَيْهُودُ believed
 partners with Allah وَلَتَجِدَنَّ and verily you will find أَقْرَبَهُمْ
 have believed مَوَدَّةً nearest of them لِلَّذِينَ in love to those who
 Christians أَفَكُنَّا (are) those who قَالُوا إِنَّا we (are) نَصَارَى
 (are) ذَٰلِكَ (is) يَآئِنْ because مِنْهُمْ among them قَبِيلٌ
 do not لَا and that they وَأَنَّهُمْ and monks وَرَهَبَانًا priests
 take pride يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'*; but many of them are the *Fâsiqûn* (rebellious, disobedient to Allâh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikûn*, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ رَأَوْا أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

﴿وَإِذَا﴾ has been sent down ﴿إِلَى﴾ to the Messenger ﴿الرَّسُولِ﴾ you see ﴿رَأَوْا﴾ their eyes ﴿أَعْيُنُهُمْ﴾ overflow ﴿تَفِيضُ﴾ with tears ﴿مِنَ الدَّمْعِ﴾ because ﴿مِمَّا عَرَفُوا﴾ they have recognized ﴿مِنَ الْحَقِّ﴾ of the truth ﴿يَقُولُونَ﴾ they say ﴿رَبَّنَا﴾ our Lord! ﴿ءَامَنَّا﴾ we have believed ﴿فَاكْتُبْنَا﴾ so write us down ﴿مَعَ الشَّاهِدِينَ﴾ the witnesses ﴿﴿٨٣﴾﴾ and what ﴿وَمَا﴾ the witnesses ﴿جَاءَنَا﴾ has come to us ﴿وَمَا﴾ in Allah ﴿بِاللَّهِ﴾ we believe ﴿مِنَ الْحَقِّ﴾ of the truth ﴿وَنَطْمَعُ﴾ and we wish (fervently desire) ﴿أَنْ﴾ that ﴿يُدْخِلَنَا﴾ will admit us (in Paradise) ﴿رَبُّنَا﴾ our Lord ﴿مَعَ الْقَوْمِ الصَّالِحِينَ﴾ the people righteous ﴿﴿٨٤﴾﴾

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. 84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us along with the righteous people."

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحْزَنُوا طَبَقَتْ لَكُمْ وَاللَّهُ لَكُمُ وَلَا تَسْتَدْرَأُونَ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْتِنِينَ ﴿٨٧﴾

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا for what they said ﴿فَأَنبَهُمُ﴾ so rewarded them ﴿اللَّهُ﴾ Allah ﴿بِمَا قَالُوا﴾ the ﴿جَنَّاتٍ﴾ Gardens ﴿تَجْرِي مِنْ تَحْتِهَا﴾ flowing under them ﴿الْأَنْهَارُ﴾ (streams) rivers ﴿خَالِدِينَ فِيهَا﴾ they would abide forever ﴿ذَلِكَ﴾ (therein) ﴿جَزَاءُ الْمُحْسِنِينَ﴾ reward (of) the ﴿﴿٨٥﴾﴾ and those who ﴿وَالَّذِينَ كَفَرُوا﴾ disbelieved ﴿وَكَذَّبُوا﴾ they (shall be) ﴿أَصْحَابُ الْجَحِيمِ﴾ Our Verses ﴿يَأْتِيهَا﴾ denied ﴿الَّذِينَ ءَامَنُوا﴾ who believe! ﴿﴿٨٦﴾﴾ do not ﴿تَسْتَدْرَأُونَ﴾ believe! ﴿﴿٨٧﴾﴾

has **أَحَلَّ** what **مَا** good things **طَيِّبَاتٍ** make unlawful **تَحَرَّمَ** not
 you **وَمَنْدُوا** and (do) not **وَلَا** to you **لَكُمْ** Allāh **اللَّهُ** made lawful
 like **يُحِبُّ** (does) not **لَا** Allāh **اللَّهُ** indeed **إِن** transgress
 the transgressors **الْمُعْتَدِينَ** ﴿٨٧﴾

85. So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers). 86. But those who disbelieved and belied Our *Ayât*, they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
 وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ بِهِ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ
 كِسْوَتُهُمْ أَوْ تَحْرِيرَ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَرْتُمْ أَيْمَانَكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ
 كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٦﴾

وَكُلُوا and eat **مِمَّا** of what **رَزَقَكُمُ** sustenance provided to you **اللَّهُ**
 (by) Allāh **حَلَالًا طَيِّبًا** good things **وَاتَّقُوا** and you fear **اللَّهُ**
 (are) believers **مُؤْمِنُونَ** in Him **اللَّهُ** whom **أَنْتُمْ** you **بِهِ**
 (will) not **يُؤَاخِذُكُمْ** Allāh **اللَّهُ** call you to account **لَا**
 He will call you to account **يُؤَاخِذُكُمْ** but **لَكِنْ** your oaths **أَيْمَانِكُمْ** in **فِي**
 its **عَقْدْتُمْ** earnestly sworn in **الْأَيْمَانَ** oaths **فَكَفَرْتُمْ بِهِ**
 expiation **إِطْعَامَ** (is) feeding **عَشْرَةِ** ten **مَسْكِينٍ** needy persons **مِنْ**
 of **أَوْسَطِ** average **مَا** (of) what **تُطْعَمُونَ** you feed **أَهْلِيكُمْ** your
 or **كِسْوَتُهُمْ** or **أَوْ** clothing them **تَحْرِيرَ** freeing **رَقَبَةٍ** families
 a slave **فَمَنْ** but who **لَمْ** (did) not **يَجِدْ** (that) find **فَصِيَامُ** then
 (of) fasting **ثَلَاثَةِ** three **أَيَّامٍ** days **ذَلِكَ** that (is) **كَفَرْتُمْ** expiation
 (of) your oaths **أَيْمَانِكُمْ** (of) **إِذَا** when **حَلَفْتُمْ** you have sworn **وَاحْفَظُوا**
 but keep **أَيْمَانَكُمْ** your oaths **كَذَلِكَ** thus **يَبَيِّنُ** Allāh **اللَّهُ**
 Allāh **لَكُمْ** to you **آيَاتِهِ** His Signs **لَعَلَّكُمْ** so that you may **تَشْكُرُونَ** ﴿٨٦﴾
 give thanks

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe. 89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masâkin* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh makes clear to you His *Ayât* that you may be grateful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨٨﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٨٩﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe إِنَّمَا only الْخَمْرُ intoxicants and sacrifices at الْأَنصَابُ and game of chance (gambling) وَالْمَيْسِرُ and altars وَالْأَزْلَامُ (are) an abomination رِجْسٌ and divining arrows (of) الشَّيْطَانِ (of) handiwork so that لَعَلَّكُمْ so avoid it فَاجْتَنِبُوهُ (of) Satan (of) handiwork you may تُفْلِحُونَ ﴿٨٨﴾ attain success إِنَّمَا only wants يُرِيدُ the الشَّيْطَانُ enmity الْعَدَاوَةَ between you بَيْنَكُمُ he excites يُوقِعُ that Satan أَنْ and hatred وَالْبَغْضَاءَ and games of الْخَمْرُ and intoxicants وَالْمَيْسِرُ with فِي and chance (gambling) وَيَصُدَّكُمْ hinder you and عَنْ from ذِكْرِ the prayer الصَّلَاةِ and from وَعَنِ (of) Allah اللَّهُ remembrance (be of those) who abstain مُنْتَهُونَ ﴿٨٩﴾ you أَنْتُمْ so will

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansâb*, and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân's* (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. 91. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٠﴾ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩١﴾

the Messenger **وَأَطِيعُوا اللَّهَ** and obey **وَأَطِيعُوا رَسُولَ اللَّهِ** and obey Allah **وَأَحْذَرُوا** and be aware **وَلَا تَوَلَّوْا** but if you turn away **فَاعْلَمُوا** you turn away (is) **أَنَّمَا** know **عَلَى** upon **رَسُولِنَا** our Messenger **الْبَلَّغُ** conveyance **الْمُبِينُ** plain **لَيْسَ** (there is) not **عَلَى** on **الَّذِينَ** those who believed **وَعَمِلُوا** and did **الصَّالِحَاتِ** righteous deeds **مَنْ** who they fear (Allah) **أَتَقُوا** when they ate **إِذَا مَا** for what sin **فِيمَا** then **وَعَمِلُوا** and do **الصَّالِحَاتِ** righteous deeds **ثُمَّ** then they fear (Allah) **أَتَقُوا** they fear (Allah) **وَعَمِلُوا** and believe **ثُمَّ** then they fear (Allah) **أَتَقُوا** the **وَأَحْسَنُوا** do good **وَاللَّهُ** and Allah **يُحِبُّ** loves **الْحَسَنِينَ** good-doers

92. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. **93.** Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمْ ءَللّٰهُ بِشَىْءٍ مِنَ الصَّدِيقِ تَاللّٰهُ اَيَّدِيكُمْ وَرِمَاكُمْ لَيَعْلَمَنَّ ءَللّٰهُ مَنْ يَخَافُهُ بِالْغَيْبِ فَمَنْ اَعْدَىٰ بَعْدَ
 ذَٰلِكَ فَلَهُ عَذَابٌ اَلِيمٌ ﴿١١﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّدِيقَ وَاَنْتُمْ حُرْمٌ وَمَنْ قَتَلُوْهُ مِنْكُمْ مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنْ
 النَّعْمِ بِحَكْمِ يَدِهِ ذَٰوَا عَدْلٍ مِنْكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسْكِيْنَ اَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِيَذُوقَ وَبَالَ اَمْرِهٖ
 عَمَّا ءَللّٰهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْقِمِ ءَللّٰهُ مِنْهُ وَاَللّٰهُ عَزِيْزٌ ذُوْ اِنْقَامٍ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا surely will try you **يَبْلُوكُمْ** believe **آمَنُوا** who **الَّذِينَ** O you **يَا أَيُّهَا** which **بِشَيْءٍ** the game **الصَّيْدِ** of **مِنْ** with something **تَنَالُهُ** Allah **وَبِمَا كُمُ** and your lances (by) your hands **أَيْدِيَكُمْ** can be taken **بِالْغَيْبِ** unseen fears Him **يَخَافُهُ** who **مَنْ** Allah **اللَّهُ** so that knows **فَمَنْ** for **فَلَهُ** that **ذَلِكَ** after **بَعْدَ** transgressed **أَعَدَّ** then whoever **عَذَابِ** him **الْعَلِيمِ** (is a) painful **يَا أَيُّهَا** O you **الَّذِينَ** who **لَا** believe **آمَنُوا** when you **وَأَنْتُمْ** game **الصَّيْدِ** you kill **تَقْتُلُوا** (do) not

killed it قَتَلَهُ and whosoever وَمَنْ in (a state of) Ihram حُرْمٍ are
 like مِثْل then penalty (is) مُنْعَجِدًا intentionally of you مِنْكُمْ
 قَتَلَ what قَتَلَ he killed مِنْ of النَّعَمِ cattle يَحْكُمُ بِهِ judged by ذَوَّاعِدِلٍ
 brought بَلَغَ an offering هَدْيًا among you مِنْكُمْ two just men
 (of) فَكْفَرُهُ expiation طَعَامُ feeding مَسْكِينٍ (of)
 fasting لِيَذُوقَ or عَدْلٌ equivalent ذَاكَ (to) that صِيَامًا needy
 pardoned عَمَّا (of) his deed أَمْرُهُ and grieves وَبَالَ that he tastes
 repeated (it) عَادَ but who وَمَنْ passed سَلَفٌ what عَمَّا Allah اللَّهُ
 and فَيَنْتَقِمُ will take retribution اللَّهُ Allah مِنْهُ from him وَاللَّهُ
 Lord of Retribution ذُو الْبِقَاعِ (is) All-Mighty Allah عَزِيزٌ

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of *Ihrâm*, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلنَّاسِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي
 إِلَيْهِ تُحْشَرُونَ ﴿٩٤﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ
 لِيَتَذَكَّرُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكُلُّ شَيْءًا عَلَيْهِ ﴿٩٥﴾

أُحِلَّ is lawful لَكُمْ to you صَيْدُ game الْبَحْرِ water (of) وَطَعَامُهُ and
 and for مَتَاعًا its eating لَكُمْ as provision وَلِلنَّاسِ for you
 حُرْمًا but is forbidden عَلَيْكُمْ to you صَيْدُ hunting الْبَرِّ
 and وَاتَّقُوا in a state of Ihram حُرْمًا while you are دُمْتُمْ on land
 you shall إِلَيْهِ Whom اللَّهُ Allah الَّذِي to (Him) تُحْشَرُونَ ﴿٩٤﴾ shall
 be gathered جَعَلَ ﴿٩٥﴾ Allah اللَّهُ has made الْكَعْبَةَ the Ka'bah الْبَيْتَ

for النَّاسِ an establishment قِنَا the Sacred الْحَرَامُ House
 and animals of وَلَهْدَى the sacred الْحَرَامُ and month وَالشَّهْرُ people
 so that يَعْلَمُوا (all) this ذَلِكَ and (their) collars وَالْقَتِيدُ offerings
 (is) in فِي what مَا knows يَعْلَمُ Allah اللَّهُ that أَنْ you may know
 التَّسْمُونَاتِ the heavens وَمَا and what فِي (is) in الْأَرْضِ the earth وَأَنَّ
 (is) عَلَيْهِ thing شَيْءٍ of every كُلِّ Allah اللَّهُ and that
 All-Knower

96. Lawful to you is (the pursuit of) water game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrâm*. And fear Allâh to Whom you shall be gathered back. 97. Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٩٦﴾ مَا عَلَى الرَّسُولِ إِلَّا أَلْبَلَعُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا
 تَكْتُمُونَ ﴿٩٧﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَأْذَى الْآلِئِبِ لَعَلَّكُمْ
 تُفْلِحُونَ ﴿٩٨﴾

اعْلَمُوا أَنَّ know أَنَّ that اللَّهُ Allah شَدِيدُ Severe (is) الْعِقَابِ (in)
 (is) All-Forgiving عَفُورُ Allah اللَّهُ and that وَأَنَّ punishment
 the Messenger الرَّسُولِ on عَلَى (is) not مَا Most Merciful رَحِيمٌ ﴿٩٦﴾
 إِلَّا أَلْبَلَعُ but to convey (the message) وَاللَّهُ Allah وَيَعْلَمُ and knows
 قُلْ you conceal تَكْتُمُونَ ﴿٩٧﴾ and what وَمَا you reveal تَبْدُونَ what مَا
 and good وَالطَّيِّبُ bad thing الْخَبِيثُ equal (are) not لَا say
 abundance كَثْرَةُ fascinates you أَعْجَبَكَ even though وَلَوْ thing
 الْخَبِيثِ (of) bad things فَاتَّقُوا ﴿٩٧﴾ so fear اللَّهُ Allah يَتَأْذَى O men
 الْآلِئِبِ (of) understanding لَعَلَّكُمْ ﴿٩٨﴾ so that you may
 succeed

98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal. 100. Say (O Muhammad صلى الله عليه وسلم): "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabîth* may please you." So fear Allâh, O men of understanding in order that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ فَسَوْفَ يُعَلِّمُكُمْ إِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَى لَكُمْ عَفَا
 اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٩٩﴾ قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٠﴾ مَا جَعَلَ اللَّهُ مِنْ
 بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَآكَرَهُمْ لَا يَعْقِلُونَ ﴿١٠١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا believe (do) not تَسْأَلُوا you ask
 عَنْ أَشْيَاءَ about things إِنْ if بُدِّ they are made clear to you
 فَسَوْفَ they would trouble you تَسْأَلُوا and if إِنْ they would trouble you
 تُبْدَى when يُنَزَّلُ the Quran is being revealed
 عَنْهَا they would be made clear to you عَفَا has forgiven that
 اللَّهُ All-Forgiving (is) All-Forgiving اللَّهُ that
 حَلِيمٌ All-Forbearing قَدْ indeed سَأَلَهَا asked such (questions)
 قَوْمٌ people on بِهَا they became أَصْبَحُوا then
 كَافِرِينَ that account كَفَرُوا has neither مَا disbelievers جَعَلَ
 بَحِيرَةٍ nor سَائِبَةٍ Bahira things like مِنْ Allah instituted
 وَصِيلَةٍ nor وَصِيلَةٍ Wasilah nor حَامٍ Ham وَلَكِنَّ but
 الَّذِينَ those who كَفَرُوا disbelieve يَفْتَرُونَ عَلَى invent
 الْكَذِبَ a lie وَآكَرَهُمْ but most of them لَا (do) not يَعْقِلُونَ
 understand

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allâh has not instituted things like *Bahîrah* or a *Sâ'ibah* or a *Wasîlah* or a *Hâm* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

وَإِذَا قِيلَ and when قِيلَ it is said لَهُمُ to them تَعَالَوْا come to مَا to the الرَّسُولِ and to اللَّهُ Allah has revealed أَنزَلَ what the Messenger قَالُوا they say حَسْبُنَا suffices us مَا what وَجَدْنَا found upon it عَلَيْهِ our forefathers أَوَلَوْ even though لَا did their forefathers يَعْلَمُونَ know شَيْئًا anything وَلَا nor يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا O you الَّذِينَ who آمَنُوا who believe عَلَيْكُمْ on you (is to take care of) أَنْفُسَكُمْ your ownelves لَا will not يَضُرُّكُمْ harm you مَن who ضَلَّ goes astray إِذَا when (is) return of you مَرْجِعُكُمْ Allah to you are guided إِلَى you are guided جَمِيعًا all فَيُنَبِّئُكُم then He will inform you بِمَا of what كُنتُمْ you doing تَعْمَلُونَ ﴿١٠٥﴾ had been

104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your ownelves. If you follow the guidance no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهْدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنتُمْ صَرِّيتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبَسْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا تَكُنْتُمْ شُهَدَاءَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا who believe شَهْدَةُ (take) witness بَيْنِكُمْ between you إِذَا when حَضَرَ أَحَدَكُمُ approaches أَحَدُكُمُ any of you الْمَوْتُ the death حِينَ (making) الْوَصِيَّةِ a will اثْنَانِ two ذَوَا عَدْلٍ just مِّنكُمْ men أَوْ among you آخَرَانِ or مِّنْ two others غَيْرِكُمْ if أَنتُمْ you صَرِّيتُمْ (you are) travelling فِي (you are) travelling

calamity مُصِيبَةٌ and befalls you فَاصْبَتْكُم the land الْأَرْضُ through
 after you detain them both تَحْبِسُونَهُمَا (of) the death أَلْمَوْتِ
 if by Allah بِاللَّهِ and they swear فَيَقْسِمَانِ the prayer الصَّلَاةِ
 آرْتَبْتُمْ you doubt them لَا شَيْءَ we will sell بِدِينِهِ it for
 and not وَلَا a near relative فَاقْرَبُ he is كَانَ even if وَلَوْ a price
 indeed إِنَّا (of) Allah اللَّهُ testimony شَهَادَةً we will conceal نَكْتُمُ
 the sinners الْفَاسِقِينَ (will be) among لَيْنَ then إِذَا we

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

فَإِنْ عُرِيَ عَنْهُمَا اسْتَحَقَّ إِثْمًا فَخَارَاجَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ فَيَقْسِمَانِ بِاللَّهِ
 لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَيْنَ الظَّالِمِينَ ﴿١٠٦﴾ ذَلِكَ أَذَقُ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ
 يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٧﴾

فَإِنْ عُرِيَ عَنْهُمَا it is discovered then if عُرِيَ that the two أَنَّهُمَا shall stand يَقُومَانِ then two others فَخَارَاجَانِ sin guilty of
 مَقَامَهُمَا those who الَّذِينَ from (among) اسْتَحَقَّ عَلَيْهِمُ the former two الْأَوَّلَيْنِ against whose right (had deposed)
 (that) our testimony (is) لَشَهَادَتُنَا by Allah بِاللَّهِ and they two swear
 أَحَقُّ truer مِنْ than شَهَادَتِهِمَا testimony of the (other) two وَمَا (have) not
 اعْتَدَيْنَا we transgressed إِنَّا we indeed we إِذَا then لَيْنَ (will be) among
 الظَّالِمِينَ ﴿١٠٦﴾ ذَلِكَ (is) أَذَقُ that (is) يَأْتُوا بِالشَّهَادَةِ evidence عَلَى in وَجْهِهَا closer
 أَيْمَانُ will be refuted تُرَدُّ that أَن they fear يَخَافُوا or (true) form
 (their) oaths بَعْدَ after أَيْمَانِهِمْ their (others') oaths وَاتَّقُوا اللَّهَ so fear
 Allah وَاللَّهُ and listen وَاسْمَعُوا and Allah لَا (does) not يَهْدِي guide
 الْقَوْمَ الْفَاسِقِينَ ﴿١٠٧﴾ people transgressors

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers." 108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبِ﴾ (١٠٧) إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَتَرَىٰ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٠٨﴾

﴿يَوْمَ يَجْمَعُ﴾ on the Day (when) Allah will gather the الرُّسُلَ Messengers
 ﴿فَيَقُولُ﴾ and will say مَاذَا what أُجِبْتُمْ answer you were
 ﴿قَالُوا لَا﴾ they said given قَالُوا we have لَا no عِلْمَ knowledge لَنَا we
 ﴿إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبِ﴾ (are) All-Knower only You verily You (of)
 ﴿يَعِيسَى﴾ Allah said قَالَ (remember) when إِذْ hidden things
 ﴿يُنْعِمُنِي﴾ My remember اذْكُرْ (of) Mary مَرْيَمَ son ابْنِ O Jesus
 ﴿فَافْضَلْ﴾ Favour عَلَيْكَ upon you وَعَلَىٰ and upon وَالِدَتِكَ your mother إِذْ
 ﴿فَافْضَلْ﴾ when أَيَّدْتُكَ I strengthened you بِرُوحِ with spirit الْقُدُسِ (of)
 ﴿فَافْضَلْ﴾ the Holy تُكَلِّمُ you speak النَّاسَ the people (to) فِي in
 ﴿فَافْضَلْ﴾ the cradle وَكَهْلًا and (in) maturity وَإِذْ and when عَلَّمْتُكَ
 ﴿فَافْضَلْ﴾ I taught you الْكِتَابَ the Book وَالْحِكْمَةَ and the Wisdom وَالتَّوْرَةَ
 ﴿فَافْضَلْ﴾ and the Torah وَالْإِنْجِيلَ and the Gospel وَإِذْ and when تَخْلُقُ you
 ﴿فَافْضَلْ﴾ (of) a bird كَهَيْئَةِ clay الطِّينِ from الطِّينِ make
 ﴿فَافْضَلْ﴾ by My Leave بِإِذْنِي and you breathe فَتَنفُخُ into it فَتَكُونُ
 ﴿فَافْضَلْ﴾ it becomes طَيْرًا a bird بِإِذْنِي by My Leave وَتَتَرَىٰ and you heal
 ﴿فَافْضَلْ﴾ the born blind الْأَكْمَةَ and the lepers بِإِذْنِي by My Leave
 ﴿فَافْضَلْ﴾ and when تُخْرِجُ you raise الْمَوْتَىٰ the dead بِإِذْنِي by My Leave

قُلُوبُنَا our hearts وَقَعْلَمَ and we know أَن that قَدْ indeed صَدَقْتَنَا
 وَتَكُونُ you have told us the truth and we be عَلَيْهَا on that
 الشَّاهِدِينَ ۞ witnesses

111. And when I (Allâh) inspired *Al-Hawâriyyûn* (the disciples) to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." 112. (Remember) when *Al-Hawâriyyûn* (the disciples) said: "O 'Îsâ, son of Maryam! Can your Lord send down to us a table spread (with food) from heaven?" 'Îsâ said: "Fear Allâh, if you are indeed believers." 113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا
 وَأَنْتَ خَيْرُ الرَّازِقِينَ ۞ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ
 الْعَالَمِينَ ۞

قَالَ عِيسَى said عِيسَى Jesus ابْنُ مَرْيَمَ son of Mary اللَّهُمَّ (of) رَبَّنَا O Allah
 مِنْ a table مَائِدَةً upon us عَلَيْنَا send down أَنْزِلْ our Lord
 السَّمَاءِ the heaven تَكُونُ which will be لَنَا for us عِيدًا a festival
 لِأَوَّلِنَا and last of us وَآخِرِنَا for first of us وَآيَةً and a sign مِنْكَ and
 وَارْزُقْنَا from You and provide us sustenance وَأَنْتَ and you خَيْرُ
 (are) Best الرَّازِقِينَ ۞ (of) السَّامِعِينَ said اللَّهُ Allah إِنِّي verily
 عَلَيْكُمْ send it down مُنَزِّلُهَا I (will) but whoever فَمَنْ to you يَكْفُرْ
 then I (will) فَإِنِّي among you مِنْكُمْ after (that) بَعْدُ disbelieves
 أَعَذِّبُهُ not لَا (with) a torment عَذَابًا punish him I shall
 of anyone مِنَ الْعَالَمِينَ ۞ the worlds

114. 'Îsâ, son of Maryam, said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." 115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamîn (mankind and jinn)."

[You] **تَنْفِرُ** and if **لَهُمْ** them **فَإِنَّكَ** verily You **أَنْتَ** [You]
the All-Wise **الْحَكِيمُ** (are) the All-Mighty **الْعَزِيزُ** (indeed)

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise."

قَالَ اللَّهُ هَذَا يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٨﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٩﴾

قَالَ اللَّهُ said Allah هَذَا this يَوْمَ Day يَنْفَعُ shall profit the الصَّادِقِينَ truthful
truthful صِدْقُهُمْ their truthfulness لَهُمْ (are) جَنَّاتٌ Gardens
تَجْرِي مِنْ تَحْتِهَا Flowing they will خَالِدِينَ the rivers الْأَنْهَارُ under them
أَبَدًا in it أَبَدًا forever رَضِيَ Allah is pleased عَنْهُمْ Allah with
وَرَضُوا them and they are pleased عَنْهُ with Him ذَلِكَ that (is) الْفَوْزُ success
لِلَّهِ the Great الْعَظِيمُ ﴿١١٨﴾ for Allah (is) مُلْكُ dominion السَّمَاوَاتِ in
وَمَا (is) وَمَا and the earth وَالْأَرْضِ (of) the heavens
عَلَى over كُلِّ every شَيْءٍ thing قَدِيرٌ ﴿١١٩﴾ has power وَهُوَ them

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

سُورَةُ الْاِنْجِمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمُرُّونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

الْحَمْدُ لِلَّهِ the praise (is) for Allah the الَّذِي Who created the السَّمَوَاتِ the heavens and the الْأَرْضَ the earth and وَجَعَلَ and made the الظُّلُمَاتِ the darknesses and the النُّورَ light yet الَّذِينَ those who كَفَرُوا disbelieved in their رَبِّهِمْ Lord as يَعْدِلُونَ ﴿١﴾ (others) they hold equal هُوَ He (it is) الَّذِي Who created you خَلَقَكُمْ from طِينٍ clay ثُمَّ then قَضَىٰ decreed أَجَلًا a term وَأَجَلٌ مُّسَمًّى and a term مُّسَمًّى determined عِنْدَهُ with Him ثُمَّ yet أَنْتُمْ you تَمُرُّونَ ﴿٢﴾ doubt وَهُوَ and He (is) اللَّهُ Allah فِي in السَّمَوَاتِ the heavens وَفِي and in الْأَرْضِ the earth and your open وَجَهْرَكُمْ your secret سِرَّكُمْ He knows يَعْلَمُ the earth and He knows وَيَعْلَمُ (deeds) مَا and He knows تَكْسِبُونَ ﴿٣﴾ what you earn وَمَا you earn never تَأْتِيهِمْ comes to them مِنْ آيَةٍ a sign مِنْ a sign آيَاتِ Signs from رَبِّهِمْ Lord (of) إِلَّا but كَانُوا they are عَنْهَا from it مُعْرِضِينَ ﴿٤﴾ turning away

Sûrat 6. Al-An'âm

(The Cattle)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an Ayah (sign) comes to them from the Ayât of their Lord, but that they have been turning away from it.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكَرُّ وَآرَسْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَى مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٧﴾

فَقَدْ كَذَّبُوا indeed كَذَّبُوا they rejected بِالْحَقِّ the truth لَمَّا when it جَاءَهُمْ came to them news أَنْبَاءُ will come to them يَأْتِيهِمْ but soon فَسَوْفَ came to them مَا (of) that كَانُوا they used to بِهِ at it يَسْتَهْزِئُونَ mock at أَلَمْ We destroyed أَهْلَكْنَا how many كَمْ they see يَرَوْا did not We had established them مَكَّنَّاهُمْ a generation مِنْ قَرْنٍ before them We have not نُمَكِّنْ such as مَا the earth فِي in الْأَرْضِ on rain السَّمَاءَ and We sent وَآرَسْنَا (for) you لَكَرُّ established them مِدْرَارًا abundantly وَجَعَلْنَا the rivers الْأَنْهَارَ and We made تَجْرَى flow مِنْ تَحْتِهِمْ under them فَأَهْلَكْنَاهُمْ then We destroyed them بِذُنُوبِهِمْ for their sins وَأَنْشَأْنَا and We raised (created) مِنْ بَعْدِهِمْ after them قَرْنًا other generations آخَرِينَ ﴿٧﴾

5. Indeed, they rejected the truth (the Qur'ân and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرَاطٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٨﴾ وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٩﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ﴿١٠﴾ وَلَقَدْ أَسْنَهَيْتُ رَسُولًا مِنْ قَبْلِكَ فَحَاقَ بِالْذِّكْرِ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾

وَلَوْ and نَزَّلْنَا We sent down عَلَيْكَ to you كِتَابًا a Book (written) فِي on قِرَاطٍ paper فَلَمَسُوهُ and they would have touched بِأَيْدِيهِمْ it لَقَالُوا with their hands الَّذِينَ who كَفَرُوا disbelieved إِنَّ (is) not هَذَا this إِلَّا but سِحْرٌ magic مُبِينٌ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ﴿٩﴾ وَلَقَدْ أَسْنَهَيْتُ رَسُولًا مِنْ قَبْلِكَ فَحَاقَ بِالْذِّكْرِ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾ وَلَقَدْ أَسْنَهَيْتُ رَسُولًا مِنْ قَبْلِكَ فَحَاقَ بِالْذِّكْرِ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾

We sent down **أَنزَلْنَا** and had **وَلَوْ** an angel **مَلَكٌ** to him **عَلَيْهِ** down
مَلَكًا an angel **لَقُضِيَ** the matter **الْأَمْرُ** would have been decided **ثُمَّ**
لَا (and) then **يَنْظُرُونَ** respit would be granted to them **وَلَوْ**
We **جَعَلْنَاهُ** an angel **مَلَكًا** We appointed him **وَلَلْبَشَنَ** and had
and We would have **رَجُلًا** a man **عَلَيْهِمْ** would have made him
(in) what **مَا** to them **يَلْبِسُونَ** certainly caused confusion
وَلَقَدْ and indeed **أَسْتَهْزِئُ** they are (already) confused
but **فَحَاكَّ** before you **مِنْ قَبْلِكَ** Messengers **رُسُلٍ** were mocked
مَنْ at them **سَخِرُوا مِنْهُمْ** scoffed those who **بِالَّذِينَ** surrounded
كَانُوا what **يَسْتَهْزِئُونَ** at it **بِهِمْ** they were

7. And even if We had sent down unto you (O Muhammad صلى الله عليه وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused. 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ **قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْفَيْتَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ** **وَلَهُمْ مَأْسَكَنٌ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ**

قُلْ say **سِيرُوا** travel **فِي** in **الْأَرْضِ** the land **ثُمَّ** and **أَنْظِرُوا** see
كَيْفَ what **كَانَتْ** was **عَاقِبَةُ** end **الْمُكَذِّبِينَ** (of) the rejecters
قُلْ say **لِمَنْ** to whom belongs **مَا فِي** what **السَّمَوَاتِ** (is) in
He has **كُتِبَ** to Allah **قُلْ** and the earth **وَالْأَرْضِ** heavens
He **لِيَجْمَعَنَّكُمْ** the Mercy **الرَّحْمَةُ** Himself **عَلَى** for **نَفْسِهِ**
(of) Resurrection **يَوْمِ** Day **إِلَى** will gather you together
لَا (there is) no **رَيْبَ** doubt **فِيهِ** in it **الَّذِينَ** those who **خَسِرُوا**
لَا they **فَهُمْ** themselves **أَنْفُسَهُمْ** have ruined (destroyed)

يُؤْمِنُونَ ﴿١١﴾ will believe ﴿١٢﴾ and to Him belongs مَا that سَكَنَ
 and He وَهُوَ and the day وَالنَّهَارُ the night اَلَيْسَ in فِي existed
 All-Knowing اَلْعَلِيمُ ﴿١٣﴾ (is) All-Hearing اَلَسَّمِيعُ

11. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth." 12. Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

قُلْ اَغَيْرَ اللَّهِ اَتَّخِذُ وَلِيًّا فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُمْطَعُ قُلْ اِنِّىْ اُمِرْتُ اَنْ اَكُوْنُ اَوَّلَ مَنْ اَسْلَمَ وَلَا
 تَكُوْنُ مِنَ الْمُشْرِكِيْنَ ﴿١١﴾ قُلْ اِنِّىْ اَخَافُ اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٢﴾ مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ
 رَجِمَهُ وَذٰلِكَ اَلْفَوْزُ الْمُبِيْنُ ﴿١٣﴾

قُلْ اَغَيْرَ say اَللّٰهُ (should) other than اَتَّخِذُ I take وَلِيًّا
 (of) the heavens اَلَسَّمِيعُ (Originator) Creator فَاطِرَ a guardian
 and اَلْاَرْضِ Who feeds يُطْعِمُهُ and (it is) He وَهُوَ and the earth
 have been اُمِرْتُ verily I اِنِّىْ say قُلْ He is fed يُمْطَعُ not
 اَوَّلَ I should be اَكُوْنُ that اَنْ commanded
 of يَنْ you should be تَكُوْنُ and not وَلَا submitted (to Allah)
 fear اَخَافُ surely I اِنِّىْ say قُلْ the polytheists اَلْمُشْرِكِيْنَ ﴿١١﴾ (among)
 (of) اِنْ عَصَيْتُ I disobeyed رَبِّىْ my Lord عَذَابَ torment يَوْمٍ (of)
 اَعِظِيْمُ Day اَمِيزُ Who يَصْرَفُ is averted عَنْهُ
 He had mercy on him رَجِمَهُ surely فَقَدْ that Day يَوْمَئِذٍ from it
 وَذٰلِكَ and اَلْفَوْزُ success اَلْمُبِيْنُ ﴿١٣﴾ (is) the manifest

14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a *Walî* (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad صلى الله عليه وسلم) of the *Mushrikûn*. 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." 16. Who is averted from (such a torment) on that Day, (Allâh) has surely, been Merciful to him. And that would be the obvious success.

وَأِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ أَنْ لَا تُذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَهَيْتُمْ لِتَشْهَدُونَ أَتَىٰ مَعَ اللَّهِ إِلَهًا آخَرَ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ اللَّهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

وَأِنْ يَمَسَّكَ Allah touches you and if بِضُرٍّ with affliction فَلَا then none كَاشِفَ it can relieve لَهُ but He وَإِنْ He يَمَسَّكَ He touches you بِخَيْرٍ with good فَهُوَ then He عَلَى over كُلِّ every شَيْءٍ thing قَدِيرٌ ﴿١٧﴾ (is) All-Powerful وَهُوَ (is) الْقَاهِرُ and He (is) Omnipotent فَوْقَ over عِبَادِهِ His slaves وَهُوَ and He الْحَكِيمُ (is) الْخَبِيرُ All-Wise ﴿١٨﴾ قُلْ All-Aware أَى شَيْءٍ what أَكْبَرُ thing (is) a Witness شَهِيدٌ Allah say قُلْ in evidence greatest شَهِيدٌ Allah and has been بَيْنِي between me وَبَيْنَكُمْ between you وَأُوحِيَ and revealed that I may warn لَأُذِرَكُمْ this Qur'an to me هَذَا the قرآنُ revealed do أَهَيْتُمْ it may reach بَلَغَ and whomsoever وَمَنْ with it you بِهِ you verily لِتَشْهَدُونَ that bear witness أَتَىٰ Mَعَ that with اللَّهِ Allah إِلَهًا Allah (there are) gods أُخَرَىٰ other قُلْ (do) not لَا أَشْهَدُ I bear (such) a witness قُلْ (is) only هُوَ He (is) وَحْدٌ God and indeed I am وَإِنِّي exonerated (innocent) بَرِيءٌ of what تَمَّا you associate (with Him) تَشْرِكُونَ ﴿١٩﴾

17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, Well-Acquainted with all things. 19. Say (O Muhammad ﷺ): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allâh there are other *alihâ* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly, I am innocent of what you join in worship with Him."

الَّذِينَ اتَّخَذْتَهُمُ الْكُتُبَ يَرْفُوعَةً كَمَا يَرْفُوعَاتُ أَبْنَاءُهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَّكَاكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

the الَّذِينَ We have given them آتَيْنَاهُمْ those whom الَّذِينَ they recognize يَعْرِفُونَ as كَمَا recognize him يَمْرُقُونَ Scripture أَنبَاءَهُمْ who lost خَسِرُوا (but) those who الَّذِينَ their sons أَنبَاءَهُمْ they will believe يُؤْمِنُونَ لَا they فَهُمْ their ownelves أَظْلَمَ and who أَفْظَرُ (is) greater wrong-doer وَمَنْ أَفْظَرُ than he who أَفْظَرُ or كَذَبَ a lie أَوْ كَذَبَ Alllah عَلَى against عَلَى invented will attain success يُفْلِحُ not لَا indeed إِنَّهُ His Signs يَأْتِيهِمُ الظَّالِمُونَ ﴿١١﴾ and on Day (when) وَيَوْمَ the wrong-doers الظَّالِمُونَ ﴿١٢﴾ We will نَقُولُ and (then) ثُمَّ all جَمِيعًا shall gather them together الَّذِينَ associated others with Allah أَشْرَكُوا to those who الَّذِينَ say you used كُنْتُمْ to whom الَّذِينَ (are) your associates شُرَكَاءُكُمْ where assert زَعُمُونَ ﴿١٣﴾ to

20. Those to whom We have given the Scripture (Jews and Christians) recognize him, as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. **21.** And who does more aggression and wrong than he who invents a lie against Allâh or rejects His *Ayât*? Verily, the *Zâlimûn* shall never be successful. **22.** And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): “Where are your partners (false deities) whom you used to assert?”

ثُمَّ لَوْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٢﴾ أَظُنُّ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿١٣﴾ وَهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمًا إِلَيْهِ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءَهُمْ مُجِيبُكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٤﴾

ثُمَّ لَوْ then لَوْ not كَانَ will be فَتَنَّهُمْ their mischief إِلَّا but أَنْ not مَا our Lord رَبَّنَا by اللَّهُ they said (will say) قَالُوا that they كَذَّبُوا how كَيْفَ look أَنْظِرْ polytheists مُشْرِكِينَ ﴿٢٣﴾ we were كَمَا and have forsaken وَصَلَّ themselves أَنْفُسِهِمْ against عَلَى have lied and وَمَنْهُمْ invent يَفْتَرُونَ ﴿٢٤﴾ they used to كَانُوا what مَا them عَنْهُمْ to you إِلَيْكَ listen يَسْتَعِجْ those who مَنْ among them (are) وَجَعَلْنَا that أَنْ veils أَعْيَتْ their hearts قُلُوبِهِمْ over عَلَى but We have cast

يَفْقَهُوْهُ (is) their ears (is) وَفِي and in مَآذَانِهِمْ and if يَرَوْنَ they see كُلَّ every أَيْتٍ sign لَا not يُؤْمِنُوْا they will believe فِيْهَا in it حَتَّى so much that إِذَا say يَقُوْلُ to argue with you يَجِدُوْنَكَ they come to you جَاءَكَ when الَّذِينَ those who كَفَرُوْا disbelieve إِنَّ (is) not هَٰذَا this إِلَّا but أَسَاطِيرُ (of) the ancients ٱلْأَوَّلِينَ tales

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh." 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them. 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٣﴾ وَلَوْ تَرَىٰ إِذْ يَقُولُ عَلَى ٱلْفَارِ فَقَالُوا يَلَيَنَّآ نَرُدُّوْا
نَكْذِبَ يَٰأَيُّهَا رَبَّنَا ٱلَّذِينَ كَانُوا يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّوْا لَعَادُوا لِمَا نُهُوْا عَنْهُ وَإِنَّهُمْ
لَكَاذِبُونَ ﴿٢٤﴾

وَهُمْ and they يَنْهَوْنَ forbid (others) عَنْهُ from him وَيَنْهَوْنَ and they (themselves) keep away from him وَإِنْ and not يُهْلِكُونَ and do not أَنفُسَهُمْ but إِلَّا they destroy يَشْعُرُونَ ﴿٢٣﴾ when إِذْ you could see تَرَىٰ and if وَلَوْ they perceive فَقَالُوا they said ٱلْفَارِ the Fire عَلَى they were held would يَلَيَنَّآ they said فَقَالُوا then not نَكْذِبَ we will deny يَٰأَيُّهَا رَبَّنَا Signs of our Lord وَكَانُوا among the الْمُؤْمِنِينَ ﴿٢٤﴾ what to them became manifest لَكَاذِبُونَ but بَلْ the believers كَانُوا they used to يُخْفُونَ conceal مِن قَبْلُ before وَلَوْ and if رُدُّوْا and if رُدُّوْا were sent back لِمَا they would have reverted لِمَا to what نُهُوْا and indeed they (are) وَإِنَّهُمْ therefrom عَنْهُ they were forbidden the liars لَكَاذِبُونَ ﴿٢٤﴾

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayât of our Lord, and we would be of the believers!" 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٦﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٧﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِفُلْقَيْهِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِيدُونَ ﴿٢٨﴾

وَقَالُوا our life but حَيَاتُنَا الدُّنْيَا this (is) not إِن and they said (of) the world وَمَا and not نَحْنُ we بِمَبْعُوثِينَ ﴿٢٦﴾ (will be) they وَقَفُوا when إِذْ you (could) see تَرَىٰ and if وَلَوْ resurrected is not أَلَيْسَ He said قَالَ their Lord رَبِّهِمْ before عَلَىٰ were stood by our Lord وَرَبِّنَا yes they said قَالُوا the truth بِالْحَقِّ this هَذَا قَالَ He said فَذُوقُوا the torment الْعَذَابَ then taste بِمَا for what كُنْتُمْ suffered loss خَسِرَ indeed قَدْ disbelieve تَكْفُرُونَ ﴿٢٧﴾ you used to الَّذِينَ those who كَذَّبُوا denied بِفُلْقَيْهِ Allah حَتَّىٰ meeting with suddenly جَاءَتْهُمْ the Hour السَّاعَةُ came to them until إِذَا when جَاءَتْهُمْ they said قَالُوا we فَرَطْنَا what مَا over عَلَىٰ alas for us يَحْسِرُنَا they said فِيهَا (in) it وَهُمْ and they يَحْمِلُونَ will bear أَوْزَارَهُمْ their burdens عَلَىٰ on ظُهُورِهِمْ their backs أَلَا how سَاءَ evil is مَا they bear يَزِيدُونَ ﴿٢٨﴾

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." 31. They indeed are losers who denied their Meeting with Allâh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَبِيبٌ وَلَهُوَ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ مَدَّ نَعْلَمُ إِنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتِ اللَّهُ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبَأِ الْمُرْسَلِينَ ﴿٣٤﴾

وَمَا (of) the world الدُّنْيَا life الْحَيَوةُ and nothing (is) لَبِيبٌ but (of) the Hereafter خَيْرٌ (is) better لِلَّذِينَ (for those who) يَتَّقُونَ fear (Allah) أَفَلَا (indeed) you understand مَدَّ Tَعْقِلُونَ ﴿٣٢﴾ We know نَعْلَمُ that it لِيَحْزُنَكَ grieves you الَّذِي they يَقُولُونَ what فَإِنَّهُمْ say (deny) لَ verily they يَكْذِبُونَكَ not (of) Allah اللَّهُ in Verses بَيَّاتِ the wrong-doers يَجْحَدُونَ ﴿٣٣﴾ and indeed كَذَّبَتْ reject رُسُلٌ Messengers مِنْ (before you) قَبْلِكَ فَصَبَرُوا عَلَى but they endured with patience مَا كُذِّبُوا they were rejected وَأَوْدُوا and they were hurt حَتَّىٰ till أَنَّهُمْ who reached them نَصَرْنَا Our Help (there is) none وَلَا and (of) Allah اللَّهُ Words لِكَلِمَاتِ can alter (of) the Messengers الْمُرْسَلِينَ ﴿٣٤﴾ news مِنْ نَبَأِ come to you

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely, there has reached you the information (news) about the Messengers (before you).

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتِ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

their aversion **إِعْرَاضُهُمْ** on you **عَلَيْكَ** hard **كَبْرٌ** is **كَانَ** and if **وَإِنْ** a tunnel **فَإِنْ** you seek **تَبْتَغِي** that **أَنْ** you can **أَسْتَطَعْتَ** then if **فَإِنْ** the sky **فِي** the **الْأَرْضِ** ground **أَوْ** or **سُلَّمًا** a ladder **فِي** to **السَّمَاءِ** the sky **فَتَأْتِيَهُمْ** and had **وَلَوْ** a sign **بَيِّنَةٍ** so that you bring them **فَتَأْتِيَهُمْ** on **عَلَى** He would have gathered them **لَجَمَعَهُمُ** Allah **اللَّهُ** willed **أَلْهَدَىٰ** the guidance **فَلَا** so do not **تَكُونُوا** you be **مِنَ** from **الْجَاهِلِينَ** the ignorant **إِنَّمَا** only **يَسْتَجِيبُ** respond **الَّذِينَ** (those) who **يَسْمَعُونَ** listen **وَالْمَوْتَىٰ** and the dead **يَبْعَثُهُمُ** Allah **اللَّهُ** will raise them **ثُمَّ** then **إِلَيْهِ** to Him **يَرْجَعُونَ** they will be returned **وَقَالُوا** and they said **لَوْلَا** why not **زُلْ** has been sent down **عَلَيْهِ** to him **مَايَّةٌ** a sign **مِنْ** from **رَبِّهِ** his Lord **قُلْ** say **إِنَّ** indeed **اللَّهُ** Allah **قَادِرٌ** has **عَلَىٰ** power over **أَنْ** that **يُنَزِّلَ** He sends down **مَايَّةٌ** a sign **وَلَكِنَّ** but **أَكْثَرَهُمْ** most of them **لَا** do not **يَعْلَمُونَ** know

35. If their aversion (from you, O Muhammad ﷺ and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense). 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْمِئَ مَعَكُمْ مَا قَرَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوا وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ اللَّهُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابَ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ غَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

وَمَا (there is) no **دَابَّةٍ** animal **فِي** on **الْأَرْضِ** the earth **وَلَا** and no **طَائِرٍ** bird **يَطِيرُ** that flies **بِجَنَاحَيْهِ** with its two wings **إِلَّا** but (are) **أُنْمِئَ** communities **مَعَكُمْ** like you **مَا** (did) not **قَرَرْنَا** We **فِي** in **الْكِتَابِ** the Book **مِنْ شَيْءٍ** anything **ثُمَّ** then **إِلَىٰ** to **رَبِّهِمْ** neglect

and those رَبِّهِمْ they shall be gathered يُخْتَرُونَ their Lord
 and كَذَّبُوا rejected بِآيَاتِنَا Our Signs صُمُّ (are) deaf وَبَكُمُ
 Allah wills يَسِّرُ whom مَنْ the darkness in فِي dumb
 sets him يَضِلُّهُ He wills يَسِّرُ and whom وَمَنْ lets go astray
 what do you أَرَأَيْتُمْ say قُلْ Straight مُسْتَقِيمٍ Path
 (of) Allah أَتَنْتُمْ if أَتَنْتُمْ comes to you عَذَابُ torment
 do other than أَغَيْرَ the (last) Hour السَّاعَةُ came to you
 truthful صَادِقِينَ you are كُنْتُمْ if أَنْ تَدْعُونَ Allah

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. 39. Those who reject Our *Ayât* are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills. 40. Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

بَلْ إِلَٰهُهُمْ يُدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَٰهَ إِذَا جَاءَهُمْ بِأَسْنَاءَ تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٣٩﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْتَهُمُ

بَلْ and He removes فَيَكْشِفُ you call تَدْعُونَ to Him إِلَٰهَهُ but
 upon Him إِلَٰهَهُ you had called تَدْعُونَ (the distress) for which
 مَا وَتَنْسَوْنَ He willed شَاءَ if مَا and you forget تَنْسَوْنَ
 We sent أَرْسَلْنَا and verily وَلَقَدْ you had associated (with Allah)
 and فَاخَذْتَهُمُ before you أُمَمٍ nations مِّن قَبْلِكَ (Messengers)
 and hardship وَالضَّرَّاءَ with misfortune بِأَسْنَاءَ We seized them
 why فَلَوْلَا (they) humble themselves يَضَرَّعُونَ so that they may
 Our disaster (torment) بَأْسُنَا came to them جَاءَهُمْ when إِذَا not
 became hardened قَسَتْ but وَلَكِنْ they humbled themselves تَضَرَّعُوا
 to them لَهُمْ and made fair-seeming وَزَيَّنَ their hearts قُلُوبُهُمْ
 do يَكْفُرُونَ they used to كَانُوا what مَا Satan الشَّيْطَانُ

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! 42. Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). 43. When Our Torment reached them, why then did they not humble themselves? But their hearts became hardened, and *Shaitân* (Satan) made fair-seeming to them that which they used to do.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٢﴾ فَقَطَّعْ دَائِرَ الْقَوَمِ الَّذِينَ ظَلَمُوا وَلَحْمُوا وَلَهُ رِبِّ الْعَالَمِينَ ﴿٤٣﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظَرُ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذَقُونَ ﴿٤٤﴾

فَلَمَّا they had been نَسُوا what ذُكِّرُوا so when they forgot ما they had been reminded
بِهِ We opened فَتَحْنَا therewith عَلَيْهِمْ to them أَبْوَابَ
كُلِّ (of) every شَيْءٍ thing حَتَّىٰ until إِذَا when فَرِحُوا they rejoiced
بِمَا in what أُوتُوا We seized أَخَذْنَاهُمْ they had been granted
بَغْتَةً suddenly فَإِذَا they were مُبْلِسُونَ they were
فَقَطَّعْ last ramnant دَائِرَ so was cut off قَطَّعْ plunged in despair
الْقَوْمِ the people الَّذِينَ (of) the people ظَلَمُوا who وَلَحْمُوا did wrong
وَلَهُ and all praise رِبِّ (is) for Allah الْعَالَمِينَ Lord (of) the worlds قُلْ say
أَرَأَيْتُمْ if أَخَذَ Allah took away سَمْعَكُمْ your hearing وَأَبْصَرَكُمْ
وَأَبْصَرَكُمْ and sealed وَخَتَمَ and your sight خَتَمَ up عَلَىٰ your hearts
قُلُوبِكُمْ your hearts غَيْرُ god غَيْرُ other than إِلَهُ who (is) (there)
يَأْتِيكُمْ Allah يَأْتِيكُمْ these أَنْظَرُ see كَيْفَ yet/then ثُمَّ the signs
نُصَرِّفُ variously We present نُصَرِّفُ how they يَصْذَقُونَ turn away

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. 45. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Ālamîn. 46. Say (to the

disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât*, yet they turn aside.

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَفْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

قُلْ أَرَأَيْتُمْ if أَنْتُمْ what do you think? عَذَابُ اللَّهِ say قُلْ (of) Allah torment openly جَهْرَةً or suddenly بَفْتَةً it shall destroy هَلْ يُهْلَكُ except إِلَّا الْقَوْمُ الظَّالِمُونَ people the wrong-doers وَمَا We send نُرْسِلُ and do not the مُبَشِّرِينَ Messengers but مُنْذِرِينَ bearers of glad tidings and مَمْدُودِينَ (his life) warned so مَنْ ءَامَنَ believed وَأَصْلَحَ they fear (shall be) خَوْفٌ then no وَلَا upon them هُمْ nor هُمْ they shall grieve يَحْزَنُونَ ﴿٤٨﴾ but those who كَذَّبُوا rejected بِآيَاتِنَا Our Signs the torment الْعَذَابُ shall touch them يَمَسُّهُمْ for what بِمَا they used to يَفْسُقُونَ ﴿٤٩﴾ transgress

47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrongdoing people)?" 48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our *Ayât*, the torment will touch them for their disbelief (and for their belying the Message of Muhammad (ﷺ)).

قُلْ لَا أَقُولُ لَكُمْ عِنْدَ خَزَائِنِ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا أَنْتَعِ إِلَّا مَا يُوْحَىٰ إِلَى قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

قُلْ لَا say do not أَقُولُ I say لَكُمْ to you عِنْدَ I have خَزَائِنِ the unseen الْغَيْبَ I know وَلَا (of) Allah أَعْلَمُ nor

وَلَا أَقُولُ لَكُمْ I say to you إِنِّي that I am مَلَكٌ an angel إِن not أَتَّبِعُ I follow إِلَّا but مَا what يُوحَى is revealed إِلَيَّ to me قُل say هَلْ is بَسْوَى it equal الْأَعْمَى the blind وَالْبَصِيرُ and the blind and warn وَأَنْذِرُ you reflect تَتَفَكَّرُونَ will not then أَفَلَا seeing الَّذِينَ those who يَخَافُونَ fear أَنْ that يَحْشَرُونَ they shall be gathered إِلَيَّ to رَبِّهِمْ their Lord لَيْسَ (will be) لَهُمْ not for them وَلَئِنْ an intercessor سَفِيعٌ nor وَلَا a protector وَلَوْ besides Him مِنْ دُونِهِ so that they may fear اللَّهَ

50. Say (O Muhammad (صلى الله عليه وسلم)): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" 51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

وَلَا تَقْرَأُ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥١﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٢﴾

وَلَا تَقْرَأُ and do not الَّذِينَ turn away رَبَّهُمْ their Lord بِالْغَدَاةِ in the morning وَالْعَشِيِّ the evening يُرِيدُونَ seeking وَجْهَهُ His Face مَا (there is) not عَلَيْكَ on you مِنْ حِسَابِهِمْ their account مِنْ شَيْءٍ anything وَمَا (there is) and not مِنْ حِسَابِكَ your account عَلَيْهِمْ on them مِنْ شَيْءٍ anything فَتَطْرُدَهُمْ that you may turn them away فَتَكُونَ and become مِنَ الظَّالِمِينَ the wrong-doers ﴿٥١﴾ وَكَذَلِكَ فَتَنَّا and thus بَعْضَهُمْ some of them لِيَقُولُوا with others أَهَؤُلَاءِ are these the ones مَنَّ اللَّهُ has favoured اللَّهُ upon عَلَيْهِمْ Allah does not أَلَيْسَ amongst us بِأَعْلَمَ the thankful ones ﴿٥٢﴾ know better

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust). 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنْهُمْ مَنْ عَمِلَ مِنْكُمْ
سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥١﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ
الْمُجْرِمِينَ ﴿٥٢﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا آتِيكُمْ أَهْوَاءُكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا
مِنَ الْمُهْتَدِينَ ﴿٥٣﴾

وَإِذَا جَاءَكَ those who الَّذِينَ come to you and when جَاءَكَ believe يُؤْمِنُونَ those who
يَايَاتِنَا in Our Signs فَقُلْ say سَلَامٌ peace عَلَيْكُمْ be upon you كَتَبَ
Rَبُّكُمْ your Lord عَلَيْكُمْ has made incumbent
الرَّحْمَةَ the Mercy أَنْهُمْ so that مَنْ any one who عَمِلَ does مِنْكُمْ
سُوءًا of you بِجَهْلَةٍ in ignorance ثُمَّ then تَابَ repents مِنْ
بَعْدِهِ after that وَأَصْلَحَ and mends (his ways) فَأَنَّهُ then surely He
غَفُورٌ (is) All-Forgiving رَحِيمٌ Most Merciful ﴿٥١﴾ وَكَذَلِكَ and thus
نَقُصُّ عَلَيْكَ the Signs الْآيَاتِ We explain in detail
سَبِيلُ becomes distinct (of) the sinners الْمُجْرِمِينَ ﴿٥٢﴾ قُلْ say إِنِّي
أَعْبُدُ that I worship الَّذِينَ those whom
تَدْعُونَ call upon مِنْ دُونِ (instead of) اللَّهِ Allah
قُلْ say لَا not آتِيكُمْ أَهْوَاءُكُمْ I will follow قَدْ ضَلَلْتُ I
وَمَا then إِذَا would go astray and أَنَا I be مِنْ
الْمُهْتَدِينَ ﴿٥٣﴾ the guided

54. When those who believe in Our *Ayât* come to you, say: "*Salâmun 'Alaikum*" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful. 55. And thus do We explain the *Ayât* in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship)

besides Allâh.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۚ مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقْضِي الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَّوْ أَنِّي لَأَعْلَمُ مَا تَسْتَعْجِلُونَ بِهِ ۚ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۖ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

قُلْ I am إِنِّي from رَبِّي a clear proof بَيِّنَةٍ on عَلَىٰ my Lord
 وَكَذَّبْتُم but you have rejected بِهِ I have
 مَا تَسْتَعْجِلُونَ that مَا you are demanding hastily بِهِ which
 الْحُكْمُ the decision إِلَّا but لِلَّهِ He declares يَقْضِي
 (of) the judges (is) خَيْرُ Best and He وَهُوَ the truth
 قُلْ say لَّوْ if أَنِّي surely عِنْدِي I had مَا what تَسْتَعْجِلُونَ you are
 would have been decided لَفُضِيَ which بِهِ demanding hastily
 الْأَمْرُ the matter بَيْنِي between me وَبَيْنَكُمْ between you وَاللَّهُ
 and اللَّهُ and knows best بِالظَّالِمِينَ the wrong-doers

57. Say (O Muhammad ﷺ): “I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges.” 58. Say: “If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the *Zâlimûn* (polytheists and wrongdoers).”

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾ وَهُوَ الَّذِي يَتَوَفَّاكُم بِأَنبَاءِ مَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

وَعِنْدَهُ and He has مَفَاتِحُ keys الْغَيْبِ (of) the unseen لَا none
 يَعْلَمُهَا knows them إِلَّا but هُوَ He وَيَعْلَمُ and He knows مَا
 and (does) not وَمَا and the sea وَالْبَحْرِ the earth (is) فِي in
 تَسْقُطُ fall مِنْ وَرَقَةٍ a leaf إِلَّا but يَعْلَمُهَا He knows it وَلَا and not
 حَبَّةٌ in a grain فِي ظُلُمَاتٍ darkness الْأَرْضِ (of) the earth وَلَا nor

but (is written) *إِلَّا* dry *يَابِسَ* nor *وَلَا* wet (fresh) *رَطْبَ* (anything) Who *الَّذِي* and it is He *وَهُوَ* Clear *مُبِينٌ* a Book *كِتَابٍ* in *فِي* and He *وَعَلَّمَ* by night *بِالْأَيْلِ* recalls you (your souls) *يَتَوَفَّنَكُمْ* then *ثُمَّ* by day *بِالنَّهَارِ* you did *جَرَحْتُمْ* what *مَا* knows the *أَجَلُ* so that is fulfilled *يُقْضَىٰ* in it *فِيهِ* He raises you again (will be) *مَرْجِعُكُمْ* unto Him *إِلَيْهِ* then *ثُمَّ* appointed *مُسَمًّى* term of what *بِمَا* He will inform you *بِئْتَنِّكُمْ* then *ثُمَّ* your return do *تَعْمَلُونَ* you used to

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّنَهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٥٩﴾ ثُمَّ رُدُّوْا إِلَىٰ اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٠﴾ قُلْ مَنْ يُنْجِيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَيْنَا مِنْ هَٰذِهِ لَتَكُوْنَنَّ مِنَ الشَّاكِرِينَ ﴿٦١﴾

His slaves *عِبَادِهِ* above *فَوْقَ* (is) the Omnipotent *الْقَاهِرُ* and He *وَهُوَ* and He sends *وَيُرْسِلُ* *عَلَيْكُمْ* guardians (angels) *حَفَظَةً* over you *حَتَّىٰ* death *الْمَوْتُ* one of you *أَحَدَكُمْ* approaches *جَاءَ* when *إِذَا* until Our Messengers *رُسُلُنَا* cause him to die (take his soul) *تَوَفَّنَهُ* neglect (their duty) *يُفْرِطُونَ* (do) not *لَا* and they *وَهُمْ* (angels) their Lord *مَوْلَاهُمُ* Allah *اللَّهُ* to *إِلَىٰ* they are returned *رُدُّوْا* then *ثُمَّ* the judgement *الْحُكْمُ* for Him (is) *لَهُ* is not *أَلَا* the Just *الْحَقُّ* say *قُلْ* (of) reckoners *الْحَاسِبِينَ* (is) the Swiftest *أَسْرَعُ* and He *وَهُوَ* (of) the *الْبَرِّ* darkness *ظُلُمَاتِ* from *مِنْ* saves you *يُنْجِيكُمْ* who *مَنْ* land *وَالْبَحْرِ* and the sea *تَدْعُونَهُ* you call Him *تَضَرُّعًا* humbly *وَخُفْيَةً* and secretly *لَّئِنْ* if He *أَنجَيْنَا* from *مِنْ* saved us *هَٰذِهِ* this *لَتَكُوْنَنَّ* the thankful *الشَّاكِرِينَ* among *مِنْ* we shall be

61. He is the Irresistible (Supreme), over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allâh, their True *Maulâ*. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad ﷺ): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly, be grateful."

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦١﴾ قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٢﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْسُتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٣﴾

قُلِ اللَّهُ Allah say قُلِ اللَّهُ ﷻ saves you يُنَجِّيكُمْ from this مِنْهَا and from وَمِنْ every كُلِّ distress كَرْبٍ yet ثُمَّ أَنْتُمْ you تُشْرِكُونَ ﴿٦١﴾ associate on عَلَى (is) the Powerful الْقَادِرُ He قُلْ partners with Allah from أَنْ، He sends يَبْعَثُ عَلَيْكُمْ upon you عَذَابًا torment مِنْ from فَوْقَكُمْ above you أَوْ or مِنْ from تَحْتِ beneath أَرْجُلِكُمْ your feet أَوْ and lets يَلْبِسَكُمْ or يَلْبِسَكُمْ mutual discord شِيْعًا and lets وَيُذِيقَ mutual discord وَيُذِيقَ some of you بَأْسَ taste بَعْضَكُمْ (of) one another بَعْضٍ violence أَنْظُرْ (of) one another أَنْظُرْ see كَيْفَ how نُصَرِّفُ variously الْآيَاتِ (Our) Signs لَعَلَّهُمْ and have denied وَكَذَّبَ understand ﴿٦٢﴾ so that they may say قُلْ (is) the truth الْحَقُّ and قَوْمُكَ your people وَهُوَ it قَوْمُكَ I am not لَنْسُتُ عَلَيْكُمْ over you بِوَكِيلٍ ﴿٦٣﴾ a supervisor

64. Say (O Muhammad ﷺ): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh." 65. Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât*, so that they may understand. 66. But your people (O Muhammad ﷺ) have denied it (the Qur'ân) though it is the truth. Say: "I am not a *Wakîl* (guardian) over you."

لِكُلِّ نَبْرٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٨﴾ وَمَا عَلَى الَّذِينَ يَنْتَفُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَنْتَفُونَ ﴿٩﴾

لِكُلِّ news for every نَبْرٍ (is) a fixed time مُسْتَقَرٌّ and soon وَسَوْفَ تَعْلَمُونَ ﴿٧﴾ وَإِذَا you shall know (it) رَأَيْتَ and when you see الَّذِينَ the turn فَأَعْرِضْ Our Signs ءَايَاتِنَا in فِي are engaged يَخُوضُونَ those who until حَتَّى from them عَنْهُمْ away in فِي they are engaged يَخُوضُوا until حَتَّى from them away causes you to يُنْسِيَنَّكَ and if وَإِمَّا other than that غَيْرِهِ a talk حَدِيثٍ after بَعْد you sit تَقْعُدْ then do not فَلَا Satan الشَّيْطَانُ forget الذِّكْرِىٰ the remembrance مَعَ the people الْقَوْمِ الظَّالِمِينَ ﴿٨﴾ those who الَّذِينَ on عَلَى and (there is) not وَمَا wrong-doers يَنْتَفُونَ those who الَّذِينَ on عَلَى and (there is) not وَمَا wrong-doers anything fear Allah مِنْ fear Allah حِسَابِهِ (from) حِسَابِهِمْ their account مِنْ شَيْءٍ anything وَلَكِنْ but ذِكْرِىٰ remembrance لَعَلَّهُمْ so that they may يَنْتَفُونَ ﴿٩﴾ fear Allah

67. For every news there is a reality and you will come to know. 68. And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrongdoers). 69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allâh (and refrain from mocking at the Qur'ân).

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لِبَآءٍ وَلَهُوَ وَعَرَتَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَّرَ بِهِمْ أَن يُسَلَّ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٩﴾

وَذَرِ the الَّذِينَ those who اتَّخَذُوا took دِينَهُمْ religion and لِبَآءٍ (as) a play وَلَهُوَ and beguiled وَعَرَتَهُمُ and pastime الْحَيَاةُ life الدُّنْيَا (deceived) them but وَذَكَّرَ (of this) world لَيْسَ but اُولَئِكَ those who كَسَبُوا a soul نَفْسٌ is caught تُسَلَّ lest أَن with it (them) لَهُمْ a drink مِنْ حَمِيمٍ and عَذَابٌ a punishment أَلِيمٌ because كَانُوا they were يَكْفُرُونَ disbelievers ﴿٩﴾

for هَا neither (will be) لَيْسَ it has earned كَسَبَتْ for what بِمَا
 an شَيْعٌ nor وَلَا a protector وَلَيْ Allah besides مِنْ دُونِ it
 every كُلِّ it offers ransom تَعْدِلُ and even if وَإِنْ intercessor
 عَدْلٍ ransom لَا not يُؤْخَذُ it will be accepted مِنْهَا from him أُولَئِكَ
 boiling of حَمِيمٍ a drink شَرَابٌ for them (is) لَهُمْ they earned
 they كَانُوا because بِمَا a painful أَلِيمٌ and torment وَعَذَابٌ water
 disbelieve يَكْفُرُونَ used to

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي
 الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْفِتِنَا قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَإِذَا لَمْ يَهْدِ اللَّهُ
 الْعَالَمِينَ ﴿٧١﴾

قُلْ say أَدْعُوا shall we invoke مِنْ دُونِ others besides Allah
 مَا that لَا neither (can) يَنْفَعُنَا nor وَلَا benefit us (can) يَضُرُّنَا
 after وَنُرَدُّ harm us on أَعْقَابِنَا our heels بَعْدَ and shall we turn
 إِذْ هَدَيْنَا Allah has guided us كَالَّذِي like the one اسْتَهْوَتْهُ
 حَيْرَانَ the earth الشَّيَاطِينُ whom misled في the devils
 إِلَى who call him يَدْعُونَهُ companions أَصْحَابٌ he has confused لَهُ
 الْهُدَى the guidance انْفِتِنَا to us قُلْ come to us إِنْ indeed هَدَى
 الْهُدَى (of) Allah هُوَ is the الْهُدَى guidance وَإِذَا
 to Lord رَبِّ that we submit لِنُسْلِمَ and we have been commanded
 (of) the worlds الْعَالَمِينَ ﴿٧١﴾

to his **إِبْرَاهِيمَ** Abraham **قَالَ** said and (remember) when **وَإِذْ** father **أَزَرَ** Azar **أَتَّخِذُ** do you take **أَصْنَامًا** idols **إِلَهَةً** as gods **إِنِّي** error **أَرَأَيْتَ** verily I **وَقَوْمَكَ** see you and your people **فِي** in **ضَلَالٍ** error **نُفِيسٍ** **وَكَذَلِكَ** manifest **وَنُرِيَ** We showed **إِبْرَاهِيمَ** and the **مَلَكُوتَ** kingdom **السَّمَوَاتِ** (of) the heavens **وَالْأَرْضِ** and the earth **وَلِيَكُونَ** of **الْمُؤَقِنِينَ** (and) so that he becomes **وَلِيَكُونَ** earth **فَلَمَّا** so when **جَنَّ** outspread **عَلَيْهِ** over him **الَّيْلُ** the night **رَأَى** he saw **كَوْكَبًا** a star **قَالَ** he said **هَذَا** this (is) **رَبِّي** my Lord **أُحِبُّ** I love **لَا** do not **قَالَ** it set **أَقْلَ** but when **فَلَمَّا** those who set **الْأَفْلَاقَ**

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as *âlihâ* (gods)? Verily, I see you and your people in manifest error."

75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي **فَلَمَّا أَقْلَ** قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ **فَلَمَّا رَأَى السَّمَسَ بَازِعَةً** قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ **فَلَمَّا أَفَلَتْ** قَالَ يَنْفَوْرٍ إِنِّي بِرِيءٌ مِمَّا تُشْرِكُونَ **إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ خَبِيرًا** وَمَا أَنَا مِنَ الْمُشْرِكِينَ

he **قَالَ** rising **بَازِعًا** the moon **الْقَمَرَ** he saw **رَأَى** and when **فَلَمَّا** he **قَالَ** it set **أَقْلَ** but when **فَلَمَّا** my Lord **رَبِّي** this (is) **هَذَا** said **لَيْنَ** said **لَمْ** if **يَهْدِنِي** guide me **رَبِّي** my Lord **لَأَكُونَنَّ** surely I would have become **الضَّالِّينَ** the people among **الْقَوْمِ** **وَجَّهْتُ** the sun **السَّمَسَ** he saw **رَأَى** and when **فَلَمَّا** who go astray **بَازِعَةً** rising **قَالَ** he said **هَذَا** my Lord **رَبِّي** this (is) **هَذَا** **أَكْبَرُ** this (is) **يَنْفَوْرٍ** he said **قَالَ** it set **أَفَلَتْ** but when **فَلَمَّا** the largest **إِنِّي** people **وَجَّهْتُ** from what **مِمَّا** free **رَبِّي** verily I (am) **وَجَّهْتُ** turned **وَجَّهْتُ** my **الضَّالِّينَ** originated (created) **فَطَرَ** to He Who **الَّذِي** face

heavens وَالْأَرْضِ and the earth حَنِيفًا exclusively وَمَا and not
I am مِنْ of الْمُشْرِكِينَ ﴿٧٦﴾ polytheists

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanîfa* (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn*."

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَادِّثُونِي فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٧٨﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٧٩﴾

وَحَاجَّهُ قَوْمُهُ he said قَالَ his people قَوْمُهُ and disputed with him أَتُحَادِّثُونِي and He has هَدَانِي Allah الله about فِي do you dispute with me you تُشْرِكُونَ what مَا I fear أَخَافُ and do not وَلَا guided me my رَبِّي wills يَشَاءُ that أَنْ except إِلَّا with Him بِهِ associate Lord شَيْئًا وَسِعَ anything comprehends رَبِّي my Lord كُلَّ then not عِلْمًا (in His) Knowledge thing عِلْمًا every أَفَلَا I should أَخَافُ and how وَكَيْفَ will you remember تَذَكَّرُونَ ﴿٧٨﴾ and do not لَا you associate with Allah أَشْرَكْتُمْ what مَا fear تَخَافُونَ you fear أَنَّكُمْ that you أَشْرَكْتُمْ associate (others) بِاللَّهِ with Allah مَا what لَمْ did not يُنَزَّلَ He send down بِهِ for it عَلَيْكُمْ to you سُلْطَانًا any authority فَأَيُّ then which الْفَرِيقَيْنِ (of) the two parties أَحَقُّ has more right بِالْأَمْنِ to security إِنْ if كُنْتُمْ you تَعْلَمُونَ ﴿٧٩﴾ know

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh)

wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَنَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ ٱلْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨١﴾ وَذَٰلِكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٢﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن دُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٣﴾

الَّذِينَ ءَامَنُوا those who believed and did not يَلْبِسُوا obscure (confuse) ءِيمَنَهُمْ their belief بِظُلْمٍ with wrong-doing أُولَٰئِكَ those (is) لَهُمُ the security ٱلْأَمْنُ and they وَهُمْ مُّهْتَدُونَ (are) وَذَٰلِكَ the guided حُجَّتُنَا Our Argument ءَاتَيْنَاهَا his people إِبْرَاهِيمَ Abraham عَلَىٰ against قَوْمِهِ which We gave (to) نَرْفَعُ We raise دَرَجَاتٍ ranks (in) مِّنْ whom نَشَأٍ We will إِنَّ All-Knowing عَلِيمٌ (is) All-Wise حَكِيمٌ your Lord رَبَّكَ indeed وَوَهَبْنَا and We bestowed لَهُ upon him إِسْحَاقَ and يَعْقُوبَ and Jacob كُلًّا each of them هَدَيْنَا We guided وَنُوحًا and Noah هَدَيْنَا (him) We guided مِن قَبْلُ before (that) وَمِن and among دُرِّيَّتِهِ his progeny دَاوُدَ David وَسُلَيْمَانَ and Solomon وَأَيُّوبَ and Job وَيُوسُفَ and Joseph وَمُوسَىٰ and Moses وَهَارُونَ and Aaron وَكَذَٰلِكَ and thus نَجْزِي the good-doers الْمُحْسِنِينَ

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. 83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyub (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers. See the footnote of V.9:120).

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ
 الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي
 بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

وَزَكَرِيَّا وَيَحْيَىٰ and John وَعِيسَى and Jesus وَإِيلَاسَ and Zacharia
 and Elias كُلٌّ مِّنَ (were) الصَّالِحِينَ of the righteous وَإِسْمَاعِيلَ and Ishmael
 وَالْيَاسَعَ and Elisha وَيُونُسَ and Jonah وَلُوطًا and Lot وَكُلًّا and all
 فَضَّلْنَا We favoured عَلَى the worlds الْعَالَمِينَ over We favoured and all
 and from ءَابَائِهِمْ and their progeny وَذُرِّيَّاتِهِمْ and their progeny
 and We chose them وَاجْتَبَيْنَاهُمْ and We chose them وَهَدَيْنَاهُمْ and We chose them
 that the Straight مُسْتَقِيمٍ Way صِرَاطٍ to guided them إِلَى that the Straight
 (is) هُدَى guidance of Allah يَهْدِي (of) He guides with it بِهِ He guides whom
 يَشَاءُ whom He wills مِنْ of His slaves عِبَادِهِ and if أَشْرَكُوا and if
 from rendered vain لَحِطَّ they associated others with Allah
 do يَعْمَلُونَ they used to كَانُوا what مَا them

85. And Zakariyyâ (Zachariya), and Yahyâ (John) and 'Isâ (Jesus) and Ilyâs (Elias), each one of them was of the righteous. 86. And Ismâ'il (Ishmael) and Al-Yasaa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred above the 'Ālamîn [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path. 88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ
 الَّذِينَ هَدَى اللَّهُ فِيمَهُمْ نَبَهُمْ أَفْتَدِيَةٌ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾

أُولَٰئِكَ those الَّذِينَ whom ءَاتَيْنَاهُمُ We gave (them) الْكِتَابَ the Book
 but if فَإِن and Prophethood وَالنُّبُوَّةَ and (sound) Judgement وَالْحُكْمَ
 then indeed فَقَدْ these هَؤُلَاءِ in it (therein) بِهَا disbelieve يَكْفُرْ
 who are not لَّيْسُوا people قَوْمًا it (to) بِهَا We have entrusted وَكَلْنَا

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ due Allah ﷻ they estimate قَدَرُوا and did not
 send أَنْزَلَ did not مَا they said قَالُوا when إِذْ estimation to Him
 down ﷻ Allah ﷻ عَلَى to بَشَرٍ human being مِنْ any شَيْءٍ thing قُلْ
 who أَنْزَلَ sent down أَلَكِتَابَ the Book الَّذِي which جَاءَ
 and a guidance وَهُدًى a light مُوسَى Moses [it] بِهَا brought
 (into) sheets قُرْآنٍ which you have put تَجْعَلُونَهُ for people لِّنَّاسٍ
 most كَثِيرًا and you conceal وَتُخْفُونَ you disclose (some of) it بُدُونَهَا
 neither زَلَّ what مَا though you were taught وَعَلَّمْتُمْ (of it)
 Allah ﷻ say قُلْ your forefathers ءَابَاؤُكُمْ nor وَلَا you أَنْتُمْ knew
 their argumentation فِي in خَوَاصِهِمْ leave them ذَرَهُمْ then ثُمَّ
 which أَنْزَلْنَاهُ (is) a Book كِتَابٌ and this وَهَذَا they play يَلْعَبُونَ ﴿١١﴾
 which confirming مُصَدِّقٌ blessed مُبَارَكٌ We have sent down
 so that you may warn وَلِنُنذِرَ (came) before it بَيْنَ يَدَيْهِ
 and those وَمَنْ (people of) Mother of Towns (Makkah) حَوْهَا

in the **بِالْآخِرَةِ** believe **يُؤْمِنُونَ** and those who **وَالَّذِينَ** around it
هَآءِهِ Hereafter believe **يُؤْمِنُونَ** in it **وَهُمْ** and they **عَلَى** over **صَلَاتِهِمْ**
 guard **يَحَافِظُونَ** their prayers

91. They (the Jews, Quraish pagans, idolators) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by Revelation)." Say (O Muhammad ﷺ): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allâh and His Messenger Muhammad ﷺ) were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. 92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ
 الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
 كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٢﴾

وَمَنْ أَظْلَمُ and who **مِمَّنِ** (is) more unjust **أَفْتَرَىٰ** than he who
عَلَى invented **اللَّهُ** against **كَذِبًا** a lie **أَوْ** or **قَالَ** said **أُوحِيَ**
 was **يُوحَ** while not **وَلَمْ** to Me **إِلَيَّ** revelation was sent down
إِلَيْهِ revealed **شَيْءٌ** to him **وَمَنْ** a thing **قَالَ** and who **سَأُنْزِلُ**
 I would reveal **مِثْلَ** like **مَا** what **أَنْزَلَ** has revealed **اللَّهُ** **وَلَوْ**
إِذِ you could see **الظَّالِمُونَ** when **تَرَىٰ** and if
غَمَرَاتِ agonies **الْمَوْتِ** (of) the death **وَالْمَلَائِكَةُ** (are) in
 deliver **أَيْدِيهِمْ** are stretching out **أَخْرِجُوا** their hands
 you will be **الْيَوْمَ** your souls **تُجْزَوْنَ** this Day
عَذَابَ recompensed with **الْهُونِ** torment **بِمَا** (of) humiliation
 what **كُنْتُمْ** you used to **تَقُولُونَ** utter **عَلَى** against **اللَّهُ** **غَيْرَ**
 other than **الْحَقِّ** the truth **وَكُنْتُمْ** and you used to **عَنْ** concerning
 be arrogant **تَسْتَكْبِرُونَ** His Signs

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His *Ayât* with disrespect!"

وَلَقَدْ جِئْتُمُونَا فُرْدَىٰ كَمَا خَلَقْتَكُمْ أَوَّلَ مَرَّةٍ وَرَزَقْنَاكُمْ مِمَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿١١﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿١٢﴾

وَلَقَدْ جِئْتُمُونَا and verily فُرْدَىٰ you have come to Us all alone كَمَا
and you رَزَقْنَاكُمْ as خَلَقْتَكُمْ We had created you first أَوَّلَ time
behind وَرَزَقْنَاكُمْ We had bestowed on you مَا have left
with you ظُهُورِكُمْ We see نَرَىٰ and do not وَمَا your backs
شُفَعَاءَكُمُ your intercessors الَّذِينَ those whom زَعَمْتُمْ you claimed أَنَّهُمْ
share with Allah شُرَكَاءُ in your (matters) فِيكُمْ that they (have)
between you بَيْنَكُمْ (bonds) have been severed لَقَدْ indeed
you used to وَضَلَّ and have forsaken عَنْكُمْ you مَا what كُنْتُمْ
Who فَالِقُ Allah indeed (it is) إِنَّ ﴿١١﴾ imagine/claim تَزْعُمُونَ
and the fruit-kernel وَالنَّوَىٰ the grain الْحَيَّ causes to split
and يُخْرِجُ the dead الْمَيِّتِ from مِنَ the living الْحَيَّ He brings forth
such ذَٰلِكُمُ the living الْحَيَّ from مِنَ the dead الْمَيِّتِ brings forth
are you being mislead تُؤْفَكُونَ ﴿١٢﴾ then how فَأَنَّى Allah (is)
(from the truth)

94. And truly, you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allâh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

and We فَأَخْرَجْنَا thing (kind) كُلِّ (of) every vegetation نباتَ
 We أَخْرَجْنَا green stalks خَضِرًا thereby مِنْهُ have brought forth
 thick-clustered مَتْرَاجِبًا grain حَبًّا from it مِنْهُ bring forth
 وَفَوْقَ its sprout طَلْمِهَا from مِنَ date-palm and from
 of مِنَ and gardens وَجَنَّاتٍ hanging low دَانِيَةً clusters of dates
 أَغْنَبِ grapes وَالزَّيْتُونِ and olives وَالرُّمَّانِ and pomegranates مُشْتَبِهًا
 at إِلَيْنَا look أَنْظَرُوا and (yet) different وَغَيْرَ مُتَشَبِّهٍ resembling
 and its ripeness وَتَوَفُّوهُ it bears fruit أَثْمَرَ when إِذَا its fruit
 for people لِقَوْمٍ (are) signs لَايَسْتَوِي (all) this ذَلِكَ in فِي certainly
 believing يُؤْمِنُونَ ﴿١١﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَكَ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠﴾ بَدِيعُ
 السَّمَوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ ذَلِكَ لَكُمْ اللَّهُ
 رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ and they have made الْجِنَّ associates
 and they وَخَرَقُوا لَهُ though He has created them وَخَلَقَهُمُ the jinns
 and daughters وَبَنَاتٍ sons to Him لَهُ falsely attributed
 and وَتَعَالَى be He Glorified سُبْحَانَكَ knowledge without
 (He is the) بَدِيعُ they attribute ﴿١٠﴾ Exalted عَمَّا from what
 how أَتَى and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ Originator
 لَهُ when He did not وَلَمْ تَكُنْ a son وَلَدٌ He have لَهُ can He
 وَخَلَقَ a mate وَخَلَقَ and He has created كُلَّ every شَيْءٍ
 thing وَهُوَ and He بِكُلِّ of every شَيْءٍ thing عَلِيمٌ ﴿١١﴾ (is)

(there ^{لَا} your Lord ^{رَبِّكُمْ} Allah ^{اللَّهُ} such is ^{ذَلِكَ} All-Knower
(of) ^{كُلِّ} the Creator ^{خَلِيقُ} He ^{هُوَ} but ^{إِلَّا} god ^{إِلَهِ} is) no
[over] ^{عَلَى} and He ^{وَهُوَ} so worship Him ^{فَاعْبُدُوهُ} thing ^{شَيْءٌ} every
(is) Guardian ^{وَكِيلٌ} thing ^{شَيْءٌ} every ^{كُلِّ} of

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. He is Glorified and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allâh, your Lord! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakil* (Trustee, Disposer of affairs or Guardian) over all things.

لَا تُدْرِكُهُ الْآبْصَرُ وَهُوَ يُدْرِكُ الْآبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٠﴾ قَدْ جَاءَكُمْ بِصَآئِرٍ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ
فَلَِنَفْسِهِ. وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٠١﴾ وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا دَرَسْتَ وَلِنَبَيِّنَ
لِقَوْمٍ يَعْلَمُونَ ﴿١٠٢﴾

لَا ^{تُدْرِكُهُ} can not ^{الْآبْصَرُ} grasp Him ^{وَهُوَ} vision ^{بُدْرِكُ} but He
the All-Subtle ^{الْآبْصَرَ} grasps ^{وَهُوَ} the vision ^{لِخَبِيرٍ} and He (is) ^{قَدْ} the All-Aware ^{جَاءَكُمْ} verily ^{بَصَآئِرٍ} have come to you
from ^{رَبِّكُمْ} your Lord ^{فَمَنْ} so who ^{أَبْصَرَ} saw ^{فَلَِنَفْسِهِ} so who ^{عَمِيَ} and who ^{وَمَنْ} (he did this) for his ownself
فَعَلَيْهَا ^{وَمَا} and not ^{أَنَا} I (am) ^{عَلَيْكُمْ} We ^{نُصَرِّفُ} and thus ^{وَكَذَٰلِكَ} a keeper ^{بِحَفِيفٍ} over you
and that they may ^{لِيُقُولُوا} the Signs ^{الْآيَاتِ} diversely explain
and that We may make it ^{لِنَبَيِّنَ} you have learned ^{دَرَسْتَ} say
having knowledge ^{لِقَوْمٍ} clear ^{يَعْلَمُونَ} for people

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), Well-Acquainted with all things. 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you. 105. Thus We explain

variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

أَتَيْعَ مَا أَوْحَىٰ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٦٦﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦٧﴾ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٦٨﴾

أَتَيْعَ what follow مَا to you إِلَيْكَ has been inspired أَوْحَىٰ from رَبِّكَ your Lord لَا (there is) no إِلَهَ god إِلَّا but هُوَ Him وَأَعْرِضْ and turn away عَنِ the polytheists الْمُشْرِكِينَ ﴿٦٦﴾ and had شَاءَ Allah willd مَا (would) not (have) أَشْرَكُوا they We have made جَعَلْنَاكَ and not وَمَا associated others with Him you (are) أَنتَ and not وَمَا a watcher حَفِظًا over them عَلَيْهِم you you (do) not وَلَا a guardian بِوَكِيلٍ ﴿٦٧﴾ over them عَلَيْهِم revile الَّذِينَ those who يَدْعُونَ invoke مِن دُونِ other than اللَّهُ Allah lest they revile فَيَسُبُّوا Allah out of spite عَدْوًا We have made كَذَلِكَ thus زَيَّنَّا knowledge عَمَلَهُمْ nation to every لِكُلِّ fair-seeming then ثُمَّ their deeds عَلَيْهِم then رَبِّهِم (is) their Lord رَبِّهِمْ their return فَيُنَبِّئُهُم and then يَسُبُّوا ﴿٦٨﴾ they used to do of what كَانُوا He will inform them

106. Follow what has been revealed to you (O Muhammad ﷺ) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*. 107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakîl* over them. 108. And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ بَآئَةٌ لِّيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿٦٩﴾ وَنَقَلِبْ أَقْسَامَهُمْ أَبْصَرَهُمْ كَمَا لَا يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٠﴾

وَأَقْسَمُوا بِأَلَّهِ strongest جَهْدَ by Allah and they swore
 they لَيُؤْمِنَنَّ a sign آيَةً came to them جَاءَتْهُمْ that if كَينَ their oaths
 the الْآيَةُ only إِنَّمَا say قُلْ in it هِيَ would certainly believe
 will make يَشْعُرْكُمْ and what وَمَا Allah (are) with عِنْدَ signs
 not لَا come (those signs) جَاءَتْ when إِذَا that أَنَّهُمْ you realize
 their أَنفُسَهُمْ and We shall turn وَنُقَلِّبُ they will believe يُؤْمِنُونَ ﴿١٠٩﴾
 they (did) not لَوْ as كَمَا and their eyes وَأَبْصَرَهُمْ hearts
 and We shall leave مَرَّةً first in it يَدُءِ believe
 to wander blindly يَعْمَهُونَ ﴿١١٠﴾ their tyranny طُغْيَانَهُمْ in فِي them

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely, believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" 110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتُ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غَرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١١﴾

﴿وَلَوْ﴾ and even if **أَنَّا** We had **نَزَّلْنَا** sent down **إِلَيْهِمْ** to them the angels **الْمَلَائِكَةَ** **وَكَلَّمَهُمُ** the angels and had spoken to them **وَحَشَرْنَا** and We had gathered **عَلَيْهِمْ** every **كُلَّ** thing **قُبُلًا** open **مَا** not **كَانُوا** they were **لِيُؤْمِنُوا** to believe **إِلَّا** unless **أَنْ** that **يَشَاءَ** Allah **اللَّهُ** wills **وَلَكِنْ** but **أَكْثَرُهُمْ** most of them **يَجْهَلُونَ** they are ignorant **﴿١١١﴾** and as such **وَكَذَلِكَ** We **جَعَلْنَا** and as such **لِكُلِّ** have made **نَبِيٍّ** for every **عَدُوًّا** Prophet **شَيَاطِينَ** an enemy **وَالْجِنِّ** (of) humans **وَالْجِنِّ** and jinns **يُوحِي** inspiring **بَعْضُهُمْ** some of them **إِلَى** to **بَعْضٍ** some of them **زُخْرَفَ** adorned **الْقَوْلِ** speech **غَرُورًا** as a delusion **وَلَوْ** as a delusion **وَلَوْ** and if **شَاءَ** your Lord **رَبُّكَ** had willed **مَا** and **فَعَلُوهُ** (would) not **فَذَرْهُمْ** they have done it **وَمَا** so leave them **يَفْتَرُونَ** what they fabricate **﴿١١١﴾**

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — *Shayâtîn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلِنَصْنَعِ الْإِنْسَافِئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَقْرِئُوا مَا هُمْ مُقَرَّرُونَ ﴿١١٢﴾ أَنْفَعِرَ اللَّهُ أَنْفَعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آمَنَتْهُمْ أَلِكْتَبَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٣﴾

وَلِنَصْنَعِ الْإِنْسَافِئِدَةُ so that incline **إِلَيْهِ** (of) those who **الَّذِينَ** hearts **أَفْعِدَةُ** to it **لَا** (do) not **يُؤْمِنُونَ** believe **بِالْآخِرَةِ** in the Hereafter **وَلِيَقْرِئُوا** and that they commit **وَلِيَقْرِئُوا** that they may be pleased with it **مَا** what **هُمْ** shall other than **أَنْفَعِرَ** commit **﴿١١٢﴾**

اللَّهُ Allah أَتَبْنِي I seek حَكَمًا a judge وَهُوَ and He is الَّذِي the Book أُنزِلَ Who has sent down إِلَيْكُمْ to you أَلِكِتَابِ the Book مُفَصَّلًا We have given them مَاتِلَهُمْ and those to whom وَالَّذِينَ in detail that it أَلِكِتَابِ (previously) the Scripture يَعْلَمُونَ they know أَنْتُمْ so do in truth بِالْحَقِّ your Lord رَبِّكَ by (is) sent down مَنْزِلٌ not تَكُونُ you be مِنَ of الْمُتَمَرِّينَ ﴿١١٣﴾

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).
 114. (Say): "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'ân), explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٣﴾ وَإِنْ تُطِيعِ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٤﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْذَبِينَ ﴿١١٥﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٦﴾

وَتَمَّتْ and has been perfected كَلِمَتُ the word رَبِّكَ (of) your Lord صِدْقًا in truth وَعَدْلًا and justice لَا and مُبَدِّلَ no one can change لِكَلِمَاتِهِ His Words وَهُوَ and He السَّمِيعُ the All-Hearing (is) الْعَلِيمُ the All-Knowing ﴿١١٣﴾ وَإِنْ the All-Knowing أَكْثَرُ you obey تُطِيعُ and if they will mislead يُضِلُّوكَ the earth on those (of) مَنْ they do يَتَّبِعُونَ not (of) Allah Way سَبِيلِ from you عَنْ they follow إِلَّا but الظَّنَّ the conjecture وَإِنْ and not هُمْ but لَا they do يَخْرُصُونَ guessing إِنَّ indeed رَبِّكَ your Lord هُوَ (is) He Who أَعْلَمُ who knows best يَضِلُّ who strays عَنْ from سَبِيلِهِ His Way وَهُوَ and He أَعْلَمُ knows best بِالْمُهْذَبِينَ the guided ones ﴿١١٥﴾ فَكُلُوا so eat وَمِمَّا of what ذُكِرَ اسْمُ has been pronounced اللَّهُ (of) Allah عَلَيْهِ on which إِنْ if كُنْتُمْ you are بِآيَاتِهِ in His Signs ﴿١١٦﴾

believers

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. 116. And if you obey most of those on the earth, they will mislead you far away from Allâh's path. They follow nothing but conjectures, and they do nothing but lie. 117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided ones. 118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنْ كَثُرَ
لَيُضِلُّوا بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٨﴾ وَذَرُوا ظَاهِرَ الْإِنِّمْ وَبَاطِنَهُ إِنَّ الَّذِينَ
يَكْسِبُونَ الْإِنِّمْ سَيَجْزَوْنَ بِمَا كَانُوا يَقْتَرُونَ ﴿١١٩﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا that do not to you لَكُمْ and what (happened) ذُكِرَ of what مِمَّا eat (of) اسْمُ name اللَّهِ has been pronounced عَلَيْهِ on it وَقَدْ فَصَّلَ when indeed اللَّهُ Allah He has explained مَا حَرَّمَ what حَرَّمَ He has forbidden عَلَيْكُمْ to you إِلَّا to you unless مَا اضْطُرِرْتُمْ you are constrained إِلَيْهِ to it وَإِنْ surely كَثُرَ by their desires بِأَهْوَاءِهِمْ lead astray لَيُضِلُّوا many of عِلْمٍ knowledge إِنَّ certainly رَبَّكَ (is) He هُوَ your Lord أَعْلَمُ (Who) knows best بِالْمُعْتَدِينَ ﴿١١٨﴾ and وَذَرُوا the transgressors ظَاهِرَ الْإِنِّمْ outwardness (of) sin وَبَاطِنَهُ inwardness الَّذِينَ thereof indeed الْإِنِّمْ sin سَيَجْزَوْنَ sin they shall be required بِمَا they have كَانُوا for what يَقْتَرُونَ ﴿١١٩﴾ committed

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. 120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفَاسِقٌ ﴿١٢٠﴾ وَإِنَّ الشَّيْطَانَ لِيُخَوِّنَ إِلَى أُولِيَآئِهِمْ لِيُجْدِلُوهُمْ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوْ مِنْ كَانَ مِثْلًا فَأَحْبَبْتَهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي
الْأُظْلَمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

has been **يَذْكُرُ** not **لَا** of that **مِمَّا** you eat **تَأْكُلُوا** and do not **وَلَا**
 on it **عَلَيْهِ** (of) Allah **اللَّهُ** name **اسْمُ** pronounced
 the **الشَّيَاطِينِ** and indeed **وَإِنَّ** a transgression **لَفِسْقٌ** indeed it is
 so **لِيُوحُونَ** devils **إِلَيْكُمْ** do inspire **أَوْلِيَائِهِمْ** their friends **لِيُجَادِلُوكُمْ**
 you obeyed them **أَطَعْتُمُوهُمْ** and if **وَلَوْ** that they dispute with you
إِنَّكُمْ is he who **أَوْفَنَ** polytheists **لَمُشْرِكُونَ** you would surely be
 and We made **وَجَعَلْنَا** and We gave him life **فَأَحْيَيْنَاهُ** dead **مَيِّتًا** was
 among **فِي** by it **يُؤْتِي** his likeness **يَمِثُّ** a light **نُورًا** for him **لَمْ**
 the **النَّاسِ** **كَمَنْ** men **كَانَ** like the one **مِثْلُهُ** who is **فِي** is in **الظُّلُمَاتِ**
 thus **كَذَلِكَ** of it **يَخْرُجُ** come out **مِنْهَا** he can not **لَيْسَ** darknesses
زُيِّنَ was made fair-seeming **لِلْكَافِرِينَ** to disbelievers **مَا** what **كَانُوا**
 to do **يَعْمَلُونَ** they used

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtîn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا
 يَشْعُرُونَ ﴿١٢٢﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
 رِسَالَتَهُ سِيبُطِ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٣﴾

وَكَذَلِكَ **جَعَلْنَا** and thus **فِي** We have made **كُلِّ** in **قَرْيَةٍ** every town
 to plot **أَكْبَرًا** (of) its wicked ones **مُجْرِمِيهَا** leaders **لِيَمْكُرُوا**
فِيهَا therein **وَمَا** but not **يَمْكُرُونَ** they plot **إِلَّا** except **بِأَنْفُسِهِمْ**
 and **لَا** they perceive **يَشْعُرُونَ** though do not **وَمَا** against themselves
لَنْ they say **قَالُوا** a sign **آيَةٌ** comes to them **جَاءَتْهُمْ** and when
 like **مِثْلَ** we are given **نُؤْتَىٰ** until **حَتَّى** we believe **نُؤْمِنَ** shall not

مَا أُوتِيَ what (to) رُسُلُ Messengers اللَّهِ (of) Allah
 Allah أَعْلَمُ where يَجْعَلُ His رِسَالَتُهُ to place
 سَيُصِيبُ Message الَّذِينَ soon will meet with those who
 أَجْرَمُوا from عِنْدِ humiliation صَغَارُ have committed a crime
 وَعَذَابٌ شَدِيدٌ and a torment سَئِدٌ severe بِمَا for what
 كَانُوا they used يَتَكَوَّنُونَ ﴿١٢٣﴾ to plot

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownselves, and they perceive (it) not. 124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٤﴾ وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٥﴾

He فَمَنْ that يُرِدِ Allah أَنْ wills and whomsoever يَهْدِيَهُ
 He opens صَدْرَهُ for Islam يُشْرَحْ his breast He guides him
 He lets him go يُضِلُّهُ أَنْ He wills and whomsoever
 صَدْرَهُ ضَيِّقًا حَرَجًا closed his breast He makes يَجْعَلُ astay
 كَأَنَّمَا as if يَصَّعَّدُ he is climbing the سَّمَاءِ to
 كَذَلِكَ thus يَجْعَلُ Allah الرِّجْسَ sets the impurity
 عَلَى الَّذِينَ over لَا those who يُؤْمِنُونَ ﴿١٢٤﴾ believe وَهَذَا
 سَئِدٌ Straight (of) your Lord رَبِّكَ Way صِرَاطٌ this (is)
 فَصَّلْنَا the Signs لِقَوْمٍ We have detailed (who)
 يَذَّكَّرُونَ ﴿١٢٥﴾ take heed

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. 126. And this is the path of your Lord (the Qur'ân and Islâm) leading straight. We have detailed Our Revelations for a people who take heed.

﴿١٢٧﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٨﴾ وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا يَمْعَشَرُ الْجِنُّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا آجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوًى لَكُمْ فَاصْبِرْ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٩﴾

﴿١٢٧﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ with (of) peace abode for them (is) and He will be their Wali (Helper and Protector) because of what they used to do. 128. And on the Day (when) He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

127. For them will be the home of peace (Paradise) with their Lord. And He will be their Wali (Helper and Protector) because of what they used to do. 128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

وَكَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشَرُ الْجِنُّ وَالْإِنسُ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُذَكِّرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّبْنَاهُمْ حَيٰوةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

وَكَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشَرُ الْجِنُّ وَالْإِنسُ (of) the some We make friends and thus they used to for what (of) some wrong-doers earn ﴿١٣٠﴾

humans **أَلَمْ** did not **يَأْتِكُمْ** come to you **رُسُلٌ** Messengers **مِّنكُمْ**
 My Verses **عَلَيْكُمْ** to you **يَقُصُّونَ** reciting from among you
 (of) your Day **يَوْمِكُمْ** meeting **لِقَاءَ** and warning you (of) **وَسِذْرُوتِكُمْ**
هَذَا this **قَالُوا** they said **شَهِدْنَا** we bear witness **عَلَى** against **أَنْفُسِنَا**
 (of) the world **الدُّنْيَا** life **وَلَحْوُهُ** and deluded them **وَعَرَّهَهُمْ** ourselves
 themselves **وَشَهِدُوا** and they did bear witness **عَلَى** against **أَنْفُسِهِمْ**
كَافِرِينَ (they) were **كَانُوا** that they **أَنْهَهُمْ** disbelievers

129. And thus We do make the *Zālimûn* (polytheists and wrongdoers) *Auliya'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. 130. O you assembly of jinn and Mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

ذَٰلِكَ **أَن لَّمْ يَكُنْ** **رَبُّكَ** **مُهْلِكٌ** **الْقُرَىٰ** **يُظْلِمُونَ** **وَأَهْلُهَا** **غَافِلُونَ** **وَلِكُلِّ** **دَرَجَةٍ** **مِّمَّا** **عَمِلُوا** **وَمَا** **رَبُّكَ**
يَغْفِلُ **عَمَّا** **يَعْمَلُونَ** **وَرَبُّكَ** **الْفَعِيُّ** **ذُو** **الرَّحْمَةِ** **إِن يَشَأْ** **يُذْهِبْكُمْ** **وَيَسْتَخْلِفْ** **مِنْ** **بَعْدِكُمْ** **مَّا**
يَشَاءُ **كَمَا** **أَنْشَأَكُمْ** **مِنْ** **ذُرِّيَّةٍ** **قَوْمٍ** **ءَاخِرِينَ**

ذَٰلِكَ (is because) **أَن** this **لَمْ** not **يَكُنْ** was **رَبُّكَ** your Lord
مُهْلِكٌ Who destroys **الْقُرَىٰ** the towns **يُظْلِمُونَ** unjustly **وَأَهْلُهَا**
 and for every one **وَلِكُلِّ** (were) unaware **غَافِلُونَ** their people
 and not **وَمَا** they did **عَمِلُوا** for what **دَرَجَتٍ** (there are) ranks
رَبُّكَ your Lord **يَغْفِلُ** (is) unaware **عَمَّا** of what **يَعْمَلُونَ** they
ذُو (is) Self-Sufficient **الْفَعِيُّ** and your Lord **وَرَبُّكَ** do
 He takes you away **يُذْهِبْكُمْ** He wills **يَشَأْ** if **إِن** of Mercy
 He **يَسْتَخْلِفْ** and lets succeed **مِنْ** **بَعْدِكُمْ** after you **مَّا** whom **يَشَاءُ**
 offspring **ذُرِّيَّةٍ** from **يَن** He raised you **أَنْشَأَكُمْ** as **كَمَا** wills
قَوْمٍ people **ءَاخِرِينَ** (of) other

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent). 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of

what they do. 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

إِنَّمَا تُوعَدُونَ لَآئٍ وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾ قُلْ يَتَّقُوا اللَّهَ عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَايِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُمْ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٤﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِئْسِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٥﴾

إِنَّمَا (is) certainly مَا you تُوعَدُونَ what لَآئٍ you are promised
 وَمَا and أَنتُمْ you بِمُعْجِزِينَ ﴿١٣٣﴾ disable
 قُلْ (Allah) يَتَّقُوا O people عَلَىٰ work مَكَاتِبِكُمْ in
 إِنِّي place (am) at work عَايِلٌ verily I (too) فَسَوْفَ soon
 تَعْلَمُونَ you will know مَنْ تَكُونُ whom لَهُ will be
 عَقِيبَةُ reward الدَّارِ (of) the House (Paradise) إِنَّهُمْ indeed لَا do not
 يُفْلِحُ and they assigned الظَّالِمُونَ ﴿١٣٤﴾ the wrong-doers وَجَعَلُوا
 لِلَّهِ to Allah مِمَّا of what ذَرَأَ He has created مِنَ of
 الْحَرْثِ and they said أَنْعَامٍ a share نَصِيبًا and the cattle
 هَذَا this لِلَّهِ (is) for Allah بِرِئْسِهِمْ (is) so they presume
 وَهَذَا and they said فَقَالُوا a share نَصِيبًا and the cattle
 is شُرَكَائِنَا this لِشُرَكَائِهِمْ (is) for our partners فَمَا but what
 كَانَ is لِشُرَكَائِهِمْ (of Allah) reaches لَا does not يَصِلُ
 إِلَىٰ (to) Allah وَمَا and what كَانَ is لِلَّهِ for Allah فَهُوَ
 that reaches إِلَىٰ (to) شُرَكَائِهِمْ (of Allah) their partners
 سَاءَ evil مَا (is) يَحْكُمُونَ ﴿١٣٥﴾ they judge

134. Surely, that which you are promised, will verily, come to pass, and you cannot escape (from the punishment of Allâh). 135. Say (O Muhammad ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrongdoers) will not be successful." 136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh" according to their claim, "and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَّاؤُهُمْ لِيُرْذَوْهُمْ
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْنَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هٰذِهِ
وَحَرَّتْ حَبْرٌ لَا يَطْعُمُهَا إِلَّا مَنْ نَّشَاءَ يَرْعِيهِمْ وَأَنَّهُمْ حَرَّمَتْ طُحُورُهَا وَأَنَّهُمْ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا
أَفْتِرَاءَ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

وَكَذَٰلِكَ زَيَّنَ and likewise زَيَّنَ made fair-seeming لِكَثِيرٍ many
مِّنَ of the polytheists الْمُشْرِكِينَ the polytheists قَتْلَ killing the polytheists
أَوْلَادِهِمْ of their children شُرَكَّاؤُهُمْ (of) their partners (of Allah) لِيُرْذَوْهُمْ
and so that they confound وَلِيَلْبِسُوا that they ruin them عَلَيْهِمْ
had willed شَاءَ and if وَلَوْ (regarding) their religion دِينَهُمْ them
so leave فَذَرْنَهُمْ they would have done it فَعَلُوهُ not Allah
and they said وَقَالُوا they fabricate يَفْتَرُونَ ﴿١٣٧﴾ and what وَمَا them
هٰذِهِ these أَنَّهُمْ cattle وَحَرَّتْ and crops حَبْرٌ (are) forbidden لَا
we none يَطْعُمُهَا should eat them إِلَّا except مَنْ whom نَّشَاءَ we
(are) will يَرْعِيهِمْ as they presume وَأَنَّهُمْ and cattle حَرَّمَتْ (are)
forbidden طُحُورُهَا their backs وَأَنَّهُمْ and cattle لَا and لا يَذْكُرُونَ do not
they pronounce اسْمَ name اللَّهِ Allah (of) عَلَيْهَا on it أَفْتِرَاءَ
He will سَيَجْزِيهِمْ against Him (Allah) عَلَيْهِ false fabrication
to يَفْتَرُونَ ﴿١٣٨﴾ they used كَانُوا for what بِمَا recompense them
fabricate

137. And so to many of the *Mushrikûn* (polytheists) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications. 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

وَقَالُوا مَا فِي بُطُونِ هٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّمَّنْ فَهُمْ فِيهِ
شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ
وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءَ عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

وَقَالُوا مَا فِيهِ (is) بَطُونٌ bellies هَذِهِ (of) these الْأَنْعَامِ cattle خَالِصَةً exclusively لَكُمْؤُنَا for our males وَحَرَّمُوا عَلَىٰ and forbidden أَزْوَاجَنَا our females وَإِنْ but if يَكُنْ dead فَهُمْ then they مَيْتَةً it is (are) فِيهِ in it (therein) شُرَكَاءُ (for) their وَصَفَهُمْ He will recompense them سَيَجْزِيهِمْ partners إِنَّهُمْ attribution (is) عَزِيزٌ All-Wise حَكِيمٌ indeed He قَدْ All-Knowing الَّذِينَ suffered loss خَسِرَ certainly قَتَلُوا أَوْلَادَهُمْ killed their children سَفَهًا foolishly بِغَيْرِ without عِلْمٍ knowledge وَحَرَّمُوا and they made unlawful مَا what رَزَقَهُمُ اللهُ sustenance provided them أَفَرَأَىٰ a lie عَلَىٰ inventing and مَا they have gone astray ضَلُّوا surely قَدْ Allah against كَانُوا they are مُهْتَدِينَ not

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. 140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُمُ وَالزَّيْتُونَ وَالرَّمَاطَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّكُمْ لَا يُحِبُّونَ الْمُسْرِفِينَ وَمِمَّنْ أَلْأَنَعِمَ حَمُولَةً وَفَرْشًا كُلُّوا مِمَّا رَزَقَكُمْ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

وَهُوَ He (it is) and الَّذِي who أَنشَأَ brought into being جَنَّاتٍ gardens مَّعْرُوشَاتٍ trellised وَغَيْرَ not مَّعْرُوشَاتٍ trellised وَالنَّخْلَ and the date-palm وَالزَّرْعَ and crops مُخْتَلِفًا (of) varying أَكْلُهُمُ tastes وَالزَّيْتُونَ and the olive وَالرَّمَاطَ and pomegranates مُتَشَابِهًا and resembling وَغَيْرَ not مُتَشَابِهٍ resembling كُلُّوا eat مِنْ its fruit إِذَا when أَثْمَرَ it bears fruit وَآتُوا and give حَقَّهُ and do not وَلَا (of) its harvest حَصَادِهِ (on) day

تُسْرِفُوا like does not لَا indeed He إِيَّاكُمْ exceed the limits
 the الْمُسْرِفِينَ ﴿١٤١﴾ and of وَمِنَ those who exceed limits
 and to be laid on وَفَرْشًا for burden حَمُولَةً cattle (are some)
 Allah ﷻ provided you رَزَقَكُمْ that what مِمَّا eat ground
 (of) تَتَّبِعُوا and do not وَلَا footsteps خُطُوَاتِ الشَّيْطَانِ (of)
 Satan إِنَّهُ لَكُمْ indeed he عَدُوٌّ to you مُبِينٌ ﴿١٤٢﴾ (is) open enemy

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (their *Zakât*, according to Allâh's Orders, 1/10th or 1/20th) on the day of their harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifîn* (those who waste by extravagance), 142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely, he is to you an open enemy.

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ مَّا الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ
 أَرْحَامُ الْأُنثَيَيْنِ نُبَوِّئُ بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ مَّا الذَّكَرَيْنِ
 حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْكُمْ اللَّهُ بِهَذَا فَمَنْ
 أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

and two اثْنَيْنِ sheep الضَّأْنِ of مِّنَ (in) pairs أَزْوَاجٍ eight ثَمَانِيَةَ
 has the two اثْنَيْنِ the goats الْمَعْزِ and of وَمِنَ
 the two females الْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ males
 (of) the two الْأُنثَيَيْنِ wombs أَرْحَامُ which عَلَيْهِ contain or
 you كُنْتُمْ if إِنْ with knowledge نُبَوِّئُ tell me بِعِلْمٍ females
 two اثْنَيْنِ the camels الْإِبِلِ and of وَمِنَ truthful صَادِقِينَ ﴿١٤٣﴾
 has the two اثْنَيْنِ the cows الْبَقَرِ say قُلْ two اثْنَيْنِ the cows
 two females الْأُنثَيَيْنِ or أَمِ He has forbidden حَرَّمَ two males
 (of) the two الْأُنثَيَيْنِ wombs أَرْحَامُ which عَلَيْهِ contain or
 when إِذْ witnesses شُهَدَاءَ were you كُنْتُمْ or أَمْ females

then who وَصَدَّكُمْ of this يَهْدِيَّ Allah اَللّٰهُ ordered you أَظْلَمُ fabricated أَفْتَرَى than one who يَمِّنُ (is) more unjust عَلَى so that he may mislead لِيُضِلَّ a lie كَذِبًا Allah اَللّٰهُ against the people بَغَيْرِ without عَلَيْهِ knowledge إِنَّ indeed Allah اَللّٰهُ لَا (who are) الْقَالِمِينَ the people يَهْدِي guide الْقَوْمَ does not wrong-doers

143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." 144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are *Zâlimûn* (polytheists and wrongdoers)."

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُمْ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٤﴾

قُلْ say لَا do not أَجِدُ I find فِي in مَا what أُوحِيَ has been inspired إِلَيَّ to me مُحَرَّمًا prohibited عَلَى to طَاعِمٍ an eater يَطْعَمُهُ who intends to eat it إِلَّا except أَنْ that يَكُونَ it be مَيْتَةً or دَمًا blood مَسْفُوحًا or لَحْمَ or خَنزِيرٍ (is) unclean رِجْسٌ for that certainly فَإِنَّهُمْ (of) swine فِسْقًا of other أُهِلَّ having been invoked name لِغَيْرِ abomination اللَّهُ than Allah بِهِ on it فَمَنْ but whoever اضْطُرَّ is compelled غَيْرَ neither بَاغٍ craving وَلَا nor عَادٍ transgressing فَإِنَّ then رَبَّكَ certainly your Lord غَفُورٌ (is) All-Forgiving رَحِيمٌ Most Merciful

145. Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of

swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

وَعَلَى الَّذِينَ هَادُوا those who were Jews حَرَّمْنَا and to كُلَّ forbade every (animal) ذِي ظُفْرٍ with claws وَمِنَ the cows الْبَقَرِ the sheep وَالْغَنَمِ We prohibited حَرَّمْنَا and the sheep عَلَيْهِمْ We prohibited حَرَّمْنَا and the sheep حَمَلَتْ what مَا except إِلَّا their fat شُحُومَهُمَا to them ظُهُورُهُمَا or الْحَوَايَا or أَوِ entrails or أَوْ or مَا which is mixed بِعَظْمٍ with bone ذَلِكَ thus جَزَيْنَاهُمْ and verily we وَإِنَّا for their rebellion بِبَغْيِهِمْ recompensed them لَصَادِقُونَ ﴿١٤٦﴾ (are) truthfull and if كَذَّبُوكَ they deny you فَقُلْ say رَبُّكُمْ your Lord ذُو (is) Owner of رَحْمَةٍ Mercy وَاسِعَةٍ Vast وَلَا but is not يُرَدُّ averted بَأْسُهُ His punishment عَنِ from الْقَوْمِ people الْمُجْرِمِينَ ﴿١٤٧﴾ guilty

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion (committing crimes like murdering the Prophets and eating of *Ribâ*). And verily, We are Truthful. 147. If they (Jews) belie you (Muhammad ﷺ) say: "Your Lord is the Owner of vast mercy, and never will His Wrath be turned back from the people who are *Mujrimûn*."

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَافُوا بِأَسْنَانِهِمْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُمْ لَنَّا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

سَيَقُولُ الَّذِينَ will say الَّذِينَ those who أَشْرَكُوا made partners with Allah لَوْ if شَاءَ Allah هَلْ had willed عِنْدَكُمْ neither مَا neither أَشْرَكْنَا We would have

nor our forefathers مَا بَأُؤُنَا nor made partners with Allah
 حَرَمْنَا anything مِنْ شَيْءٍ We would have prohibited
 (were) before those who الَّذِينَ denied كَذَّبَ likewise
 say قُل Our punishment بَأْسُنَا until هُمْ they tasted
 هَلْ is عِنْدَكُمْ (there) with you مِنْ عِلْمٍ any knowledge فَتُخْرِجُوهُ
 you do follow تَتَّبِعُونَ not إِنْ to us لَكُمْ which you can provide
 but إِلَّا you are أَنْتُمْ and not وَإِنْ conjecture أَلْظَنُّ but
 guessing تَخْرُصُونَ ﴿١٤٨﴾

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ شَهِدَآءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا إِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

قُلْ say فَلِلَّهِ Allah has الْحُجَّةُ argument الْبَالِغَةُ conclusive فَلَوْ and
 شَاءَ had لَهَدَيْتُكُمْ He would have guided you أَجْمَعِينَ ﴿١٤٩﴾
 قُلْ say هَلَمْ bring شَهِدَآءُكُمْ your witnesses الَّذِينَ who يَشْهَدُونَ
 أَنْ testify أَنَّ that اللَّهُ Allah حَرَّمَ has prohibited هَذَا this إِنْ then
 شَهِدُوا if they testify فَلَا do not تَشْهَدُ you testify مَعَهُمْ with
 (of) الَّذِينَ desires أَهْوَاءَ you follow تَتَّبِعْ and do not وَلَا them
 and those الَّذِينَ Our Signs بَيَّاتِنَا have rejected كَذَّبُوا those who
 and who لَا do not يُؤْمِنُونَ believe بِالْآخِرَةِ in the Hereafter وَهُمْ
 set up equals يَعْدِلُونَ ﴿١٥٠﴾ with their Lord بِرَبِّهِمْ they

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all." 150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this." Then if they testify,

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ (of) the wealth draw near and do not orphan إِلَّا (is) better which with that except بِأَلْفٍ until he reaches أَشَدُّ his maturity وَأَوْفُوا and give full measure أَلْكَيْلِ measure وَالْمِيزَانَ and weight بِالْقِسْطِ with justice لَا do to his capacity وَسَعَهَا but إِلَّا anyone We burden ثِقَلٌ not وَإِذَا قُلْتُمْ فَاعْدِلُوا be just وَلَوْ even if كَانَ (of) Allah and the Covenant وَبِمَهْدٍ a relative ذَا قُرْبَىَّ he is of أَوْفُوا you fulfil ذَلِكُمْ this وَصْنَكُمْ He has commanded you and that تَذَكَّرُوا ﴿١٥١﴾ take heed لَعَلَّكُمْ it صِرَاطِي (is) My Way مُسْتَقِيمًا Straight فَاتَّبِعُوهُ so follow it وَلَا تَتَّبِعُوا (other) paths أَسْبَغَ you follow فَتَفْرَقَ lest they تَتَّبِعُوا and do not عَنْ you scatter بِكُمْ this وَصْنَكُمْ He has commanded you تَتَّقُونَ ﴿١٥٢﴾ so that you may لَعَلَّكُمْ of it become pious

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." — We burden not any person, but that which he can bear — "And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember." 153. "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious)."

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَنِيْلِينَ ﴿١٥٦﴾

ثُمَّ then آتَيْنَا We gave مُوسَى Moses الْكِتَابَ the Book تَمَامًا did good أَحْسَنَ him who الَّذِي upon complete (Our Favour) and تَفْصِيلًا and explain لِّكُلِّ (for) every شَيْءٍ thing وَهُدًى and a guidance وَرَحْمَةً لَّعَلَّهُمْ so that they may بِلِقَاءِ

and وَهَذَا they believe يُؤْمِنُونَ their Lord رَبِّهِمْ meeting with
 which We have sent down أُنزِلَتْهُ (is) a Book كِتَابُ this
 so that لَعَلَّكُمْ and fear (Allah) وَاتَّقُوا so follow it فَاتَّبِعُوهُ blessed
 you say تَقُولُوا lest أَنْ be shown mercy تُرْحَمُونَ you may
 two طَائِفَتَيْنِ to عَلَى the Book الْكِتَابُ was sent down أُنزِلَ only
 from عَنْ we were كُنَّا and indeed وَإِنْ before us قَبْلَنَا groups
 unaware لَغَفْلِينَ their study دَرَسَتِهِمْ

154. Then, We gave Mûsâ (Moses) the Book, to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. **155.** And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). **156.** Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَ كُفْرُ بَيْتِهِ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً مِّنَ أَظْلَمَ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدُقُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدُقُونَ ﴿١٦٦﴾ هَلْ يَنْظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا أَنَا مُنظَرُونَ ﴿١٦٧﴾

أَوْ تَقُولُوا or you say تَوَ if أَنَا verily أَنزَلَ was sent down عَلَيْنا better أَلَهَدَى we would have been لَكُمُ the Book الْكِتَابُ to us هَدَى has come to you فَتَدَّ surely جَاءَكُمْ than they مِنْهُمْ guided and a guidance وَهَدَى your Lord رَبِّكُمْ from مِّن clear proof وَرَحْمَةً and a mercy فَمَنْ who is then أَظْلَمُ more unjust مِمَّن than and a mercy وَرَحْمَةً he who كَذَّبَ rejected بِآيَاتِ Signs اللَّهِ (of) Allah وَصَدَفَ and those الَّذِينَ We shall requite سَنَجْزِي from them عَنَّا turned away who يَصْدِفُونَ turn away عَنِ from مَا آتَيْنَا Our Signs سَوْءَ (evil) they used to يَصْدِفُونَ severe الْمَذَابِ torment بِمَا for what كَانُوا they waiting إِنَّمَا except أَن that تَأْتِيهِمْ the angels الْمَلَائِكَةُ or يَاقُ comes رَبُّكَ your Lord

أَوْ يَأْتِ or بِمَعْ some مَائِتِ Signs رَبِّكَ (of) your Lord يَوْمَ (of) your Lord يَأْتِ the day (when) come بِمَعْ some مَائِتِ Signs رَبِّكَ (of) your Lord لَا Lord لَا يَنْفَعُ not نَفْسًا will benefit نَفْسًا a soul إِيَّاهَا its belief لَمْ not earned كَسَبَتْ or أَوْ before مِنْ قَبْلُ believed مَأْمَنَتْ it had تَكُنْ through إِيْمَانِكُمْ its faith خَيْرًا good قُلْ say أَنْتُمْ أَنْتُمْ you wait إِنَّا we (are) waiting مُنْتَظِرُونَ ﴿١٥٧﴾ (too)

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely, have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). 158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٧﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا وَمِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٥٨﴾ قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٥٩﴾

إِنَّ indeed الَّذِينَ those who فَرَّقُوا split up دِينَهُمْ their religion وَكَانُوا with you have no concern لَسْتَ factions and became شِيَعًا in them فِي in شَيْءٍ the least إِنَّمَا verily أَمْرُهُمْ their case إِلَى (is) with Allah ثُمَّ then يُنَبِّئُهُمْ He will tell them بِمَا what كَانُوا with came جَاءَ who doing مَنْ they had been يَفْعَلُونَ ﴿١٥٧﴾ a good deed فَلَهُ he will have عَشْرُ ten أَمْثَالِهَا times like thereof وَمَنْ and who جَاءَ came بِالسَّيِّئَةِ with an evil deed فَلَا will not be يُجْزَى he rewarded إِلَّا but (with) وَمِثْلَهَا like thereof وَهُمْ and they يُظْلَمُونَ ﴿١٥٨﴾ not لَا will be wronged قُلْ say إِنِّي indeed هَدَانِي has

my Lord رَبِّ guided me إِلَى to صِرَاطِ a Way مُسْتَقِيمِ Straight رَبِّا the (of) Abraham إِبْرَاهِيمَ حَنِيفًا religion قِيَمًا a right مِلَّةَ way of the polytheists الْمُشْرِكِينَ ﴿١٥٩﴾ and not وَمَا upright كَانَ he was مِنْ

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do. 160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged. 161. Say (O Muhammad ﷺ): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), Hanîfa and he was not of Al-Mushrikûn."

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦١﴾ لَا شَرِيكَ لَّهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٢﴾ قُلْ أَغَيْرَ اللَّهِ أَنْبِيَ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِدُ وَازِرَةً وَنَزِدُ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٣﴾

قُلْ say إِنَّ surely صَلَاتِي my prayer وَنُسُكِي and my sacrifice وَمَحْيَايَ and my living and my dying وَمَمَاتِي (are) for Allâh رَبِّ Lord الْعَالَمِينَ ﴿١٦١﴾ (of) the worlds لَا no شَرِيكَ partner لَهُ He has بِذَلِكَ He has been commanded أُمِرْتُ and of this first أَوَّلُ and I am أَنَا I have been commanded أُمِرْتُ and of this السَّالِمِينَ ﴿١٦٢﴾ of those who surrender قُلْ of those who surrender أَغَيْرَ (shall) other than اللَّهِ Allah أَنْبِيَ I seek رَبًّا a Lord وَهُوَ and He رَبُّ (is) Lord كُلِّ (every) thing شَيْءٍ (of) every وَلَا and does not تَكْسِبُ earn كُلُّ every نَفْسٍ soul إِلَّا but عَلَيْهَا against itself وَلَا and will not نُزِدُ and will not وَازِرَةً bear a burden وَنَزِدُ bearer of burdens أُخْرَىٰ (o) burden your return مَرْجِعُكُمْ your Lord is رَبِّكُمْ to إِلَيَّ then ثُمَّ another فَيُنَبِّئُكُمْ and He will tell you بِمَا of what كُنتُمْ you had been فِيهِ wherein تَخْلِفُونَ ﴿١٦٣﴾ differing

162. Say (O Muhammad ﷺ): "Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Ālamîn. 163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims." 164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things?

No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

وَهُوَ (it is) He and الَّذِي Who جَعَلَكُمْ has made you خَلَائِفَ some of the earth الْآرِضِ inheritors and رَفَعَ (of) the earth بَعْضَكُمْ and exalted you فَوْقَ over بَعْضٍ others دَرَجَاتٍ in ranks لِّيَبْلُوكُمْ that He may try you رَبَّكَ indeed إِنَّ He has given you مَا what آتَاكُمْ in you and He certainly سَرِيعُ Lord (is) Swift الْعِقَابِ (is) retribution (in) وَإِنَّهُ and He certainly رَحِيمٌ Most Merciful (is) All-Forgiving

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

التَّص ﴿١﴾ كَتَبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِيُنْذِرَ بِهِ وَيُذَكِّرَ لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلَ وَإِلَيْكُمْ مِّنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ فَآبِلُونَ ﴿٤﴾

التَّص ﴿١﴾ Alif-Lam-Mim-Sad كَتَبَ a Book أَنْزَلَ sent down إِلَيْكَ to you فَلَا so let not يَكُنْ there be in صَدْرِكَ your breast حَرَجٌ that you may لِيُنْذِرَ from it مِّنْهُ a heaviness/straitness/narrowness وَيُذَكِّرَ with it ﴿٢﴾ and (that it be) an admonition لِلْمُؤْمِنِينَ the believers اتَّبِعُوا to the believers مَا you follow أَنْزَلَ what has been sent إِلَيْكُمْ down to you مِّنْ رَبِّكُمْ your Lord وَلَا (do) not تَتَّبِعُوا you follow مِن دُونِهِ besides Him أَوْلِيَاءَ (any) protectors قَلِيلًا it تَذَكَّرُونَ ﴿٣﴾ that وَمَا you remember وَكَمْ and how many مِّنْ

قَرِيبًا towns أَهْلَكْنَاهَا We destroyed them فَبَاءَهُمَا came to them بَأْسُنَا
 slept قَالُوا (when) they هُمْ or أَوْ by night بَيْنَا Our Torment
 at noon

Sûrat 7. Al-A'râf

[The Heights (or The Wall with Elevations)]

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. *Alif-Lâm-Mîm-Sâd.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. (This is the) Book (the Qur'ân) sent down unto you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers. 3. [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord, and follow not any *Auliya'*, besides Him (Allâh). Little do you remember! 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٦﴾ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ
 الْمُرْسَلِينَ ﴿١﴾ فَلَنَقْصُصَ عَلَيْهِمْ يَعْلَمُونَ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
 الْمُفْلِحُونَ ﴿٨﴾

came to them جَاءَهُمْ when إِذْ their plea دَعْوَانَهُمْ was not فَمَا
 indeed بَأْسُنَا they said قَالُوا that أَنْ but إِلَّا Our punishment
 We shall certainly فَلَنَسْأَلَنَّ wrong-doers ظَالِمِينَ We were كُنَّا
 (Our Message) was sent down أُرْسِلَ those الَّذِينَ question
 the الْمُرْسَلِينَ ﴿١﴾ and We shall certainly question وَلَنَسْأَلَنَّ to them
 with يَعْلَمُونَ to them عَلَيْهِمْ then We shall narrate فَلَنَقْصُصَ Messengers
 and الْوَزْنُ absent غَائِبِينَ ﴿٧﴾ we were كُنَّا and not وَمَا knowledge
 (will be) the true (weighing) الْحَقُّ that day يَوْمَئِذٍ the weighing
 his scale (of good) مَوَازِينُهُ became heavy ثَقُلَتْ so who فَمَنْ
 the successful الْمُفْلِحُونَ ﴿٨﴾ they (will be) هُمْ those فَأُولَئِكَ

5. No cry did they utter when Our Torment came upon them but this: "Verily, we were *Zâlimûn*." 6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. 7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent. 8. And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٦﴾ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشٌ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِنَ السَّاجِدِينَ ﴿٨﴾

وَمَنْ خَفَّتْ and who مَوَازِينُهُ became light فَأُولَٰئِكَ his scale (of good) upon themselves أَنفُسَهُمْ incurred loss خَسِرُوا (are) who الَّذِينَ those be unjust بِمَا for كَانُوا they used to بِآيَاتِنَا with Our Signs يَظْلِمُونَ ﴿٦﴾ and surely وَلَقَدْ مَكَّنَّاكُمْ and We made وَجَعَلْنَا earth لَكُمْ for you فِيهَا in it مَعْيِشٌ you give تَشْكُرُونَ ﴿٧﴾ that little قَلِيلًا a livelihood and surely وَلَقَدْ خَلَقْنَاكُمْ We created you ثُمَّ then صَوَّرْنَاكُمْ We gave you shape قُلْنَا then فَسَجَدُوا to Adam إِلَّا and they prostrated إِبْلِيسَ Iblis لَمْ not يَكُن he was مِنَ of السَّاجِدِينَ ﴿٨﴾ those who prostrated

9. And as for those whose Scale will be light, they are those who will lose their ownelves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except *Iblîs* (Satan), he refused to be of those who prostrated themselves.

قَالَ مَا مَنَعَكَ آلَا تَسْجُدُ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٩﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٠﴾ قَالَ أَنُظِرُكَ إِلَى يَوْمِ يُبْعَثُونَ ﴿١١﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٢﴾

قَالَ He said مَا what مَعَكَ prevented you أَلَا that do not تَسْبُدُ
 I أَنَا he said قَالَ I commanded you أَتَزْكَى when إِذْ you prostrate
 خَيْرٌ (am) better مِنِّه than him خَلَقَنِي You created me مِنْ from نَارِ
 He said قَالَ clay طِينٍ ﴿١٦﴾ and You created him مِنْ fire وَخَلَقْتُهُ
 فَأَقْبَطَ get down مِنهَا from this فَكَا not يَكُونُ it is لَكَ for you أَنْ
 تَتَكَبَّرَ that you show arrogance فِيهَا in this فَأَخْرَجَ get out إِنَّكَ
 He said قَالَ the disgraced ones الضَّالِّينَ ﴿١٧﴾ of indeed you (are)
 أَنُظِرِّي reprieve me إِلَى till يَوْمِ the Day يُعْتَذِرُونَ ﴿١٨﴾ they are raised up
 قَالَ He said إِنَّكَ indeed you (are) of النَّظِيرِينَ ﴿١٩﴾ the reprieved
 ones

12. (Allâh) said: "What prevented you (O *Iblîs*) that you did not prostrate yourself, when I commanded you?" *Iblîs* said: "I am better than him (Adam), You created me from fire, and him You created from clay." 13. (Allâh) said: "(O *Iblîs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." 14. (*Iblîs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." 15. (Allâh) said: "You are of those respited."

قَالَ فِيمَا أُغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿٢٠﴾ ثُمَّ لَا يَتَّبِعُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿٢١﴾ قَالَ أَخْرَجَ مِنْهَا مَذْهُومًا وَمَا مَذْهُورًا لَمَنْ يَتَّبِعْكَ مِنْهُمْ لَوْلَا أَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿٢٢﴾

قَالَ He said فِيمَا because that أُغْوَيْتَنِي You have sent me astray
 لِأَقْعُدَنَّ I would surely sit in ambush لَهُمْ for them صِرَاطَكَ (on) Your
 Way الْمُسْتَقِيمَ ﴿٢٠﴾ Straight ثُمَّ then لَا يَتَّبِعُهُمْ I shall come to them
 from بَيْنِ أَيْدِيهِمْ before them وَمِنْ from خَلْفِهِمْ and behind them وَعَنْ
 and from أَيْمَانِهِمْ their right وَعَنْ their left شَمَائِلِهِمْ and لَا
 You find أَكْثَرَهُمْ most of them شَاكِرِينَ ﴿٢١﴾ grateful قَالَ
 He said أَخْرَجَ get out مِنهَا from this مَذْهُومًا disgraced
 لَمَنْ expelled whoever يَتَّبِعْكَ followed you مِنْهُمْ of them لَوْلَا
 Hell جَهَنَّمَ indeed I would fill مِنْكُمْ with you أَجْمَعِينَ ﴿٢٢﴾ all

16. (*Iblîs*) said: "Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path. 17. "Then I will come to them from

before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

18. (Allâh) said (to *Iblîs*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

وَهَكَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١١﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِئِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿١٢﴾ فَاسْمَهُمَا إِبْنِي لَكُمْآءَ النَّاصِيَةِ ﴿١٣﴾

وَهَكَامُ and O Adam أَنتَ you وَزَوْجُكَ and your wife أَتَكُونُ dwell (you both) فِي الْجَنَّةِ in Paradise مِنْ حَيْثُ from where تَأْكُلَا eat (you both) وَلاَ you wish أَنْ تَقْرَبَا approach (you both) الشَّجَرَةَ tree فَتَكُونَا or you (both) will be مِنَ الْفَاطِلِينَ of the wrong-doers لَهَا then whispered suggestions إِلَى سِتْرِي to expose Satan لَهَا to them (both) مَا what مَوْءَاهُمَا from مَن to them (both) عَنَّا was concealed رَبِّكُمَا forbid you رَبَّكَ and he said وَأَنْ تَكُونَا that you (two) become مَلَائِكَةً or angels أَوْ to لَكُمْ the immortals وَأَكْسَمَهُمَا and he swore to them both أَنِّي that I am السَّادِقُ of the sincere advisers

19. “And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zālimūn* (unjust and wrongdoers).” **20.** Then *Shaitān* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: “Your Lord did not forbid you this tree save you should become angels or become of the immortals.” **21.** And he [*Shaitān* (Satan)] swore by Allāh to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”

فَدَلَّيْهُمَا بِمُرَدِّ فَلَمَّا ذَاكَ الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَكَادَتْهُمَا رَيْبُهُمَا أَنْ تَزِلَّهُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَكَلَ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٧﴾ فَلَا رَبَّآ ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَنْفِرْ لَنَا وَرَحِمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٨﴾

(is) a Sign *مِنْ آيَاتِهِ* this *ذَلِكَ* (is) better *خَيْرٌ* that *ذَلِكَ* (of) piety
remember *يَذْكُرُونَ* so that they may *لَعَلَّهُمْ* (of) Allah *اللَّهُ*

24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwâ, (Eve), and *Shaitân* (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time." 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." 26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayât* of Allâh, that they may remember (i.e. leave falsehood and follow truth).

يَنْبَغِي ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ بَيْتِهِمَا إِنَّهُ
بَرَنِكُمْ هُوَ وَفِيْلَهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا فَحْشَةً قَالُوا وَجَدْنَا
عَلَيْهَا ءَابَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

seduce you *يَفْتِنَنَّكُمُ* let not *لَا* (of) Adam *ءَادَمَ* O Children *يَنْبَغِي*
الشَّيْطَانُ Satan *كَمَا* as *أَخْرَجَ* he drove out *أَبَوَيْكُم* your parents *مِنْ*
their *لِبَاسَهُمَا* them of *عَنْهُمَا* stripping *يَنْزِعُ* Paradise *الْجَنَّةِ* from
their private parts *لِيُرِيَهُمَا* to expose [to them] *سَوْءَ بَيْتِهِمَا* garments
إِنَّهُ indeed *بَرَنِكُمْ* he does see you *هُوَ* and his host *وَفِيْلَهُ* *مِنْ حَيْثُ*
We have *جَعَلْنَا* verily *إِنَّا* you see them *تَرَوْنَهُمْ* do not *لَا* where
do not *لَا* of those who *لِلَّذِينَ* guardians *أَوْلِيَاءَ* devils *الشَّيَاطِينَ* made
some *فَعَلُوا* they do *فَحْشَةً* and when *وَإِذَا* believe *يُؤْمِنُونَ* ﴿٢٧﴾
our *ءَابَاءَنَا* on it *عَلَيْهَا* we found *وَجَدْنَا* they say *قَالُوا* lewdness
say *قُلْ* of it *بِهَا* has commanded us *أَمَرَنَا* and Allah *وَاللَّهُ* fathers
of *بِالْفَحْشَاءِ* command *يَأْمُرُ* does not *لَا* Allah *اللَّهُ* certainly *إِنَّ*
قُلْ what *مَا* Allah *اللَّهُ* on *عَلَى* do you say *أَقُولُونَ* lewdness
you know *تَعْلَمُونَ* ﴿٢٨﴾ do not

27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliya'* (protectors and helpers) for those who believe not. 28. And when they

commit a *Fâhisha* (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands *Fâhisha*. Do you say of Allâh what you know not?"

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾
فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ
مُتَّهَدُونَ ﴿٣٠﴾ يٰٓبَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ my Lord رَبِّي has commanded justice and (said) وَأَقِيمُوا وُجُوهَكُمْ and keep straight your faces (to Him) عِندَ at your faces (to Him) and invoke Him مَسْجِدٍ every prayer (place)/mosque وَادْعُوهُ and invoke Him مُخْلِصِينَ لَهُ being sincere to Him الدِّينَ (in) faith كَمَا as بَدَأَكُمْ He created you تَعُودُونَ ﴿٢٩﴾ (so) shall you return فَرِيقًا a group هَدَىٰ He guided a group ضَلَّتْ the group الضَّلَالَةُ on them عَلَيْهِمُ deserved and a group وَفَرِيقًا guided guardians اتَّخَذُوا they took الشَّيَاطِينَ devils أَوْلِيَاءَ instead of Allah اللَّهُ and they consider وَيَحْسَبُونَ that (of) Adam آدَمَ O Children بَنِي (are) guided مُتَّهَدُونَ ﴿٣٠﴾ they take زِينَتَكُمْ your adornment عِندَ at every مَسْجِدٍ prayer place/mosque وَكُلُوا and eat وَاشْرَبُوا and drink وَلَا but do not تُسْرِفُوا waste by extravagance إِنَّهُ He indeed لَا does not يُحِبُّ like الْمُسْرِفِينَ ﴿٣١﴾ the wasters

29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being. 30. A group He has guided, and a group deserved to be in error; (because) surely, they took the *Shayâtîn* (devils) as *Auliya'* instead of Allâh, and think that they are guided. 31. O Children of Adam! Take your adornment (by wearing your clean clothes) while praying and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifîn*.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْأَبْيَاطِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ
الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

قُلْ مَنْ (of) adornment زِينَةَ has forbidden حَرَّمَ who مَنْ say قُلْ for His slaves لِعِبَادِهِ. He has produced أَخْرَجَ which أَلْقَى Allah وَالطَّيِّبَاتِ the sustenance الرِّزْقِ of مَنْ and good things قُلْ say هِيَ life الْحَيَاةِ in فِي believe آمَنُوا (are) for those who الَّذِينَ these (of) world خَالِصَةً (on) Day يَوْمَ exclusively (of this) Resurrection كَذَلِكَ thus نَفْصِلُ We explain الآيَاتِ the Signs لِقَوْمِ has حَرَّمَ indeed إِنَّمَا say قُلْ who know يَعْلَمُونَ ﴿٧٣﴾ for people forbidden رَبِّي my Lord النَّوَحِشَ shameful deeds مَا which ظَهَرَ were بَطْنًا and which وَمَا of them مِنَّا were committed openly and secretly وَالْإِثْمَ committed secretly and transgression وَالْبَغْيَ and sins you associate others تَشْرِكُوا and that وَأَنَّ the right الْحَقِّ without بِاللَّهِ with Allah مَا what لَوْ has not يَزِيلُ He sent يَوْمَهُ for it سُلْطَانًا any authority وَأَنَّ and that تَقُولُوا you say عَلَى on اللَّهِ you know تَعْلَمُونَ ﴿٧٤﴾ do not لَا what مَا Allah

32. Say (O Muhammad ﷺ): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and *At-Tayyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islâmic laws) in detail for people who have knowledge. 33. Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٧٥﴾ يَبْقَىٰ آدَمُ إِنَّمَا يَأْتِيَنكُمْ رُسُلٌ مِنكُمْ بِقُصُوفٍ عَلَيْكُمْ ءَاتِي قِمْنَ وَأَصْلَحْ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٦﴾ وَالَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٧٧﴾

وَلِكُلِّ أُمَّةٍ أَجَلٌ (is) a fixed term أَجَلٌ people أُمَّةٍ and for every أَجَلٌ when جَاءَ they أَجْلُهُمْ approached لَا their term لَا they will يَسْتَقْدِرُونَ nor وَلَا an hour سَاعَةً be able to delay (it)

if (of) Adam مَادَمَ O Children بَنِي be able to bring it earlier
 يَايُنْسُكُمْ from among you مِنْكُمْ Messengers رُسُلُ come to you
 feared أَتَقَى then who مَنِي My Verses آيَاتِي to you عَلَيْكُمْ reciting
 any fear خَوْفٌ will not be وَلَا and mended himself وَأَصْلَحَ Allah
 عَلَيْهِمْ upon them وَلَا and not هُمْ they يَحْزَنُونَ ﴿٣٥﴾ will grieve وَالَّذِينَ
 and those who كَذَّبُوا rejected بِآيَاتِنَا Our Signs وَاسْتَكْبَرُوا and
 those (are) أُولَئِكَ them عَتَبًا treated with arrogance أَصْحَابُ
 would هُمُ (of) the Fire النَّارِ dwellers فِيهَا they هُمْ therein خَالِدُونَ ﴿٣٦﴾
 abide forever

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our *Ayât* and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِنَا أُولَئِكَ يَنْهَكُمُ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا آيِنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَاذِبُونَ ﴿٣٧﴾

فَمَنْ أَظْلَمُ then who مِمَّنِ (is) more unjust than him who افْتَرَى
 invented عَلَى against الله Allah كَذِبًا or كَذَّبَ rejected
 بِآيَاتِنَا His Verses أُولَئِكَ they are those يَنْهَكُهُمْ
 نَصِيبُهُمْ their share مِنَ the Book (of Decrees) الْكِتَابِ حَتَّى
 until إِذَا when جَاءَهُمْ come to them رُسُلُنَا Our Messengers (angels)
 يَتَوَفَّوْنَهُمْ causing them to die قَالُوا they ask آيِنَ where (are) مَا
 those كُنْتُمْ you used تَدْعُونَ to invoke مِنْ دُونِ other than الله
 they say قَالُوا Allah ضَلُّوا they have forsaken عَنَّا us وَشَهِدُوا
 they testify عَلَى against أَنْفُسِهِمْ themselves أَنَّهُمْ that indeed كَاثِبُونَ
 disbelievers كَاذِبُونَ ﴿٣٧﴾ they were

37. Who is more unjust than one who invents a lie against Allâh or rejects His *Ayât*? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their

souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّى إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَهُمْ لِأُولِنَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَفَاتِنَهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾

قَالَ ادْخُلُوا you enter فِي among أُمَمٍ nations قَدْ خَلَتْ who and passed away مِنْ قَبْلِكُمْ of الْجِنَّ jinns وَالْإِنْسِ and in النَّارِ the Fire كُلَّمَا every time دَخَلَتْ entered أُمَّةٌ a group لَعْنَتْ it cursed أُخْتَهَا its sister (group) حَتَّى until إِذَا all together will say قَالَتْ in it (therein) فِيهَا they will gather أَدَارَكُوا last of them لِأُولِنَهُمْ to the first of them رَبَّنَا Our Lord هَؤُلَاءِ these أَضَلُّونَا misled us فَفَاتِنَهُمْ so give them عَذَابًا torment ضِعْفًا double of النَّارِ the Fire قَالَ He will say لِكُلِّ for every one you تَعْلَمُونَ do not but وَلَكِنْ (is) double (torment) ضِعْفٌ know

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

وَقَالَتْ أُولِنَهُمْ لِأُولِنَهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تَتْلُوهُمْ أَمْوَئُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

وَقَالَتْ أُولِنَهُمْ and will say لِأُولِنَهُمْ first of them to last of them فَمَا not كَانَتْ is لَكُمْ for you عَلَيْنَا upon us مِنْ any فَضْلٍ superiority فَذُوقُوا so taste الْعَذَابَ the torment بِمَا for what كُنْتُمْ those who كَذَبُوا indeed الَّذِينَ to earn تَكْسِبُونَ you used وَكَذَلِكَ نَجْزِي Our Signs استَكْبَرُوا and showed arrogance عَنْهَا to

(of) gates السَّمَاءِ (of) to them لَّهُمْ be opened فَتَنَحَّ will not لَا it
 until حَتَّى Paradise الْجَنَّةِ they will enter يَدْخُلُونَ nor وَلَا heaven
 (of) a needle الْإِبْرَاقِ eye سَمَرٌ through فِي a camel الْجَمَلُ passes
 the criminals الْمُجْرِمِينَ ﴿٤٠﴾ We recompense نَجْزِي and thus وَكَذَٰلِكَ
 and وَفَوْقَهُمْ Hell يَهَادُّ of جَهَنَّمَ for them (will be) لَّهُمْ
 do We نَجْزِي and thus وَكَذَٰلِكَ (its) covering عَوَاشٍ above them
 the wrong-doers الظَّالِمِينَ ﴿٤١﴾ recompense

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." 40. Verily, those who belie Our *Ayât* and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimûn*. 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn*.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٠﴾
 وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ
 هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولٌ مِنَّا بِالْحَقِّ وَتُودُوا أَنْ تُلَكُّمُ الْجَنَّةَ أَوْ رُتِشْتُمْوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤١﴾

وَالَّذِينَ but those who ءَامَنُوا believed وَعَمِلُوا and did الصَّالِحَاتِ
 لَا any person نَفْسًا We burden نُكَلِّفُ do not righteously deeds
 people أَصْحَابُ they are أُولَٰئِكَ to his capacity
 abide خَالِدُونَ ﴿٤٠﴾ (of) Paradise الْجَنَّةِ (dwellers) هُمْ
 their صُدُورِهِمْ (is) in مَا and We removed وَنَزَعْنَا forever
 of غِلٍّ rancour تَجْرِي flow مِنْ تَحْتِهِمُ under them الْأَنْهَارُ
 be to لِلَّهِ all the praises الْحَمْدُ and they will say وَقَالُوا the rivers
 Who هَدَانَا guided us لِهَٰذَا to this وَمَا and never كُنَّا
 We had لِنَهْتَدِيَ found guidance لَوْلَا if not أَنَّ that هَدَانَا
 Allah guided us لَقَدْ indeed جَاءَتْ came رَسُولٌ Messengers مِنَّا
 (of) our Lord بِالْحَقِّ with the truth وَتُودُوا and it will be cried out to
 that أَن them تُلَكُّمُ (is) this الْجَنَّةَ the Paradise أَوْ رُتِشْتُمْوهَا
 you used كُنْتُمْ for what بِمَا you have inherited
 to do تَعْمَلُونَ ﴿٤١﴾

42. But those who believed, and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein.
 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ
 أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١١﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفُورُونَ ﴿١٢﴾

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ (of) Paradise dwellers and called out أَصْحَابُ النَّارِ (of) the Fire dwellers
 We have found وَجَدْنَا verily قَدْ that أَن (of) the Fire dwellers
 وَجَدْنَا what مَا our Lord رَبُّنَا had promised to us
 وَجَدْتُمْ have your Lord رَبُّكُمْ had promised وَعَدَ what مَا you found
 حَقًّا true قَالُوا they said نَعَمْ yes فَأَذَّنَ a herald مُؤَذِّنٌ then cried out
 بَيْنَهُمْ (be) (of) Allah اللَّهُ curse لَعْنَةُ that أَن between them
 الظَّالِمِينَ ﴿١١﴾ upon the wrong-doers الَّذِينَ hinder يَصُدُّونَ those who
 (men) عَنْ (men) from سَبِيلِ Path اللَّهِ Allah (of) وَيَبْغُونَهَا (of) and seek to make it crooked
 وَهُمْ and they عِوَجًا it كَفُورُونَ ﴿١٢﴾ in the Hereafter (are) disbelievers

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying):
 "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the *Zâlimûn*." 45. Those who hindered (men) from the path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلِّمُوا عَلَيْنَا لَنَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿١٣﴾
 وَإِذَا صُرِفَتْ أَبْصَارُهُمْ إِلَقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٤﴾ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ
 بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿١٥﴾

وَبَيْنَهُمَا and between them is جَبَابٌ a barrier وَعَلَى and on الْأَعْرَافِ who would recognize يَرَوْنَهُ (will be) men رِجَالٌ Al-Araf (heights) and they called out وَكَادُوا by their marks يَسِينُهُمْ every one كَلَّا peace أَصْحَابِ the أَهْلِ الْجَنَّةِ (of) Paradise people (dwellers) سَلَامٌ that أَنْ but they وَعَهُمْ they enter it يَدْخُلُونَهَا did not لَنْ be on you عَلَيْكُمْ will turn يَطْمَعُونَ ﴿١٥﴾ and when وَإِذَا would long (to do so) أَبْصَرَهُمْ their eyes لِفَلَاةٍ towards أَصْحَابِ الدَّارِ الْآخِرَةِ (of) the Fire dwellers قَالُوا (of) the Fire dwellers لَا Our Lord رَبَّنَا they will say جَعَلْنَا place us مَعَ with الْقَوْمِ and called out وَكَادُوا wrong-doers الظَّالِمِينَ ﴿١٧﴾ the people whom they يَرَوْنَهُمْ men رِجَالًا (of) Al-Araf (heights) dwellers الْأَعْرَافِ did not مَا saying قَالُوا by their marks يَسِينُهُمْ would recognize عَنْكُمْ you جَعَلُوا your number وَمَا and what كُنْتُمْ you used اِشْرَافًا to show arrogance تَسْتَكْبِرُونَ ﴿١٨﴾

46. And between them will be a (barrier) screen and on *Al-A'râf* (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, "*Salâmun 'Alaikûm*" (peace be on you), and at that time they (men on *Al-A'râf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn*." 48. And the men on *Al-A'râf* (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

أَهْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْهِمْ وَلَا أَشْدُّ مَحْزَنُونَ ﴿١٥﴾ وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿١٦﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَيْعًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسَوُا لِقَاءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٧﴾

أَهْلُولَاَ are they الَّذِينَ those who أَفْسَمْتُمْ you swore لَا will not
يَا لَهُمْ grant them اللَّهُ Allah رَحْمَةً (His) Mercy ادْخُلُوا enter الْجَنَّةَ

Paradise ۙ no خَوْفٌ fear عَلَيْكُمْ (shall be) on you لَا nor أَنْتُمْ dwellers أَصْحَابُ and cried out وَنَادَىٰ grieve تَحْزَنُونَ ﴿٥٩﴾ (shall) you النَّارِ (of) the Fire أَصْحَابُ dwellers الْجَنَّةِ (of) Paradise أَنْ أَيْضُوا that (of) Paradise رَبِّكُمْ of what أَوْ water الْمَاءِ some مِنْ on us پور Allah عَلَيْنَا indeed إِنْ they said قَالُوا Allah ﷻ has provided you the disbelievers حَرَّمَهُمَا عَلَىٰ has forbidden both الَّذِينَ اتَّخَذُوا took دِينَهُمْ their religion لَهْوًا as life الْحَيَاةُ and deceived them وَعَرْتَهُمْ and play وَلِمَا amusement We will forget them نَسْنَهُمْ so today قَالِیَوْمَ (of) the world الدُّنْيَا كَمَا as نَسُوا they forgot لِقَاءَ meeting یَوْمِهِمْ their Day هَذَا this وَمَا and because كَانُوا they used to یَجْحَدُونَ ﴿٦٠﴾ Our Signs reject

49. Are they those, of whom you swore that Allāh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden to the disbelievers." 51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our Ayât.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ یُّؤْمِنُونَ ﴿٥٩﴾ هَلْ یَنْظُرُونَ إِلَّا تَأْوِيلَهُ یَوْمَ یَأْتِی تَأْوِيلَهُ یَقُولُ الَّذِينَ نَسُوا مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِی كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا یَفْتَرُونَ ﴿٦٠﴾

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ We have brought to them جِئْنَاهُمْ and verily فَصَّلْنَاهُ فَصَّلْنَاهُ عَلَىٰ with عِلْمٍ knowledge هُدًى a guidance وَرَحْمَةً لِّقَوْمٍ and a mercy یُّؤْمِنُونَ ﴿٥٩﴾ هَلْ believing بِیَوْمِهِمْ are they waiting إِلَّا (that) but (that) تَأْوِيلُهُ its reality is unfolded یَوْمَ (when) the Day یَأْتِی comes تَأْوِيلُهُ its reality will be unfolded یَقُولُ will say الَّذِينَ نَسُوا those who نَسُوا forgot it مِنْ قَبْلُ before قَدْ verily جَاءَتْ had come رُسُلُ Messengers رَبِّنَا (of) our Lord بِالْحَقِّ with the truth فَهَلْ do لَنَا

for لَّا who intercede فَيَشْفَعُوا intercessors شُفَعَاءَ any مِن we have
 عَيَّر so that we do deeds فَتَعْمَلُ we are sent back نُرَدُّ or أَوْ us
 خَيْرُوا verily قَدْ to do نَعْمَلُ we used كُنَّا those الَّذِينَ other than
 عَنْهُمْ and has forsaken وَضَلَّ themselves أَنفُسَهُمْ they have lost
 to fabricate يَفْتَرُونَ ﴿٥٧﴾ they used كَانُوا what مَا them

52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe. 53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ
 حَيْثُهَا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٨﴾ ادْعُوا رَبَّكُمْ
 تَضَرُّعًا وَخُفْيَةً إِنَّهُمْ لَا يُحِبُّ الْمَعْتَدِينَ ﴿٥٩﴾

إِنَّ رَبَّكُمُ indeed رَبَّكُمُ your Lord اللَّهُ (is) Allâh Who خَلَقَ
 six سِتَّةَ in فِي and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ created
 أَيَّامٍ then ثُمَّ days He ascended عَلَى الْعَرْشِ the throne يُغْشَى
 which seeks it يَطْلُبُهُ the day النَّهَارَ the night اللَّيْلَ He lets cover
 حَيْثُهَا swiftly وَالشَّمْسُ and the sun وَالْقَمَرُ and the moon وَالنُّجُومُ and
 verily أَلَا to His Command بِأَمْرِهِ are subjected مُسَخَّرَاتٌ
 لَهُ (is) His الْخَلْقُ the creation وَالْأَمْرُ the command تَبَارَكَ and
 ادْعُوا (of) the worlds الْعَالَمِينَ Lord رَبُّ Allâh اللَّهُ blessed be
 إِنَّهُمْ and in secret وَخُفْيَةً humbly تَضَرُّعًا your Lord رَبَّكُمْ call upon
 the transgressors الْمَعْتَدِينَ ﴿٥٩﴾ He likes يُحِبُّ does not لَا indeed

54. Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He

created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of the 'Âlamîn! 55. Invoke your Lord with humility and in secret. He likes not the aggressors.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٥﴾
 وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ
 الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ in make mischief and do not بَعْدَ the earth after إِصْلَاحِهَا its order وَادْعُوهُ and call Him خَوْفًا with fear وَطَمَعًا and longing إِنَّ and indeed رَحْمَتَ Allah (of) Mercy قَرِيبٌ (is) close (of) the good-doers الْمُحْسِنِينَ ﴿٥٥﴾ وَهُوَ the Who يُرْسِلُ sends الرِّيحَ the winds بُشْرًا (as) glad tidings بَيْنَ يَدَيْ (with) [in presence of] رَحْمَتِهِ His Mercy حَتَّىٰ until إِذَا when أَقْلَّتْ they carry سَحَابًا a cloud ثِقَالًا heavy-laden سُقْنَاهُ We drive it لِبَلَدٍ to a land مَّيِّتٍ dead فَأَنْزَلْنَا then We sent down الْمَاءَ (rain) water فَأَخْرَجْنَا then We brought forth مِنْ كُلِّ therewith (of) fruit الثَّمَرَاتِ every (kind) كَذَٰلِكَ similarly نُخْرِجُ the dead الْمَوْتَىٰ We will raise لَعَلَّكُمْ that you may تَذَكَّرُونَ ﴿٥٦﴾ take heed

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَثَ لَا يُخْرِجُ إِلَّا نَكِدًا كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
 يَشْكُرُونَ ﴿٥٧﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
 يَوْمٍ عَظِيمٍ ﴿٥٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُبِينٍ ﴿٥٩﴾ قَالَ يَتَّقُوا اللَّهَ يَٰ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ
 مِنْ رَبِّ الْعَالَمِينَ ﴿٦٠﴾

وَالْبَلَدُ الطَّيِّبُ good يَخْرُجُ comes forth and which وَالَّذِي (of) its Lord رَبِّهِ by the Order يَأْذِنُ vegetation خَبَثٌ (is) bad لَا (does) not يَخْرُجُ but إِلَّا come forth تَكِدًّا little كَذَلِكَ thus نُصَرِّفُ We diversely expound الْآيَاتِ the signs لِقَوْمٍ We sent أَرْسَلْنَا verily لَقَدْ (who) give thanks يَشْكُرُونَ ﴿٥٨﴾ for people نُوحًا to Noah إِنْ قَوْمِهِ his people فَقَالَ and he said يَقَوْمِ O my people أَعْبُدُوا (you) worship الله Allah مَا do not لَكُمْ you have مِنْ any إِلَهٍ god غَيْرُهُ but إِيَّاهُ certainly أَخَافُ I fear عَلَيْكُمْ for you عَذَابَ torment يَوْمِ a Day عَظِيمٍ ﴿٥٩﴾ Great (awful) قَالَ the leaders أَلَمْ يَقُولُوا of قَوْمِهِ his people إِنَّا verily we لَنَرِيكَ in we see you فِي ضَلَالٍ error مُبِينٍ ﴿٦٠﴾ plain قَالَ he said يَقَوْمِ O my people لَيْسَ (there is) not فِي an error ضَلَالَةٍ in me وَلَكِنِّي (of) Lord الْعَالَمِينَ ﴿٦١﴾ a Messenger مِنْ from رَبِّ the worlds

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* for a people who give thanks. 59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Certainly, I fear for you the torment of a Great Day!" 60. The leaders of his people said: "Verily, we see you in plain error." 61. said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Ālamîn!"

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْ يَحِثُّ أَنْ جَاءَ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى نَجْلِ مِنْكُمْ لِتُذَرَّكُمْ وَلَسْتَ قَوْمًا وَاعِلُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

أُبَلِّغُكُمْ I convey to you رِسَالَاتِ Messages رَبِّي (of) my Lord وَأَنْصَحُ and give advice لَكُمْ to you وَأَعْلَمُ and I know مِنَ اللَّهِ from الله مَا Allah that لَا do not تَعْلَمُونَ ﴿٦٢﴾ أَوْ you know يَحِثُّ or يَحِثُّ from a reminder ذِكْرٌ has come to you جَاءَ أَنْ wonder رَبِّكُمْ your Lord عَلَى upon نَجْلِ a man مِنْكُمْ among you

وَلَعَلَّكُمْ so that you may fear Allah وَلِنَنْفِقُوا that he may warn you
but they denied تَكْذِبُوا shown mercy ﴿٣٦﴾ and that you may be
فَأَنْجَيْنَاهُ Him فَأَجْبَيْنَاهُ and those الَّذِينَ and We saved him
الَّذِينَ those who كَذَبُوا and We drowned the ship الْفَالِكِ in
كَانُوا indeed they كَانُوا Our Signs بَيِّنَاتٍ denied
فَوَسَّوْا they were قَوْمًا blind ﴿٣٧﴾ people

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not. 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?" 64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayât. They were indeed a blind people.

﴿٣٦﴾ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْفَوْرُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٧﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرَنَّكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٣٨﴾ قَالَ يَنْفَوْرُ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٣٩﴾ أَتِلْفَعُكُمْ رَّبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٤٠﴾

﴿٣٦﴾ وَإِلَىٰ عَادِ and to (We sent) أَخَاهُمْ `Ad their brother هُودًا Hud قَالَ he said
do not مَا Allah worship اعْبُدُوا O My people يَنْفَوْرُ he said
will not then أَفَلَا but Him غَيْرُهُ god إِلَهِ any you have لَكُمْ
of those who الَّذِينَ leaders الْمَلَأُ said you fear Allah تَتَّقُونَ ﴿٣٧﴾
verily we إِنَّا his people قَوْمِهِ of had disbelieved كَفَرُوا
لَنَرَنَّكَ we see you فِي in سَفَاهَةٍ folly وَإِنَّا and verily we لَنَظُنُّكَ
of الْكَاذِبِينَ ﴿٣٨﴾ the liars قَالَ he said يَنْفَوْرُ
but I وَلَكِنِّي ﴿٣٩﴾ in me (there is) not لَيْسَ O my people
(of) the الْعَالَمِينَ ﴿٣٩﴾ Lord رَّبِّ from a Messenger رَسُولٌ (am)
(of) my رَّبِّي Messages رَسَلْتُ I convey to you أَنِلْفَعُكُمْ worlds
Lord وَأَنَا and I (am) لَكُمْ to you نَاصِحٌ أَمِينٌ ﴿٤٠﴾ trusworthy

65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. Will you not fear (Allâh)?" 66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Ālamîn! 68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذْرَ مَا كَانُوا يَعْبُدُونَ قَالُوا إِنَّ كُنْتُمْ مِنَ الصّٰدِقِينَ ﴿٧٠﴾

أَوْ or عَجِبْتُمْ you wonder أَنْ that جَاءَكُمْ has come to you ذِكْرٌ a reminder مِنْ a reminder رَبِّكُمْ your Lord عَلَى upon رَجُلٍ a man مِنْكُمْ from among you لِيُنذِرَكُمْ that he may warn you وَأَذْكُرُوا and remember إِذْ when جَعَلَكُمْ He made you خُلَفَاءَ successors مِنْ after قَوْمِ people نُوحٍ (of) Noah وَزَادَكُمْ and increased you فِي in الْخَلْقِ stature بَضْطَةً amply فَأَذْكُرُوا so remember آلَاءَ Bounties of اللَّهِ so that you may تُفْلِحُونَ ﴿٦٩﴾ succeed قَالُوا they said أَجِئْتَنَا have you come to us لِنَعْبُدَ that we worship اللَّهَ Alone وَحْدَهُ used what كَانَ and forsake مَا and وَنَذْرَ our forefathers قَالُوا so bring to us يَا so bring to us يَا of what نَذْرًا if you promise إِنَّ of the truthful الصّٰدِقِينَ ﴿٧٠﴾

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful." 70. They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَاوَاتٍ أَنْتُمْ وَآبَاءُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴿٧١﴾ فَأَجَابَتْهُ وَأَذْهَبَ مَعَهُ رَحِمَوْنَنَا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

قَالَ he said قَدْ verily وَقَعَ has fallen عَلَيْكُمْ upon you مِنْ from رَبِّكُمْ your Lord رِجْسٌ punishment وَغَضَبٌ and anger

(mere) names **أَتَجِدُلُونِي** about **فِي** do you dispute with me
 and **سَمَيْتُمُوهَا** **أَنْتُمْ** which you have named (assigned)
 for which **بِهَا** Allah **اللَّهُ** sent down **نَزَّلَ** has not **مَا** your fathers
 verily I (am) **إِنِّي** then wait you **فَأَنْتَظِرُوا** sanction **سُلْطَانٍ** any **مِنْ**
 then **فَأَعْيِنَتُهُ** those who wait **الْمُتَظِيرِينَ** of **مَعَكُمْ** with you
 by a Mercy **بِرَحْمَةٍ** with him **مَعَهُ** and those **وَالَّذِينَ** We saved him
 (of) those **الَّذِينَ** last remanent **دَاوِرَ** and We cut **وَقَطَعْنَا** from Us **وَمَا**
 they were **كَذَّبُوا** who **بِآيَاتِنَا** belied **وَمَا** Our Signs
 believers **مُؤْمِنِينَ**

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait." 72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our Ayât; and they were not believers.

وَالِإِنْ تَحُودَ أَخَاهُمْ صَالِحًا قَالَ **يَقُولُ** **أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ** قَدْ جَاءَكُمْ **بَيِّنَةٌ** مِنْ رَبِّكُمْ **هَذِهِ** نَاقَةُ **اللَّهِ** لَكُمْ **آيَةٌ** فَذَرُوهَا **تَأْكُلْ** فِي **أَرْضِ** **اللَّهِ** وَلَا **تَمْسُوهَا** **يَسُوءَ** فَيَأْخُذَكُمْ **عَذَابُ** **الْإِلَهِ** ۖ **وَأَذْكُرُوا** إِذْ **جَعَلَكُمْ** خُلَفَاءَ مِنْ **بَعْدِ** **عَادٍ** **وَبَوَّأَكُمْ** فِي **الْأَرْضِ** **تَتَّخِذُونَ** مِنْ **سُهُولِهَا** قُصُورًا **وَلَنَجْزِيَنَّ** **الْجِبَالَ** **يَوْمَئِذٍ** **أَذْكُرُوا** **آلَاءَ** **اللَّهِ** وَلَا **تَعْمُوا** فِي **الْأَرْضِ** **مُفْسِدِينَ**

وَالِإِنْ and to **تَحُودَ** (We sent) **أَخَاهُمْ** Thamud **صَالِحًا** thier brother
 Allah **اللَّهُ** worship **أَعْبُدُوا** O my people **يَقُولُ** he said **قَالَ** Salih
لَكُمْ do not **مِنْ** you have **إِلَهِ** any **غَيْرُهُ** god **بَيِّنَةٌ** but Him **قَدْ**
 from **مِنْ** a clear proof **جَاءَكُمْ** has come to you **بَيِّنَةٌ** verily
رَبِّكُمْ your Lord **هَذِهِ** this **نَاقَةُ** she-camel **لَكُمْ** (of) Allah **آيَةٌ**
تَأْكُلْ so you leave her **فَذَرُوهَا** (is) a sign **آيَةٌ** to you
أَرْضِ on **اللَّهُ** earth **وَلَا** (of) Allah **تَمْسُوهَا** and do not
 a torment **عَذَابٌ** lest should seize you **يَأْخُذَكُمْ** with harm
 He made **جَعَلَكُمْ** when **إِذْ** and remember **وَأَذْكُرُوا** painful
 and We **خُلَفَاءَ** successors **مِنْ** **بَعْدِ** **عَادٍ** **وَبَوَّأَكُمْ** **أَرْضِ** in **تَتَّخِذُونَ** the land
 you take **مِنْ**

and you carve out ^{وَنَتَجِئُونَ} palaces ^{قُصُورًا} its plains ^{مُتَوَلِّيًا} in
 الْجِبَالِ mountains ^{يُؤْتَا} as homes ^{فَاذْكُرُوا} so remember ^{عَالَمًا} عَالَمًا
 you go about ^{تَمْشُوا} and do not ^{وَلَا} (of) Allah ^{اللَّهُ} Bounties
 in ^{الْأَرْضِينَ} the land ^{مُفْسِدِينَ} the mischief-makers (as)

73. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you. 74. And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَمَلَكُونَ أَنْتَ صَالِحًا
 تُرْسِلَ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٣﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنُمْ بِهِ
 كَفِرُونَ ﴿٧٤﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحْ أَتَيْنَا بِمَا نَعِدْنَا إِنْ كُنْتَ مِنَ
 الْمُرْسَلِينَ ﴿٧٥﴾

قَالَ الْمَلَأُ (of) those who leaders الَّذِينَ اسْتَكْبَرُوا behaved arrogantly
 مِنْ قَوْمِهِ of his people لِلَّذِينَ اسْتُضْعِفُوا to those who
 لِمَنْ ءَامَنَ to those who were oppressed اسْتُضْعِفُوا among
 مِنْهُمْ had believed أَتَمَلَكُونَ them أَنْتَ do you know
 صَالِحًا that تُرْسِلَ Salih
 مِنْ رَبِّهِ from his Lord قَالُوا they said إِنَّا indeed we
 بِمَا أُرْسِلَ in what he has been sent أُرْسِلَ with مُؤْمِنُونَ (are)
 الَّذِينَ اسْتَكْبَرُوا who believers قَالَ said الَّذِينَ
 اسْتُضْعِفُوا in that which ءَامَنُمْ you believe
 بِالَّذِي verily we إِنَّا the
 النَّاقَةَ then they hamstrung كَفِرُونَ ﴿٧٤﴾ disbelieve
 وَعَتَوْا she-camel and insolently defied عَنْ أَمْرِ the Order رَبِّهِمْ
 أَتَيْنَا O Salih يُصْلِحْ and they said وَقَالُوا (of) their Lord
 بِمَا نَعِدْنَا what you are PROMISING if كُنْتَ
 مِنَ (one) of the Messengers الْمُرْسَلِينَ ﴿٧٥﴾

إِنَّكُمْ verily you تَأْتُونَ you approach الرِّجَالَ men شَهْوَةً lustfully
 مِنْ دُونِ instead of النِّسَاءِ women بَلْ nay أَنْتُمْ you قَوْمٌ (are)
 was مُتْرَفُونَ people وَمَا who exceed limits كَانَتْ and not
 جَوَابَ answer قَوْمِهِ (of) his people إِلَّا but أَنْ that قَالُوا they
 said أَخْرِجُوهُمْ drive them out مِنْ قَرْيَتِكُمْ your town إِنَّهُمْ
 wanting to be pure يَبْتَغُونَ (are) people أَنْتُمْ verily they
 except إِلَّا and his family وَأَهْلَهُ then We delivered him فَأَجْنَبَتْهُ
 أَمْرَاتُهُ his wife كَانَتْ she was مِنَ among الَّذِينَ أَلْفَيْنِ those who
 a rain رَأَيْنَا stayed behind وَأَمْطَرْنَا on them مَطَرًا and We rained
 فَانْظُرْ so observe كَيْفَ how كَانَتْ was عَذَابُهُ end الْمُجْرِمِينَ
 (of) the evil-doers

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" 83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). 84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn*.

وَالْإِنَّمَدَيْنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنْفَوِرَ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

وَالْإِنَّمَدَيْنَ and to مَدْيَنَ (We sent) أَخَاهُمْ their brother شُعَيْبًا
 قَالَ Shuhaib he said يَنْفَوِرَ O my people أَعْبُدُوا worship اللَّهَ
 but Him غَيْرُهُ any مِنْ you have لَكُمْ do not مَا Allah
 قَدْ verily جَاءَتْكُمْ has come to you بَيِّنَةٌ a clear proof مِنْ
 measure رَبِّكُمْ your Lord فَأَوْفُوا so give full الْكَيْلَ
 وَالْمِيزَانَ and weight وَلَا and do not تَبْخَسُوا diminish النَّاسَ (to)
 mischief أَشْيَاءَهُمْ the people and do not تُفْسِدُوا
 its being set in order إِصْلَاحِهَا after بَعْدَ the earth فِي
 ذَلِكَ (is) خَيْرٌ good لَكُمْ for you إِنْ if كُنْتُمْ you are
 believers مُؤْمِنِينَ

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا
وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ
ظَالِمَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَظَالِمَةٌ لَمْ يُوْمِنُوا فَأَصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ
الْحَاكِمِينَ ﴿٨٧﴾

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ road by every sit and do not
(of) Path سَبِيلِ from and hindering وَتَصُدُّونَ threatening
and those who آمَنَ believe بِهِ in Him وَتَبْغُونَهَا and
إِذْ and remember وَأَذْكُرُوا crooked عِوَجًا seeking to make it
and He multiplied فَكَثَّرَكُمْ a few قَلِيلًا you were كُنْتُمْ when
﴿٨٦﴾ end عَاقِبَةُ was كَانَ how كَيْفَ and see وَأَنْظُرُوا you
a party ظَالِمَةٌ there is كَانَ and if (of) the mischief-makers
إُرْسِلْتُ in that which بِالَّذِي (who) believed آمَنُوا of you مِنْكُمْ
I have been sent بِهِ with وَظَالِمَةٌ and a party لَمْ يُوْمِنُوا did not
shall judge يَحْكُمُ till حَتَّى then have patience فَأَصْبِرُوا who believe
اللَّهُ Allah بَيْنَنَا between us وَهُوَ and He خَيْرُ Best (is) الْحَاكِمِينَ ﴿٨٧﴾
(of) the judges

86. "And sit not on every road, threatening, and hindering from the path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn*. 87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allâh judges between us, and He is the Best of judges."

﴿ قَالَ أُمَلَّا الَّذِينَ اسْتَكَبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴾ ﴿٨٨﴾ قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِدْجَيْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفَتُخَبِّرُنَا بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاصِلِينَ ﴾ ﴿٨٩﴾

﴿ قَالَ أُمَلَّا الَّذِينَ اسْتَكَبَرُوا ﴾ (of) those who chiefs الَّذِينَ said ﴿ قَالَ أُمَلَّا ﴾ We shall certainly drive you out, O Shuaib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said: “Even though we hate it?” 89. “We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.”

88. The chiefs of those who were arrogant among his people said: “We shall certainly drive you out, O Shu’aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said: “Even though we hate it?” 89. “We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.”

وَقَالَ لِلَّذِينَ ظَلَمُوا مِنْ قَوْمِهِ لِيَنِ اتَّبِعْتُمْ شُعْبًا إِتَّكُرُوا إِذَا الْخَيْرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٩١﴾ الَّذِينَ كَذَبُوا شُعْبًا كَانُوا لَا يَفْقَهُوا فِيهَا الَّذِينَ كَذَبُوا شُعْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَنُوحِلْهُمْ عَنْهُمْ وَقَالَ يَوْمَ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَامَسْتُمْ عَلَى قَوْمٍ كَافِرِينَ ﴿٩٣﴾

وَقَالَ (of) those who كَفَرُوا the chiefs الَّذِينَ and said وَقَالَ
 you أَتَيْتُمْ if لَيْنِ his people قَوْمِهِ among مِنْ disbelieved
 (will) لَخِيرُونَ ﴿١١﴾ then إِيَّا indeed you إِنْكُمْ Shuaib شُعَيْبًا followed
 the earthquake الرَّجْفَةُ then took them فَأَخَذَتْهُمْ be) the losers
 فَأَصْبَحُوا became فَأَصْبَحُوا in فِي and they became فَأَصْبَحُوا
 جَنَاحِيَّتِ ﴿١٢﴾ their homes دَارِهِمْ in فِي and they became فَأَصْبَحُوا
 Shuaib شُعَيْبًا denied كَذَّبُوا those who الَّذِينَ prostrate
 therein فِيهَا they lived بَقَتُوا not لَمْ were as if
 they were هُمْ they were كَذَّبُوا Shuaib شُعَيْبًا denied كَذَّبُوا those who
 the losers الْخَاسِرِينَ ﴿١٣﴾ فَتَوَلَّى so he turned عَنْهُمْ from them وَقَالَ
 and said بَقَوْمِ O my people لَقَدْ I conveyed to أَبْلَغْتُكُمْ indeed
 and gave good وَنَصَحْتُ (of) my Lord رَبِّي messages رِسَالَتِ you
 for مَأْسَى I mourn عَلَى I mourn مَأْسَى then how can فَكَيْفَ to you لَكُمْ advice
 قَوْمِ كَافِرِينَ ﴿١٤﴾ disbelievers قَوْمِ people كَافِرِينَ

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers. 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَاسِ وَالضَّرَّةِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿١١﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّةُ وَالسَّرَّةُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يُشْعُرُونَ ﴿١٢﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١٣﴾

وَمَا أَرْسَلْنَا and not وَمَا أَرْسَلْنَا in فِي We sent أَرْسَلْنَا to قَرْيَةٍ a town مِّنْ any نَّبِيٍّ
 Prophet إِلَّا but أَخَذْنَا We took up أَهْلَهَا its people بِالْبَاسِ with
 adversities وَالضَّرَّةِ and calamity لَعَلَّهُمْ so that they may يَضُرَّعُونَ ﴿١١﴾
 then بَدَّلْنَا We changed مَكَانَ in place السَّيِّئَةِ
 (of) the evil الْحَسَنَةَ the good حَتَّى until عَفَوْا they throve وَقَالُوا

for their sins بِذُنُوبِهِمْ We had punished them أَصَابَتْهُمْ We will
so that فَهُمْ their hearts قُلُوبِهِمْ on (up) عَلَى and We seal وَنَطْبَعُ
hear يَسْمَعُونَ ﴿١٠٠﴾ they لَا do not

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ
قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿٩٩﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ
لَفَاسِقِينَ ﴿١٠٠﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ
الْمُفْسِدِينَ ﴿١٠١﴾

تِلْكَ those الْقُرَى towns نَقُصُّ عَلَيْكَ We relate to you مِنْ أَنْبَاءِهَا their stories وَلَقَدْ and verily جَاءَتْهُمْ came to them رُسُلُهُمْ their messengers بِالْبَيِّنَاتِ with clear proofs فَمَا but not كَانُوا they had denied لِيُؤْمِنُوا were to believe بِمَا in what كَذَّبُوا they were on (up) عَلَى Allah seals يَطْبَعُ thus كَذَلِكَ before مِنْ قَبْلُ قُلُوبِ the disbelievers الْكَافِرِينَ ﴿٩٩﴾ وَمَا (of) and did not وَجَدْنَا أَكْثَرَهُمْ We found but وَإِنْ covenant after them لَفَاسِقِينَ ﴿١٠٠﴾ ثُمَّ transgressors بَعَثْنَا then مِنْ بَعْدِهِمْ We sent مُوسَى with Our signs بِآيَاتِنَا to فِرْعَوْنَ Pharaoh وَمَلَئِهِ and his chiefs فَظَلَمُوا but they dealt unjustly بِهَا with them فَانْظُرْ (of) the الْمُفْسِدِينَ ﴿١٠١﴾ end عَاقِبَةُ was كَيْفَ how كَانَتْ so observe mischief-makers

101. Those were the towns whose story We relate unto you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh

does seal up the hearts of the disbelievers. 102. And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqûn*. 103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn*.

وَقَالَ مُوسَىٰ يَنْفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٢﴾ حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَارْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٣﴾ قَالَ إِن كُنتَ جِئتَ بِبَيِّنَةٍ فَاتِّبِعْ قَاتِ يَهَىٰ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٠٤﴾
فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٥﴾

وَقَالَ مُوسَىٰ and said O Pharaoh يَنْفِرْعَوْنُ I (am) verily I (am) رَسُولٌ a messenger مِّن from رَبِّ Lord الْعَالَمِينَ (of) the worlds حَقِيقٌ (it is) incumbent عَلَى (me) upon أَن that لَا do not أَقُولُ I say عَلَى about اللَّهِ Allah إِلَّا but الْحَقَّ the truth قَدْ verily جِئْتُكُمْ I have come to you بَيِّنَةٍ with a clear proof مِّن from رَبِّكُمْ your Lord فَارْسِلْ so send مَعِيَ with me بَنِي Children of إِسْرَءِيلَ (of) Israel قَالَ he said إِن if كُنت you have جِئتَ come بِبَيِّنَةٍ with a sign فَاتِّبِعْ then bring قَاتِ يَهَىٰ it if كُنت you are مِنَ of الصَّادِقِينَ the truthful فَأَلْقَى the truthfull then he threw عَصَاهُ his staff فَإِذَا his staff manifest ثُعْبَانٌ a serpent مُّبِينٌ and instantly هِيَ and instantly

104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Ālamîn (mankind, jinn and all that exists). 105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me." 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." 107. Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١٠٦﴾ قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٧﴾ يُرِيدُ أَن يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ فَأَمَّا ذَا ثَأْمُرٍ ﴿١٠٨﴾ قَالُوا آتِنَا وَآخَاهُ وَارْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١٠٩﴾ يَا ثَوَكُ كُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٠﴾
وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ كُنَّا لَمُتَّحِنُونَ الْعَالَمِينَ ﴿١١١﴾

وَنَزَعَ and he drew out يَدَهُ his hand فَإِذَا his hand بَيْضَاءُ white (luminous) لِلنَّظِيرِينَ to the beholders قَالَ said to the beholders

indeed (of) Pharaoh people of the chiefs
 that he wants well-versed a sorcerer this (is)
 so what your land from He drives you out
 keep him in they said do you recommend
 suspense and his brother and send and the
 cities heralds they bring you every
 the sorcerers and came knowing sorcerer
 for us indeed they said (to) Pharaoh
 the winners we are if (would be) reward

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; 110. "He wants to get you out of your land, so what do you advise?" 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect — 112. "That they bring to you all well-versed sorcerers." 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُفْرَيْنَ ﴿١٠٩﴾ قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ خَمْنًا مُّثْلَيْنِ ﴿١١٠﴾ قَالَ أَلْقُوا فَلَمَّا
 أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١١﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ
 فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٢﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٣﴾

of and indeed you will be yes he said
 nearest (to me) O Moses they said
 we will [that] or you throw [that] either
 you throw he said the throwers [we] be
 eyes they enchanted they threw so when
 and overawed them (of) the people
 and We great with a magic came up
 your throw (that) Moses (to) inspired
 they what swallowed it and then staff
 and the truth thus was established had (made)
 so they used what proved vain
 were defeated

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." 115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?" 116. He said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

فَعَلُوا هُنَاكَ ۖ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٤﴾ وَأَلْقَى السَّحَرَةُ سِحْرَهُمْ ﴿١١٥﴾ قَالُوا ءَأَمَّا رَبِّ الْعَالَمِينَ ﴿١١٦﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١١٧﴾ قَالَ فِرْعَوْنُ ءَأَمَنْتُمْ بِهِ قَبْلَ أَنْ مَآذَنْ لَكُمْ ۚ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُهُمْ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١١٨﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ ثُمَّ لَأُسْلِبَنَّكُمْ أَجْمَعِينَ ﴿١١٩﴾

and there هُنَاكَ ۖ and returned صَغِيرِينَ ﴿١١٤﴾ low (disgraced) وَأَلْقَى they said قَالُوا prostrate السَّحَرَةُ the sorcerers سِحْرَهُمْ ﴿١١٥﴾ they said قَالُوا prostrate رَبِّ (of) the worlds الْعَالَمِينَ ﴿١١٦﴾ Lord رَبِّ we believed رَبِّ مُوسَى and Aaron هَارُونَ ﴿١١٧﴾ قَالَ فِرْعَوْنُ said I give مَآذَنْ that قَبْلَ in him بِه you believed ءَأَمَنْتُمْ ﴿١١٨﴾ (is) a plot مَكْرٌ this هَذَا certainly إِنَّ to you لَكُمْ permission that you have plotted مَكْرْتُهُمْ in فِي the city الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ but soon shall you فَسَوْفَ its people أَهْلَهَا drive out I would surely cut off لَأَقْطَعَنَّ know (its consequences) أَيْدِيَكُمْ وَأَرْجُلَكُمْ your hands and your feet مِنْ خِلْفٍ opposite all أَجْمَعِينَ ﴿١١٩﴾ I will crucify you

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: "We believe in the Lord of the 'Ālamîn. 122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)." 123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُقْلِبُونَ ﴿١٢٠﴾ وَمَا نُنْفِئُ مِنْهَا إِلَّا أَنْتَ ءَأَمَّا بَيَّاتٍ رَبَّنَا لَمَّا جَاءَتْ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ ﴿١٢١﴾ وَقَالَ لِلْكَلْبِ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرُكَ وَءَاهَتَكَ ۚ قَالَ سَنْقُبِلُ أَبْنَاءَهُمْ وَلَسْتَعْمَلِي ۖ يَسَاءَ لَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٢﴾

will **﴿١٢٦﴾** our Lord رَبَّنَا to إِنَّ indeed we قَالُوا they said
 on us وَمَا you take vengeance لَنَقِمَنَّ and do not وَمَا be returning
 (of) our رَبَّنَا in Signs بَيِّنَاتٍ we believed أَنَّا that أَنْتَ but إِلَّا
 pour our Lord! أَفْرِغْ رَبَّنَا they came to us جَاءَتْنَا when لَنَا Lord
﴿١٢٧﴾ and cause us to die وَتَوَفَّنَا patience صَبْرًا on us عَلَيْنَا out
 people قَوْمِ of chiefs مِنَ and said وَقَالَ (as) Muslims
 and his قَوْمُهُ Moses مُوسَى will you leave? أَتَذَرُ (of) Pharaoh
 and his وَتَذَرُكَ the land الْأَرْضِ in فِي to spread mischief يُفْسِدُوا people
 we سَنُقْذِلُ he said قَالَ and your gods وَإِلَهَاتُكُم they forsake you
 their أَبْنَاءَهُمْ will kill وَنَسْتَحْيِي their sons and we will let live نِسَاءَهُمْ
﴿١٢٨﴾ over them فَوْقَهُمْ and certainly we are وَإِنَّا women
 dominant powers

125. They said: "Verily, we are returning to our Lord. 126. "And you take vengeance on us only because we believed in the *Ayât* of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims." 127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
 لِلْمُتَّقِينَ **﴿١٢٦﴾** قَالُوا أَوَإِذَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَنِ رَبِّكُمْ أَنْ يَهْلِكَ عَدُوَّكُمْ
 وَيَسْتَخْلِفَ كُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ **﴿١٢٧﴾** وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنْ
 الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ **﴿١٢٨﴾**

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ seek help to his people from Allah وَاصْبِرُوا and endure إِنَّ the earth الْأَرْضُ indeed
 (is) Allah's يُورِثُهَا مَنْ He gives it as a heritage to whom يَشَاءُ He wills
﴿١٢٦﴾ and the end وَالْعَاقِبَةُ His slaves of عِبَادِهِ مِنْ He wills
 we suffered hurt أَوَإِذَا مِنْ قَبْلِ they said قَالُوا for God-fearing people
 that أَنْ before تَأْتِيَنَا that وَمِنْ بَعْدِ you came to us and after مَا
 your Lord رَبِّكُمْ may be قَالَ he said قَالُوا you came to us جِئْتَنَا

أَنْ يَهْلِكَ that **يَهْلِكَ** He will destroy **عَدُوَّكُمْ** your enemy **وَيَسْتَخْلِفَكُمْ** so that He **فَيَنْظُرَ** the land **فِي** in **الْأَرْضِ** and make you successors We **كَيْفَ** may see **تَعْمَلُونَ** how **وَلَقَدْ** and verily **أَخَذْنَا** and afflicted **بِأَلْسِينٍ** (of) Pharaoh **فِرْعَوْنَ** people **وَالْأَلْ** drought) **وَنَقْصٍ** and shortness **وَالشَّمْرِاتِ** of **مِنْ** and **لَعَلَّهُمْ** fruits (crops) **يَذْكُرُونَ** that they may take heed/receive admonition

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* (the pious)." 129 They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَائَرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٢٩﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٠﴾ فَارْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۚ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣١﴾

فَإِذَا جَاءَهُمْ but when **جَاءَهُمْ** the good **الْحَسَنَةُ** came to them **قَالُوا** they afflicted them **وَيَنْصِبُهُمْ** and if **وَإِنْ** this (is) **هَذِهِ** for us **لَنَا** said **سَيِّئَةٌ** evil **يَطَّيَّرُوا** they ascribed evil omens **بِمُوسَىٰ** to Moses **وَمَنْ** and those **مَعَهُ** with him **أَلَا** behold! **إِنَّمَا** certainly **طَائَرُهُمْ** their most of **أَكْثَرَهُمْ** but **وَلَكِنَّ** Allah **عِنْدَ** evil omens **لَا** them **يَعْلَمُونَ** do not **وَقَالُوا** and they said **كَيْفَ** know **تَعْمَلُونَ** how **وَلَقَدْ** and verily **أَخَذْنَا** and afflicted **بِأَلْسِينٍ** (of) Pharaoh **فِرْعَوْنَ** people **وَالْأَلْ** drought) **وَنَقْصٍ** and shortness **وَالشَّمْرِاتِ** of **مِنْ** and **لَعَلَّهُمْ** fruits (crops) **يَذْكُرُونَ** that they may take heed/receive admonition

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not. 132. They said: "Whatever Ayât you may bring to us, to work therewith your sorcery on us, we shall never believe in you." 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimûn*.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمْشُوا آدَعُ لَنَا رَبِّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٢﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِلُغْوِهِ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٣﴾ فَانْقَضَتْ عَنْهُمْ وَأُغْرِقْتَهُمْ فِي الْيَمِّ بِآيَاتِهِمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٤﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ on them fell and when they said O Moses آدَعُ لَنَا invoke your Lord رَبِّكَ for us because of عَهِدَ (His) promise عِنْدَكَ to you لَئِنْ if we shall Kَشَفْتَ the penalty الرِّجْزَ from us you removed نُؤْمِنَنَّ and we shall send وَلَنُرْسِلَنَّ in you certainly believe لَكَ but when (of) Israel بَنِي Children with you إِسْرَءِيلَ We removed كَشَفْنَا عَنْهُمْ the penalty الرِّجْزَ from them إِلَى the penalty أَجَلٍ a fixed term هُمْ they بِلُغْوِهِ had to reach (it) إِذَا then هُمْ so We took retribution يَنْكُتُونَ they broke the promise فَانْقَضَتْ عَنْهُمْ from them وَأُغْرِقْتَهُمْ and drowned them فِي in the sea الْيَمِّ the sea بِآيَاتِهِمْ because they كَذَّبُوا Our signs وَكَانُوا and they were غَافِلِينَ of them heedless

134. And when the punishment fell on them, they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayât and were heedless about them.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا

يَعْرِشُونَ ﴿١٣٧﴾ وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَمْكُونُ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

وَأَوْرَثْنَا the people الَّذِينَ and We let inherit الْقَوْمَ (of) the land الْأَرْضِ east مَشْرِقُهَا considered weak يُسْتَضْعَفُونَ وَمَغْرِبُهَا and its west أَلْيَ which بَنَرَكُنَا We sent our blessings فِيهَا (of) your رَبِّكَ words كَلِمَتُ and were fulfilled وَكَمَّتْ wherein Lord الْحَقُّ the fair عَلَى the fair بَنِي Children إِسْرَءِيلَ (of) Israel مَا and We destroyed وَدَمَّرْنَا they endured صَبَرُوا because and his قَوْمُهُ Pharaoh فِرْعَوْنُ manufacture يَصْنَعُ used to كَانَتْ people وَمَا and what كَانُوا they used to يَعْرِشُونَ ﴿١٣٧﴾ erect وَجَوَزْنَا the sea الْبَحْرَ (of) Israel إِسْرَءِيلَ Children بَنِي and We led across فَأَتَوْا then they came عَلَى upon قَوْمٍ a people يَمْكُونُ devoted عَلَى to أَصْنَامٍ idols لَهُمْ they had قَالُوا they said يَمُوسَى O Moses اجْعَلْ gods آلِهَةٌ they have لَنَا as كَمَا a god إِلَهًا for us make لَنَا gods آلِهَةٌ they have لَنَا make know nothing تَجْهَلُونَ ﴿١٣٨﴾ a people قَوْمٌ verily you are إِنَّكُمْ he said

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an *ilâh* (a god) as they have *âlihah*." He said: "Verily, you are a people who know not."

إِنَّ هَؤُلَاءِ مُتَّبَرِّئًا مِمَّا هُمْ فِيهِ وَظِلٌّ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْنِيَكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَجْتَبَاكُمْ مِنْ بَنِي إِسْرَءِيلَ يَسْأَلُونَكُم سُوءَ الْعَذَابِ يَقُولُونَ ابْنَاءُكُمْ وَسَخِيونَ إِسَاءَ كُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

إِنَّ هَؤُلَاءِ certainly هَؤُلَاءِ these (people) مُتَّبَرِّئًا are to be destroyed مَا what and is in vain وَظِلٌّ in (it) فِيهِ they (are) مِمَّا that which كَانُوا they are أَجْتَبَاكُمْ ﴿١٣٩﴾ doing قَالَ he said أَغَيْرَ he said إِلَهًا I seek for you أَبْنِيَكُمْ Allah أَنَبِيَكُمْ than وَهُوَ a god

the worlds ﴿١٣٩﴾ above (all) عَلَى exalted you فَضَّلَكُمُ (has) رَاٰذَ and (remember) when اُنَجَّيْنٰكُمُ We saved you مِنْ from اِلٰل who afflicted you (with) يَسُوْمُوْنَكُمْ (of) Pharaoh فِرْعَوْنَ people سُوءَ worst الْعَذَابِ torment (of) يُقْتُلُوْنَ killing اَبْنَاءَكُمْ your sons and in وَفِي your women نِسَاءَكُمْ and letting live وَتَسْتَحْيُوْنَ ذٰلِكُمْ (was) بَلَاءٌ a trial مِنْ from رَبِّكُمْ your Lord عَظِيمٌ ﴿١٤٠﴾ great

139. "Verily, these people will be destroyed for that which they are engaged in (idols, worship). And all that they are doing is in vain." 140. He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the '*Ālamîn*." 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

﴿١٤١﴾ وَوَعَدْنَا مُوسٰى ثَلٰثِيْنَ لَيْلَةً وَاَتَمَمْنٰهَا بِعَشْرِ فِتْمٍ مِّمَقْتٌ رَبِّهِ اَرْبَعِيْنَ لَيْلَةً وَقَالَ مُوسٰى لِاَخِيهِ هٰرُونَ اَخْلَفْنِيْ فِيْ قَوْمِيْ وَاَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسٰى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ اَرِنِيْ اَنْظُرْ اِلَيْكَ قَالَ لَنْ تَرٰنِيْ وَلٰكِنْ اَنْظُرْ اِلَى الْجَبَلِ فَاِنْ اَسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرٰنِيْ فَلَمَّا بَلَغَ رَجْعُهُ لِّلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسٰى صَوْقًا فَلَمَّا اَنَاقَ قَالَ سُبْحٰنَكَ بُنْتَ اِلَيْكَ وَاَنَا اَوَّلَ الْمُؤْمِنِيْنَ ﴿١٤٣﴾

﴿١٤١﴾ وَوَعَدْنَا مُوسٰى ثَلٰثِيْنَ thirty Moses مُوسٰى and We appointed for وَوَعَدْنَا nights اَتَمَمْنٰهَا and We completed them بِعَشْرِ with ten (more) فِتْمٍ فِتْمٍ thus was completed مِيقَاتٌ رَبِّهِ (of) his Lord اَرْبَعِيْنَ (of) forty nights وَقَالَ مُوسٰى and said اَخْلَفْنِيْ AARON اخْلَفْنِيْ in قَوْمِيْ take my place هٰرُونَ brother وَلَا and do right وَأَصْلِحْ people and do not تَتَّبِعْ follow سَبِيْلَ way came الْمُفْسِدِيْنَ ﴿١٤٢﴾ (of) the mischief-makers جَاءَ and when كَلَّمَهُ at Our appointment لِمِيقَاتِنَا Moses اَرِنِيْ show me رَبُّهُ he said قَالَ رَبِّ اَرِنِيْ O my Lord! اَرِنِيْ He said قَالَ upon You اِلَيْكَ (that) I may look اَنْظُرْ (Yourself) لَنْ look but اَنْظُرْ you (be able to) see Me تَرٰنِيْ will never اِلَى at الْجَبَلِ the mountain فَاِنْ if اَسْتَقَرَّ it remained firm مَكَانَهُ and when فَلَمَّا see me تَرٰنِيْ then you might اَنْظُرْ in its place

جَعَلَهُ to the mountain الْجَبَلِ his Lord رَبُّهُ revealed (His) Glory
 دَسَّ He made it as dust وَحَرَ and fell down مُوسَى Moses صَعِقًا
 he said قَالَ he recovered أَفَاقَ and when فَلَمَّا unconscious
 to You (in إِلَيْكَ I return بَرَّتُ Glory be to You سُبْحَانَكَ
 (of) the believers الْمُؤْمِنِينَ first أَوَّلُ and I am أَنَا repentance)

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)." 143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allâh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

قَالَ يَمُوسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٢﴾ وَكَتَبْنَا لَهُمُ فِي الْآلُوحِ مِن كُلِّ شَيْءٍ مَّوعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٣﴾

قَالَ He said يَمُوسَىٰ O Moses إِنِّي indeed I have أَصْطَفَيْتُكَ chosen
 عَلَى you above النَّاسِ people (all) بِرِسَالَتِي by My messages وَبِكَلَامِي
 I have آتَيْنَاكَ what مَا so hold فَخُذْ and by My speaking (to you)
 وَكُن given you الشَّاكِرِينَ of الشَّاكِرِينَ the grateful ﴿١٤٢﴾ وَكَتَبْنَا
 لَهُمُ and We ordained الْآلُوحِ in the tablets فِي for him لَّهُمُ
 (from) every شَيْءٍ thing مَّوعِظَةً (for) admonition وَتَفْصِيلًا
 لِّكُلِّ explanation شَيْءٍ for every فَخُذْهَا thing بِقُوَّةٍ so hold these
 وَأْمُرْ with firmness قَوْمَكَ your people يَأْخُذُوا to follow
 بِأَحْسَنِهَا best of it سَأُرِيكُمْ I shall show you soon دَارَ abode
 (of) the transgressors الْفَاسِقِينَ ﴿١٤٣﴾

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَسِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

those who الَّذِينَ My Signs آيَاتِي from عَنْ I shall turn away سَأَصْرِفُ without بِغَيْرِ the earth فِي in behave arrogantly يَتَكَبَّرُونَ sign every كُلَّ they see يَرَوْا and if وَإِنْ right (any) الْحَقِّ they see يَرَوْا and if وَإِنْ in them بِهَا they believe يُؤْمِنُوا not لَا they will يَتَّخِذُوهُ do not لَا (of) righteousness الرُّشْدِ way سَبِيلَ they see يَرَوْا but if وَإِنْ (as their) way سَبِيلًا take it الْغَيِّ (of) error يَتَّخِذُوهُ they will take it سَبِيلًا (as their) way ذَلِكَ because they كَذَّبُوا rejected بِآيَاتِنَا Our signs وَكَانُوا and those الَّذِينَ heedless غَافِلِينَ to them عَنْهَا and they were كَذَّبُوا rejected بِآيَاتِنَا Our Signs وَلِقَاءِ and meeting الْآخِرَةِ will their deeds أَعْمَالُهُمْ became vain حَسِطَتْ the Hereafter they be rewarded يُجْزَوْنَ إِلَّا they do used to يَعْمَلُونَ do

146. I shall turn away from My *Ayât* (Verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* and were heedless (to learn a lesson) from them. 147. Those who deny Our *Ayât* and the Meeting in the Hereafter (Day of Resurrection.), vain are their deeds. Are they requited with anything except what they used to do?

وَأَخَذَ قَوْمٌ مِّنْ بَعْدِهِ مِنْ جُلُوسِهِمْ عِجْلًا جَسَدًا لَّهُمْ خَوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا
 أَخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سَفِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا
 وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

وَأَخَذَ قَوْمٌ مِّنْ بَعْدِهِ (of) Moses people قَوْمٌ and took
 the جَسَدًا a calf عِجْلًا their ornaments جُلُوسِهِمْ from (out of) مِنْ
 they بَرَوًا did not أَلَمْ a (lowing) sound خَوَارٌ which had لَهُمْ body
 see أَنَّهُ that it لَا can not يُكَلِّمُهُمْ speak to them وَلَا neither يَهْدِيهِمْ
 they took it (for أَخَذُوهُ (to the) way سَبِيلًا it can guide them
 (who are) the ظَالِمِينَ ﴿١٤٨﴾ and they were وَكَانُوا worship)
 they felt regretted سَفِطَ فِي أَيْدِيهِمْ and when وَلَمَّا wrong-doers
 and saw (realized) أَنَّهُمْ قَدْ that they ضَلُّوا gone astray قَالُوا
 our رَبُّنَا have mercy on us يَرْحَمْنَا did not لَّمْ if they said
 Lord وَيَغْفِرْ us لَنَا and forgive لَنَكُونَنَّ we shall certainly be
 مِنَ the losers الْخَاسِرِينَ ﴿١٤٩﴾ among

148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zâlimûn* (wrongdoers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضَبَ عَلَيْهِمْ قَالُوا بَلَسَا خَلَقْتُنِي مِن بَعْدِي أَفَعِلْتُكَ مِثْلَ مَا عَمِلْتُمْ وَأَخَذَ
 بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمِّ إِيَّاهُ الْقَوْمَ اسْتَضَعِفُونِي وَكَادُوا يَقْتُلُونِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ
 الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

وَلَمَّا رَجَعَ مُوسَىٰ returned إِلَىٰ to قَوْمِهِ his people
 غَضَبَ عَلَيْهِمْ angry أَيْضًا (and) غَضِبَ he said قَالُوا
 thing خَلَقْتُنِي (you have done in my place) مِن بَعْدِي after me أَفَعِلْتُكَ
 and he رَجَعْتُ (of) your Lord رَبِّكُمْ (to) decree أَمَرَ did you hasten
 وَأَخَذَ the tablets الْأَوَاحَ and seized بِرَأْسِ أَخِيهِ by head

O he said قَالَ to himself إِلَيَّ dragging him يَجْرُهُ his brother
 son أُم (of) my mother إِنَّ indeed الْقَوْمَ the people اسْتَضَعَفُونِي
 so to kill me يَقْتُلُونَنِي and were about وَكَادُوا overpowered me
 and لَا the enemies الْأَعْدَاءُ over me بِكَ gloat ثَبِّت let not
 the people الْقَوْمَ with مَعَ place me تَجْعَلْنِي do not
 wrong-doers

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrongdoers)."

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥٠﴾ إِنَّ الَّذِينَ أَخْطَأُوا الْوَجَلَ
 سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥١﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا
 مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٢﴾

and my وَلِإِخِي me لي forgive اغْفِرْ O my Lord رَبِّ he said قَالَ
 for brother وَأَدْخِلْنَا فِي رَحْمَتِكَ Your Mercy وَأَنْتَ to
 You are أَرْحَمُ Most Merciful الرَّاحِمِينَ ﴿١٥٠﴾ (of) the merciful إِنَّ
 the calf (for worship) الْوَجَلَ took أَخْطَأُوا those who الَّذِينَ indeed
 their Lord رَبِّهِمْ from مِنْ wrath غَضَبٌ will overtake them سَيَنَالُهُمْ
 وَذِلَّةٌ and humiliation فِي in الْحَيَاةِ الدُّنْيَا life الدُّنْيَا (of) the world وَكَذَلِكَ
 those who fabricate الْمُفْتَرِينَ ﴿١٥١﴾ We do recompense نَجْزِي and thus
 then evil (deed) السَّيِّئَاتِ did عَمِلُوا but those who الَّذِينَ lies
 تابُوا repented مِنْ بَعْدِهَا after that وَآمَنُوا and believed إِنَّ verily رَبَّكَ
 your Lord مِنْ بَعْدِهَا after that لَغَفُورٌ (is) رَحِيمٌ ﴿١٥٢﴾
 Most Merciful

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُسخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥١﴾ وَأَخَذَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِن قَبْلُ وَإِنِّي أَتَلْكُمَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٢﴾

وَلَمَّا anger from Moses سَكَتَ and when لَمَّا calmed عَنْ مُوسَى and when لَمَّا anger writing whereof أَخَذَ the tablets فِي and in نُسخَتِهَا and in أَخَذَ the tablets he took up they هُمْ for those الَّذِينَ and mercy وَرَحْمَةٌ (was) guidance هُدًى (who) لِرَبِّهِمْ (to) their Lord يَرْهَبُونَ ﴿١٥١﴾ fear وَأَخَذَ and chose مُوسَى and chose قَوْمَهُ Moses (of) his people سَبْعِينَ seventy رَجُلًا men لِّمِيقَاتِنَا for Our appointment فَلَمَّا and when أَخَذَتْهُمُ seized them الرَّجْفَةُ a violent earthquake قَالَ he said رَبِّ O my Lord لَوْ had شِئْتَ You would have أَهْلَكْتَهُمْ would destroyed them مِن قَبْلُ You would have أَهْلَكْتَهُمْ did for what فَعَلَ and me وَإِنِّي would You destroy us أَتَلْكُمَا and me وَإِنِّي would You destroy us أَلْسَفُهُمُ the fools مِنَّا among us إِنْ not هِيَ it is إِلَّا but فِتْنَتُكَ Your trial You will تُضِلُّ whom تَشَاءُ with it بِهَا You mislead تَهْدِي and You guide وَتَهْدِي and You guide تَهْدِي whom تَشَاءُ You will أَنْتَ You will وَلِيُّنَا You will and have mercy وَارْحَمْنَا us لَنَا so forgive فَاغْفِرْ (are) our Guardian of those who forgive الْغَافِرِينَ ﴿١٥٢﴾ (are) Best خَيْرُ and You وَأَنْتَ on us

154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish

ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Wali* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

﴿وَكَتَبْنَا لَهُ فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا مُّذَنَّبُونَ إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ وَفَسَاكَتُهَا لِلَّذِينَ يَنْقُوتُ الرَّزْقَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُمْشِقُونَ ﴿١٥٦﴾﴾

﴿وَكَتَبْنَا لَهُ and ordain كُنَّا for us فِي in هَذِهِ this الدُّنْيَا world حَسَنَةً good وَفِي and in الْآخِرَةِ the Hereafter إِنَّا indeed we have turned إِلَيْكَ to you قَالَ he said عَذَابِي My punishment أُصِيبُ I afflict بِهِ therewith مَنْ whom أَشَاءُ I will وَرَحْمَتِي I will وَسِعَتْ mercy كُلَّ encompasses every شَيْءُ thing فَسَاكَتُهَا I shall ordain that لِلَّذِينَ for those who يَنْقُوتُ do right وَرِزْقُكَ and Zakat وَالَّذِينَ and those هُمْ they (who) بِآيَاتِنَا in Our signs يُمْشِقُونَ﴾

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That I shall ordain for those who are the *Muttaqûn* (the pious), and give *Zakât*; and those who believe in Our *Ayât*;

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

الَّذِينَ those who يَتَّبِعُونَ follow الرَّسُولَ the Messenger النَّبِيَّ the *Ummi* (unlettered) الَّذِي whom يَجِدُونَهُ they find مَكْتُوبًا written عِنْدَهُمْ in فِي with them التَّوْرَةِ the Torah وَالْإِنْجِيلِ and يَأْمُرُهُمُ the Gospel He commands them بِالْمَعْرُوفِ to good وَيَنْهَاهُمْ and وَيُحِلُّ evil الْمُنْكَرِ forbids them لَهُمُ to them الطَّيِّبَاتِ the pure things وَيُحَرِّمُ and prohibits عَلَيْهِمُ and He removes الْخَبَائِثَ the impure things وَيَضَعُ and

which أَلْقَى and the fetters وَالْأَغْلَلِ their burdens إِصْرَهُمْ from them
 believed مَأْمَنُوا so those who فَأَلَّذِي upon them عَلَيْهِمْ were كَانَتْ
 and helped him وَتَصَرُّوهُ and supported him وَعَزَّرُوهُ in him بِهِ
 has been sent أَنْزَلَ which أَلَّذِي the light النَّورَ and followed
 the successful الْمُفْلِحُونَ ﴿٣٧﴾ they هُمْ those (are) أُولَئِكَ with him

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John, xiv 16), — he commands them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar*; he allows them as lawful *At-Tayyibât* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabâ'ith* he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿٣٧﴾ وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿٣٨﴾

Messenger رَسُولُ verily I (am) إِنِّي O mankind يٰٓأَيُّهَا النَّاسُ say قُلْ
 to Him لَهُ whom الَّذِي all جَمِيعًا to you إِلَيْكُمْ (of) Allâh اللَّهُ
 and مُلْكُ (belongs) السَّمٰوٰتِ the heavens وَالْأَرْضِ (of) He gives يُحْيِي He هُوَ but إِلَّا god إِلَهَ (there is) no لَا the earth
 life وَيُمِيتُ and causes death فَآمِنُوا so believe بِاللَّهِ in Allâh وَرَسُولِهِ
 the Ummi (unlettered) الْأُمِّيِّ Prophet النَّبِيِّ and His Messenger
 and His كَلِمَاتِهِ in Allâh بِاللَّهِ believes يُؤْمِنُ who الَّذِي
 so that you may لَعَلَّكُمْ and follow Him وَاتَّبِعُوهُ words
 تَهْتَدُونَ ﴿٣٧﴾ find guidance وَمِنْ (of) قَوْمِ people مُوسَىٰ
 and يَهْدُونَ a party أُمَّةٌ (of) Moses
 establishes justice يَعْدِلُونَ ﴿٣٨﴾ therewith

158. Say (O Muhammad (على الله عليه وسلم)): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad (على الله عليه وسلم)), the Prophet who can neither read nor write (i.e. Muhammad (على الله عليه وسلم)), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Îsâ (Jesus) son of Maryam, (عليهما السلام)], and follow him so that you may be guided." 159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

وَقَطَعْنَاهُمْ أَثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَنَهُ قَوْمُهُ آبَ أَنْصَرِبَ بِعَصَاكَ
الْحَجَرُ فَأَنْجَسَتْ مِنْهُ أَثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا
عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوىَّ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿١٦٠﴾

tribes وَقَطَعْنَاهُمْ (into) twelve أَثْنَتَيْ عَشْرَةَ and We divided them أُمَمًا
أُمَمًا as communities وَأَوْحَيْنَا and We inspired إِلَىٰ مُوسَىٰ to Moses
his people قَوْمُهُ asked him for water اسْتَسْقَنَهُ when Moses
the stone أَنْصَرِبَ with your staff بِعَصَاكَ strike أَنْصَرِبَ that
فَأَنْجَسَتْ twelve أَثْنَتَا عَشْرَةَ عَيْنًا and gushed forth
people (group) كُلُّ أُنَاسٍ (thus) knew قَدْ عَلِمَ springs
مَشْرِبَهُمْ and We provided shades وَظَلَّلْنَا their drinking place
upon عَلَيْهِمُ and We sent down وَأَنْزَلْنَا (of) clouds الْغَمَمَ on them
عَلَيْهِمُ of طَيِّبَاتِ eat كُلُوا and quails وَالسَّلَوىَّ manna الْمَنَّاءَ them
وَمَا We have provided you رَزَقْنَاكُمْ which مَا good things
they were ظَلَمُونَا and did not وَلَكِنْ but كَانُوا
doing wrong يَظْلِمُونَ ﴿١٦٠﴾ to themselves أَنْفُسَهُمْ

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا
نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَرَّيْدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ
لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا to them it was said and (remember) when
therefrom dwell (in) this town الْقَرْيَةَ وَكُلُوا and eat مِنْهَا and wherever
repentance حَيْثُ شِئْتُمْ you wish وَقُولُوا حِطَّةٌ and say
وَادْخُلُوا the gate الْبَابَ and enter سُجَّدًا the gate (bowing) تَغْفِرْ
لَكُمْ We shall forgive خَطِيئَتَكُمْ your sins سَرَّيْدُ
(and) We shall increase الْمُحْسِنِينَ (reward of) good-doers ﴿١٦١﴾
فَبَدَّلَ الَّذِينَ ظَلَمُوا those who did wrong الَّذِينَ but changed
قَوْلًا غَيْرَ (than that) other (than that) الَّذِي which قِيلَ
لَهُمْ was said فَأَرْسَلْنَا to them رِجْزًا upon them عَلَيْهِمْ so We sent
مِنْ a scourage السَّمَاءِ from the heaven بِمَا because كَانُوا
they used يَظْلِمُونَ ﴿١٦٢﴾ to do wrong

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers." 162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ جِثَاثُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ بَلَّوْنَهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِنْ رَبُّكُمْ وَعَالِمُهُمْ يَقُولُونَ ﴿١٦٤﴾

وَسَأَلَهُمْ عَنْ the town الْقَرْيَةِ about and ask them الَّتِي which
كَانَتْ was حَاضِرَةَ الْبَحْرِ situated (by) the sea إِذْ when يَعْدُونَ
(the matter of) the Sabbath السَّبْتِ in they transgressed فِي
[their] fish جِثَاثُهُمْ came to them تَأْتِيهِمْ when (Saturday) إِذْ
وَيَوْمَ سَبْتِهِمْ (on) day سَبْتِهِمْ of [their] Sabbath شُرَعًا visibly وَيَوْمَ
come تَأْتِيهِمْ do not لَا they have sabbath لَا يَسْبِتُونَ do not (on) day

كَانُوا because بِمَا did We test them تَبْلُوهُمْ thus كَذَلِكَ to them
 and (remember) when وَإِذْ to disobey يَفْسُقُونَ ﴿١٦٣﴾ they used
 you admonish تَعْظُونَ why did لِمَ of them مِنْهُمْ a group أَنَّهُ said
 or أَوْ (is) (about) to destroy them مُهْلِكُهُمْ Allah اللَّهُ a people قَوْمًا
 a severe شَدِيدًا punishment عَذَابًا punish them (with) مَعَذَّتْهُمْ
 your Lord رَبِّكَ to إِيَّاكَ to offer an excuse مَعْذَرَةً they said
 refrain from disobedience يَنْتَقُونَ ﴿١٦٤﴾ and that they may

163. And ask them (O Muhammad صلى الله عليه وسلم) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allâh's Command (disobey Allâh). 164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَیِّنٍ بِمَا كَانُوا
 يَفْسُقُونَ ﴿١٦٣﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٤﴾ وَإِذْ تَأَذَّتْ رَبَّكَ لِتَبْعَتِنَ عَلَيْهِمْ إِلَى
 يَوْمِ الْيَقِينَةِ مَنْ يَسُوءُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

فَلَمَّا نَسُوا what ذُكِّرُوا so when they forgot
 أَنجَيْنَا with الَّذِينَ We delivered those who يَنْهَوْنَ
 عَنِ السُّوءِ from evil وَأَخَذْنَا but We afflicted الَّذِينَ
 ظَلَمُوا who did wrong بِعَذَابٍ with torment بَیِّنٍ severe
 بِمَا because of what كَانُوا they used to يَفْسُقُونَ ﴿١٦٣﴾ but
 فَلَمَّا transgress عَتَوْا when they (from) مَا what نُهُوا
 عَنْهُ from [it] قُلْنَا We told لَهُمْ them كُونُوا be you قِرَدَةً
 خَاسِئِينَ ﴿١٦٤﴾ despised وَإِذْ and (remember) when تَأَذَّتْ
 رَبَّكَ declared your Lord يَبْعَتُنَ that He will send عَلَيْهِمْ
 upon them إِلَى Day يَوْمِ the يَقِينَةِ (of) Resurrection مَنْ who يَسُوءُهُمْ
 indeed would afflict them سُوءَ a grievous الْعَذَابِ torment إِنَّ
 رَبَّكَ your Lord لَسَرِيعُ (is) swift الْعِقَابِ (in) persecution وَإِنَّهُ
 He لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾ (is) All-Forgiving Most Merciful

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allâh's Command (disobey Allâh). 166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَسْمَاءً مِنْهُمْ أَصْنَادُهُمْ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٦﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ يَشْتَلِمُ يَأْخُذُوهُ أَلَّا يُؤْخَذَ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالنَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٧﴾

وَقَطَعْنَاهُمْ (as) the land الْأَرْضِ in فِي and We dispersed them أَسْمَاءً (are) أَصْنَادُهُمْ among them مِنْهُمْ separate) communities that دُونَ other than ذَلِكَ and among them (are) وَمِنْهُمْ righteous with good (blessings) بِالْحَسَنَاتِ and We tested them وَبَلَوْنَاهُمْ turn that they may لَعَلَّهُمْ and evil (calamities) وَالسَّيِّئَاتِ (evil) فَخَلَفَ (to Us) مِنْ بَعدِهِمْ (after) them خَلْفٌ but succeeded وَرِثُوا successors (who) الْكِتَابَ the Book يَأْخُذُونَ and they say وَيَقُولُونَ low life (of) this هَذَا goods عَرَضَ grasp سَيُغْفَرُ لَنَا we shall be forgiven وَإِنْ we and if يَأْتِهِمْ comes to them عَرَضٌ offer يَشْتَلِمُ of the like يَأْخُذُوهُ they would seize it أَلَّا was not يُؤْخَذُ taken عَلَيْهِمْ on them مِيثَاقُ الْكِتَابِ (of) the Book أَنْ (of) the Book لَا that يَقُولُوا they will say عَلَى about اللَّهِ Allah إِلَّا but الْحَقَّ and they have studied وَدَرَسُوا the truth مَا and they have what فِيهِ (is) in it وَالنَّارُ الْآخِرَةُ and abode خَيْرٌ (of) the Hereafter لِلَّذِينَ (is) better يَتَّقُونَ those who أَفَلَا (are) God-fearing do not then تَعْقِلُونَ you understand?

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience). 169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious). Do not you then understand?

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧﴾ وَإِذْ نَفَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨﴾ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٩﴾

وَالَّذِينَ يَمْسِكُونَ and those who hold fast بِالْكِتَابِ to the Book وَأَقَامُوا established and the prayer إِنَّا We shall not لَا نَضِيعُ waste (of) the righteous الْمُصْلِحِينَ reward أَجْرَ (remember) when نَفَقْنَا the mountain الْجَبَلِ Fَوْقَهُمْ the mountain (of) Adam آدَمَ Children رَبِّكَ your Lord مِن of بَنِي your Lord and made them ذُرِّيَّتَهُمْ their descendants وَأَشْهَدَهُمْ their loins ظُهُورِهِمْ to testify عَلَى themselves أَلَسْتُ am I not بِرَبِّكُمْ your Lord قَالُوا they said بَلَى yes شَهِدْنَا we testify أَن lest تَقُولُوا you say يَوْمَ (on) Day الْقِيَمَةِ (of) Resurrection إِنَّا verily كُنَّا we were عَنْ of هَذَا of غَافِلِينَ ﴿١٩﴾

unware

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât*, certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him." 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

أَوْ قَوْلُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿٧١﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْقِصَّةَ الْأُولَى وَلَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ ﴿٧٣﴾

or أَو قَوْلُوا إِنَّمَا أَشْرَكَ only you should say قَوْلُوا or
 ءَابَاؤُنَا our forefathers مِنْ قَبْلُ before (us) وَكُنَّا and we are
 ذُرِّيَّةً (their) offspring مِنْ بَعْدِهِمْ after them أَفَتُهْلِكُنَا
 destroy us بِمَا for what الْمُبْطِلُونَ did فَكَذَلِكَ unrighteous
 and thus نَقُصُّ (Our) Verses عَلَيْكَ do We explain the
 story نَبَأَ to them عَلَيْهِمْ and recite وَأَتْلُ return ﴿٧٢﴾ may
 but لَعَلَّهُمْ Our Signs ءَايَاتِنَا We gave [him] مَنِ of whom
 الشَّيْطَانُ he turned away مِنْهَا from them فَاتَّبَعَهُ so followed him
 Satan فَكَانَ those who went of الضَّالِّينَ ﴿٧٣﴾ and he became
 astray

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (*Tafsir At-Tabarî*) 174. Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth). 175. And recite (O Muhammad ﷺ) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so *Shaitân* (Satan) followed him up, and he became of those who went astray.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَنُكِنِّيَهُ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَتَشَبَّهُ الْكَلْبَ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثَ
أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصِصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا
الْقَوْمُ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا بِظُلْمٍ ﴿١٧٧﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِى وَمَنْ يُضِلِلْ فَلَا وَلِيكَ هُمُ
الْخَاسِرُونَ ﴿١٧٨﴾

وَلَوْ شِئْنَا and if We would have exalted him لَرَفَعْنَاهُ We willed to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong themselves. 178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong themselves. 178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا
يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

a Warner مُبِينٌ ﴿١٨١﴾ plain أَوَّلَ did not يَنْظُرُوا they look in في in مَلَكُوتِ the dominion السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth وَمَا and what خَلَقَ Allah has created الله of مِنْ (every) thing شَيْءٍ and أَن maybe أَنْ that يَكُونُ has قَدْ أَقْرَبَ drawn near أَجَلُهُمْ their term (of life) يَأْتِي then in what حَدِيثِهِ message بَعْدَهُ after this they will believe يُؤْمِنُونَ ﴿١٨٢﴾

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plan is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain Warner. 185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

مَنْ يُضِلِلِ اللَّهُ فَسَآءَ مَا يَكُونُ لَهُمْ وَنُذِرُهُمْ فِي طُعْنَتِهِمْ يَسْأَلُونَ ﴿١٨١﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَهَا إِلَّا هُوَ نَفَّلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْثَةٌ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٢﴾

whom مَنْ يُضِلِلِ Allah lets go astray فَلَا then there is no هَادِيَ guide لَهُم for him وَنُذِرُهُمْ and He leaves them in في طُعْنَتِهِمْ they ask يَسْأَلُونَكَ they wander blindly ﴿١٨١﴾ their transgression عَنِ you about السَّاعَةِ the Hour أَيَّانَ (is) when مُرْسَاهَا its appointed times قُلْ say إِنَّمَا only عِلْمُهَا its knowledge عِنْدَ (is) with رَبِّي my Lord لَا none يُجِيبُهَا (can) manifest it لَوْفَهَا its time إِلَّا but هُوَ He نَفَّلَتْ it (will) weigh heavy in في السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth لَا not تَأْتِيكُمُ shall it come to you إِلَّا but بَغْثَةٌ suddenly يَسْأَلُونَكَ they ask you كَأَنَّكَ as if you were very knowledgeable عَنْهَا about it قُلْ say إِنَّمَا only عِلْمُهَا its knowledge عِنْدَ (is) with الله Allah وَلَكِنَّ but أَكْثَرَ most النَّاسِ people لَا do not يَعْلَمُونَ ﴿١٨٢﴾ know

186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions. 187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْفَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٦﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتَ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَبِيلًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٧﴾

قُلْ لَا أَمْلِكُ I possess لِنَفْسِي for myself نَفْعًا any good وَلَا ضَرًّا any harm إِلَّا except مَا that شَاءَ Allah wished (of) the unseen الْغَيْبِ knowledge أَعْلَمُ I had and if كُنْتُ and if لَاسْتَكْفَرْتُ I should have abundance مِنَ of الْخَيْرِ (all sorts of) وَمَا good and not مَسَّنِيَ Me the evil السُّوءُ I am not أَنَا not إِلَّا but نَذِيرٌ a warner وَبَشِيرٌ a herald of glad-tidings لِّقَوْمٍ and a herald of glad-tidings people يُؤْمِنُونَ ﴿١٨٦﴾ believing هُوَ He الَّذِي Who has created خَلَقَكُمْ Who has created you مِنْ from نَفْسٍ a person وَاحِدَةٍ single وَجَعَلَ and He made مِنْهَا and He made زَوْجَهَا out of it لِيَسْكُنَ its mate إِلَيْهَا that he finds comfort in her فَلَمَّا and when تَغَشَّاهَا and when he covered her (he had sexual contact with her) حَمَلَتْ she bore حَمْلًا خَفِيفًا a burden she bore and moved فَمَرَّتَ light about بِهِ with it فَلَمَّا but when أَثْقَلَتْ she grew heavy دَعَا she invoked اللَّهَ (both) Allah رَبَّهُمَا their Lord لَئِنْ that if آتَيْتَنَا that if we shall indeed be لَنُكُونَنَّ a goodly (child) صَبِيلًا gave us among الشَّاكِرِينَ ﴿١٨٧﴾ the grateful

188. Say (O Muhammad ﷺ): "I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." 189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might

enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring — as stated by Ibn Kathir in his Tafsir), had sexual relation with her (the polytheists wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ نَدَعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

فَلَمَّا a goodly (child) صَالِحًا He gave them ءَاتَاهُمَا but when
in that (which) فِيمَا partners شُرَكَاءَ to Him لَهُ they attributed
ءَاتَاهُمَا (is) Allah اللَّهُ but Exalted تَعَالَى He had given them
do أَشْرِكُونَ they associate (with Him) يُشْرِكُونَ above that (which)
can not لَا who مَا they associate (partners with Allah)
and no وَلَا are created يُخْلَقُونَ ﴿١٩١﴾ but they وَهُمْ anything شَيْئًا create
يَسْتَطِيعُونَ ﴿١٩٢﴾ they can give لَهُمْ them نَصْرًا وَلَا nor أَنْفُسُهُمْ
you call نَدَعُوهُمْ and if وَإِنْ they can help يَنْصُرُونَ ﴿١٩٣﴾ themselves
they follow إِلَى them إِلَى the guidance الْهُدَى لَا will not يَتَّبِعُوكُمْ
whether you call أَدَعَوْتُهُمْ for you عَلَيْكُمْ (it is the) same سَوَاءٌ you
silent صَامِتُونَ ﴿١٩٣﴾ you (are) أَنْتُمْ or أَمْ them

190. But when He gave them (the polytheist and his wife) a *Sâlih* (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. 191. Do they attribute as partners to Allâh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

إِنَّ الَّذِينَ نَدَعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَزْجُلٌ يَمْسُونَ يَهَّأَ أَمْ لَهُمْ آتٍ يُبْطِشُونَ يَهَّأَ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ يَهَّأَ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ يَهَّأَ قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ ﴿١٩٥﴾ إِنْ وَلِيَ اللَّهُ الْأَمْرَ الَّذِي نَزَلَ إِلَيْكُمَّ وَهُوَ تَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

إِنَّ الَّذِينَ تَدْعُونَ those whom you invoke تَدْعُونَ you invoke than من you invoke تَدْعُونَ you invoke
 so like you فَاذْعُوهُمْ (are) slaves عِبَادُ Allah الله other
 if you لَكُمْ and let them answer فَلْيَسْتَجِيبُوا invoke them
 كُنْتُمْ you are صَادِقِينَ ﴿١٤٤﴾ truthful ألَهُمْ have they أَيْدِيْهِمْ feet يَمْشُونَ
 they walk يَمْشُونَ hands أَيْدِيْهِمْ they have لَهُمْ or أَمْ therewith أَمْ they walk
 they hold يَمْشُونَ hands أَيْدِيْهِمْ they have لَهُمْ or أَمْ therewith أَمْ they hold
 they see يَمْشُونَ hands أَيْدِيْهِمْ they have لَهُمْ or أَمْ therewith أَمْ they see
 they hear يَمْشُونَ hands أَيْدِيْهِمْ they have لَهُمْ or أَمْ therewith أَمْ they hear
 your partners شُرَكَاءُكُمْ invoke اذْعُوا say قُلْ therewith قُلْ they hear
 (of Allah) ثُمَّ then كِيدُونِ plot against Me فَلَا and do not تُظْهِرُونَ ﴿١٤٥﴾
 (is) Allah الله my protector وَلِيَّيْ and indeed إِنَّ you give Me respite
 الَّذِي Who نَزَّلَ revealed the Book الْكِتَابِ وَهُوَ the Book and He يَتَوَلَّى
 the righteous الصَّالِحِينَ ﴿١٤٦﴾ protects

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful. 195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الله عليه وسلم): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite! 196. Verily, my Walî is Allâh Who has revealed the Book (the Qur'ân), and He protects the righteous.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَصْرِفُونَ ﴿١٤٤﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرْتَبِطُ مِنْهُمْ بِنُظْرُونَ إِلَيْكَ وَهُمْ لَا يُصِرُونَ ﴿١٤٥﴾ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٤٦﴾ وَإِنَّمَا يَنْزَغُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَوِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٤٧﴾

وَالَّذِينَ تَدْعُونَ from دُونِهِ you invoke تَدْعُونَ and those whom تَدْعُونَ
 لَا يَسْتَطِيعُونَ help you نَصْرَكُمْ they can not لَا أَنْفُسَهُمْ nor can
 you call them تَدْعُوهُمْ and if they help وَلَوْ themselves يَصْرِفُونَ
 and they hear تَدْعُوهُمْ they hear تَدْعُوهُمْ do not لَا the guidance إِلَى الْهُدَى
 but they see تَدْعُوهُمْ they are looking بِنُظْرُونَ you see them
 and تَدْعُوهُمْ they see تَدْعُوهُمْ hold خُذِ الْعَفْوَ forgiveness وَأْمُرْ
 the good بِالْعُرْفِ وَأَعْرِضْ the good وَأَعْرِضْ from عَنِ الْجَاهِلِينَ
 and if تَدْعُوهُمْ incites you يَنْزَغُكَ and إِنَّمَا the ignorant

with ﷻ then seek refuge فَاسْتَوِذْ an evil incitement Satan نَزَعَ
All-Knowing ﷻ (is) All-Hearing سَمِيعٌ indeed He اللهُ Allah

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves." 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). 200. And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿١٩٧﴾ وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿١٩٨﴾ وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا آجَبْتَيْنَاهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَإُ مِنْ رَبِّيكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٩٩﴾

إِنَّ الَّذِينَ اتَّقَوْا those who indeed the الَّذِينَ when إِذَا feared Allah اتَّقَوْا those who
Satan الشَّيْطَانِ from مِّنَ an evil thought طَائِفٌ touches them
تَذَكَّرُوا they remember فَإِذَا and then هُمْ they مُبْصِرُونَ ﴿١٩٧﴾ see
they plunge them deeper يَمُدُّونَهُمْ and their brothers (aright) وَإِخْوَانُهُمْ
they relax (cease) يُقْصِرُونَ ﴿١٩٨﴾ do not لَا and error ثُمَّ in فِي
وَإِذَا and when لَمْ do not تَأْتِيهِمْ you bring them بِآيَةٍ a miracle قَالُوا
say they say لَوْلَا why have not آجَبْتَيْنَاهَا you chosen one? قُلْ
إِنَّمَا only أَتَّبِعُ I follow مَا what يُوحَىٰ is revealed إِلَيَّ to me مِنْ
مِّنَ from رَبِّي my Lord هَذَا (is) this (is) بَصَإُ insight مِنْ from رَبِّيكُمْ
for people لِّقَوْمٍ and وَرَحْمَةً and guidance وَهُدًى your Lord
believing يُؤْمِنُونَ ﴿٢٠٠﴾

201. Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ
الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَيَسْجُدُونَ لَهُمْ يُسْجِدُونَ ﴿٢٠٦﴾

وَإِذَا قُرِئَ the Quran الْقُرْآنُ is recited and when قُرِئَ listen
لَهُ to it وَأَنْصِتُوا and keep silent لَعَلَّكُمْ so that you تُرْحَمُونَ ﴿٢٠٤﴾
وَادْكُرْ shown mercy رَبَّكَ in your Lord فِي and remember
(and) without وَدُونَ and with fear وَخِيفَةً humbly تَضَرُّعًا your heart
الْجَهْرِ loudness مِنَ of الْقَوْلِ words بِالْغُدُوِّ in the mornings وَالْآصَالِ
الْغَافِلِينَ of ﴿٢٠٥﴾ and do not تَكُنْ and the evenings
unheedful إِنَّ الَّذِينَ indeed those who عِنْدَ (are) with رَبِّكَ your
do not لَا Lord لَا يَسْتَكْبِرُونَ turn away in pride عَنْ عِبَادَتِهِ His
and they glorify Him وَيُسَبِّحُونَهُ and before Him وَلَهُمْ
they prostrate يُسْجِدُونَ ﴿٢٠٦﴾

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. (Tafsir At-Tabari) 205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ
كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

يَسْأَلُونَكَ they ask you عَنِ الْأَنْفَالِ spoils of war قُلِ الْأَنْفَالُ say
لِلَّهِ وَالرَّسُولِ (are) for Allah and the Messenger فَأَتَقُوا and the Messenger
اللَّهُ so fear وَأَصْلِحُوا and set right ذَاتَ بَيْنِكُمْ (things)
and obey وَأَطِيعُوا among you and His Messenger اللَّهُ and His Messenger

إن كُنْتُمْ if you are مُؤْمِنِينَ ﴿١﴾ believers إِمَّا only الْمُؤْمِنُونَ the
 اللَّهُ is mentioned ذَكَرَ when إِذَا (are) those الَّذِينَ believers
 وَلَجَلَتْ قُلُوبُهُمْ quake قُلُوبُهُمْ and when نُفِيتْ is recited عَلَيْهِمْ
 رَبَّهُمْ to them رَبَّهُمْ increase them زَادَتْهُمْ His Verses
 وَعَلَى in faith وَعَلَى and in رَبَّهُمْ their Lord يَتَوَكَّلُونَ ﴿٢﴾ they put their trust
 الَّذِينَ who يُقِيمُونَ establish الصَّلَاةَ prayer وَمِمَّا and out of what
 رَزَقْنَاهُمْ We have provided them يُنْفِقُونَ ﴿٣﴾ they spend

Sûrat 8. Al-Anfâl (The Spoils of War)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers. 2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); 3. Who perform As-Salât (Iqâmat-as- Salât) and spend out of that We have provided them.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١﴾ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ ﴿٢﴾ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٣﴾ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنِ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

أُولَئِكَ these (are) هُمُ they (who are) الْمُؤْمِنُونَ the believers حَقًّا in
 لَهُمْ truth لَهُمْ they have دَرَجَاتٌ (high) ranks عِنْدَ with رَبِّهِمْ their
 وَمَغْفِرَةٌ and forgiveness وَرِزْقٌ and sustenance كَرِيمٌ ﴿١﴾
 كَمَا as أَخْرَجَكَ brought you out رَبُّكَ your Lord مِنْ
 a party بَيْتِكَ from وَإِنَّ in truth بِالْحَقِّ your home
 مِنْ among الْمُؤْمِنِينَ the believers لَكَارِهُونَ ﴿٢﴾ disliked (it) يُجَادِلُونَكَ
 after what بَعْدَمَا the truth الْحَقَّ about فِي they dispute with you

to إِلى they were driven يُسَاقُونَ as if كَأَنَّمَا it became manifest بَيَّنَّ
 وَادَّ (are) looking (at it) يَنْظُرُونَ ﴿٦﴾ while they وَهُمْ the death أَلَمَاتٍ
 of الطَّائِفَتَيْنِ one إحدَى Allah اللهُ promised you يَعِدْكُمْ and when
 and you وَوَدَّوْكَ for you لَكُمْ that it shall be أَنَّهَا the two groups
 having arms ذَاتِ الشُّوَكَةِ (one) without غَيْرَ that أَنْ wish
 that يُحِقَّ but willed وَيُرِيدُ Allah اللهُ أَنْ should be
 and cut off وَتَقَطَّعَ by His words بِكَلِمَتِهِ the truth الْحَقَّ He justifies
 (of) the disbelievers دَابِرَ الْكَافِرِينَ ﴿٧﴾ roots

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). 5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). 7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers.

يُحِقُّ الْحَقَّ وَيُبْطِلُ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ
 مِنَ الْمَلَائِكَةِ مُرَوِّفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِن عِندِ اللَّهِ إِنَّ
 اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

and proves false وَيُبْطِلُ the truth الْحَقَّ that He proves true يُحِقُّ
 الْبَاطِلَ the falsehood وَلَوْ even though كَرِهَ the الْمُجْرِمُونَ ﴿٨﴾ dislike (it)
 (of) رَبَّكُمْ you were seeking help تَسْتَغِيثُونَ when إِذْ the evil-doers
 indeed I أَنِّي (to) you لَكُمْ and He answered فَاسْتَجَابَ your Lord
 of angels مُمِدُّكُمْ shall help you بِأَلْفٍ with a thousand مِنَ الْمَلَائِكَةِ
 do this جَعَلَهُ and did not وَمَا one after another مُرَوِّفِينَ ﴿٩﴾
 and that be set at بُشْرَىٰ (as) glad tidings وَلِتَطْمَئِنَّ (as) rest
 victory النَّصْرُ and no وَمَا your hearts قُلُوبُكُمْ therewith
 إِلَّا but مِن from عِندِ Allah اللهُ presence إِنَّ (of) Allah اللهُ indeed
 Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ ﴿١٠﴾ All-Wise

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* hate it. 9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." 10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.

إِذْ يُغَشِّبُكُمُ الْغُصَاةَ أَمْنًا مِّنْهُ وَيُنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِيْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَأَتْلِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

إِذْ (remember) when يُغَشِّبُكُمُ (with) a الْغُصَاةَ He covered you and He وَيُنْزِلُ from Him مِّنْهُ as a security أَمْنًا drowsiness عَلَيْكُم sent down مِّنَ the sky السَّمَاءِ rain مَاءً the sky لِّيُطَهِّرَكُم and take away وَيُذْهِبَ thereby بِهِ that He may cleanse you and رِيْزَ from you الشَّيْطَانِ (of) Satan وَلِيَرْبِطَ (of) Satan and make firm وَيُثَبِّتَ your hearts قُلُوبِكُمْ (on) strengthen عَلَى (your) feet الْأَقْدَامَ thereby (remember) when إِذْ (your) feet رَبُّكَ your Lord إِلَى (to) الْمَلَائِكَةِ the angels أَنِّي I am مَعَكُمْ I am have believed الَّذِينَ those who ءَامَنُوا those who كَفَرُوا (of) those who الَّذِينَ hearts قُلُوبِ in فِي I shall cast الرُّعْبَ the terror فَأَصْرَبُوا so strike فَوْقَ above الْأَعْنَاقِ (their) necks وَأَصْرَبُوا and strike مِنْهُمْ from them كُلَّ all بَنَانٍ fingertips

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evilsuggestions) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby. 12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُهُمُ الَّذِينَ كَفَرُوا رَحَقًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٥﴾

(their) reason وَلَوْ had عَلِمَ known اللهُ Allah فِيهِمْ in them خَبَرًا and لَأَسْمَعَهُمْ (of) any good وَلَوْ He would have made them listen لَتَوَلَّوْا He had made them listen أَسْمَعَهُمْ even if turned away وَهُمْ while they (were) مُّعْرِضُونَ ﴿٢٣﴾ averse

20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing. 21. And be not like those who say: "We have heard," but they hear not. 22. Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not. 23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ۚ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾ وَاتَّقُوا فَتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٤﴾

يَأْتِيهَا O you الَّذِينَ who ءَامَنُوا have believed اسْتَجِيبُوا respond لِلَّهِ He calls دَعَاكُمْ when إِذَا and to the Messenger وَلِلرَّسُولِ to Allah and know وَاعْلَمُوا which gives you life يُحْيِيكُمْ to that لِمَا you أَمَّ that اللَّهُ Allah يَحُولُ comes in بَيْنَ between الْمَرْءِ a man وَقَلْبِهِ and his heart وَأَنَّهُ and that إِلَيْهِ to Him تُحْشَرُونَ ﴿٢٣﴾ you not فَتْنَةً mischief (trial) and fear وَاتَّقُوا shall be gathered of you تُصِيبَنَّ which afflict الَّذِينَ those who ظَلَمُوا wronged مِنْكُمْ you خَاصَّةً particularly وَاعْلَمُوا and know أَنَّ that اللَّهُ (is) Allah شَدِيدُ severe الْعِقَابِ ﴿٢٤﴾ (in) punishment

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered. 25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

وَأَذْكُرُوا إِذْ أَنْتُمْ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَفَكُمْ النَّاسُ فَتَوَارِكُمْ وَيَنْصِرْكُمْ
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَحُونُوا أَمْنَتَكُمْ وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٧﴾ وَاعْلَمُوا أَنَّكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

وَأَذْكُرُوا and remember إِذْ when أَنْتُمْ you قَلِيلٌ few (were)
مُسْتَضْعَفُونَ reckoned weak فِي in الْأَرْضِ the land تَخَافُونَ (and) you
النَّاسُ the people أَنْ were afraid يَخَطَفُكُمْ that
فَتَوَارِكُمْ so He provided you with refuge وَأَيْدِيَكُمْ and strengthened
يَنْصِرْكُمْ you بِصِرْهِ with His help وَرَزَقَكُمْ and provided you with
الطَّيِّبَاتِ with and provided you with good things لَعَلَّكُمْ so that you may
يَا أَيُّهَا give thanks تَشْكُرُونَ ﴿٢٦﴾ so that you may
الَّذِينَ O you who believe! لَا have believed آمَنُوا who
اللَّهُ Allah وَالرَّسُولَ the Messenger and the Messenger
تَخُونُوا nor betray وَأَنْتُمْ your trusts
تَعْلَمُونَ ﴿٢٧﴾ know while you وَاعْلَمُوا and know أَنَّكُمْ
أَوْلَادُكُمْ your children وَأَوْلَادُكُمْ your possessions
فِتْنَةٌ (are) a trial وَأَنَّ and that اللَّهُ Allah عِنْدَهُ with Him أَجْرٌ
عَظِيمٌ ﴿٢٨﴾ (is) a great reward

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. 27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât*. 28. And know that your possessions and your children are but a trial and that surely, with Allâh is a mighty reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَقْتُلُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرُ
الْمَكْرِينَ ﴿٣٠﴾

يَا أَيُّهَا O you الَّذِينَ الَّذِينَ who آمَنُوا have believed إِن if تَقْتُلُوا you
اللَّهُ Allah يَجْعَلْ He will grant لَكُمْ you فُرْقَانًا a criterion وَيُكَفِّرْ
وَيَغْفِرْ and will expiate عَنْكُمْ for you سَيِّئَاتِكُمْ your sins
لَكُمْ forgive you وَاللَّهُ and اللَّهُ (is) Lord ذُو (is) Lord الْفَضْلِ bounty
الْعَظِيمِ ﴿٢٩﴾ (of) the great وَإِذْ (remember) when يَمْكُرُ and (remember) when

have disbelieved كَفَرُوا those who الَّذِينَ against you بِكَ plotted
 or لِيُتَبَوَّكَ they kill you يَقْتُلُوكَ or أَوْ that they imprison you
 and they were plotting وَيَمْكُرُونَ drive you away يُخْرِجُوكَ
 (is) Best خَيْرٌ and Allah وَاللَّهُ Allah (as well) اللَّهُ was planning
 (of) the planners الْمَكِيدِينَ ﴿٢٩﴾

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân*, and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty. 30. And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣٠﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كُنْتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَا كُنَّا اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كُنَّا اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٢﴾

Our Verses تُلِيَتْ to them عَلَيْهِمْ are recited and when وَإِذَا
 قَالُوا قَدْ سَمِعْنَا لَوْ we have heard نَشَاءُ if we wish لَقُلْنَا we can say
 مِثْلَ هَذَا the like (of) this هَذَا (is) not إِنْ (of) this (is) not إِلَّا
 but أسَاطِيرُ الْأَوَّلِينَ tales (of) the ancient people وَإِذْ (of) the ancient people
 (remember) when قَالُوا اللَّهُمَّ they said اللَّهُمَّ O Allah إِنْ if كُنْتَ
 هَذَا this هُوَ (indeed) الْحَقُّ the truth مِنْ عِنْدِكَ You فَأَمْطِرْ from
 (You) rain down عَلَيْنَا upon us حِجَابًا from stones
 أَوْ the sky آتِنَا or بِعَذَابٍ torment أَلِيمٍ that He
 (for) Allah اللَّهُ is كُنَّا and not وَمَا a painful
 (are) among them فِيهِمْ while you وَأَنْتَ punishes them
 not كُنَّا is اللَّهُ Allah مُعَذِّبَهُمْ He Who will punish them وَهُمْ
 seek forgiveness يَسْتَغْفِرُونَ while they

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients." 32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from

the sky or bring on us a painful torment." 33. And Allâh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allâh's) forgiveness.

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۖ إِنَّا أَوْلِيَ الْأُمُوقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

وَمَا لَهُمْ but what they is with them but what they should not punish them while they (are) hindering (people) Allah ﷻ them from the sacred Mosque الْحَرَامِ and not وَمَا كَانُوا its guardians they are أَوْلِيَاءَهُ ۖ none (can be) its guardians except the pious أَمَّا أَكْثَرُهُمْ but وَلَكِنَّ the pious أَمَّا أَكْثَرُهُمْ but most of them لَا of them do not لَا يَعْلَمُونَ ﴿٣٤﴾ know وَمَا كَانُ was صَلَاتُهُمْ at their prayer عِنْدَ the House الْبَيْتِ إِلَّا except مُكَاءٌ the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and hand-clapping فَذُوقُوا and hand-clapping فَذُوقُوا the punishment because you used to disbelieve

34. And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious), but most of them know not. 35. Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۚ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

إِنَّ الَّذِينَ كَفَرُوا those who indeed they have disbelieved they spend أَمْوَالَهُمْ their wealth لِيَصُدُّوا that they hinder (people) عَنْ from سَبِيلِ Allah ﷻ way فَسَيُنفِقُونَهَا (of) Allah ﷻ they will keep spending it will become حَسْرَةً for them حَسْرَةً it ثُمَّ and then تَكُونُ

and those الَّذِينَ they will be overcome يُغْلَبُونَ then ثُمَّ anguish who كَفَرُوا have disbelieved إِنَّ to جَهَنَّمَ Hell يُحْشَرُونَ ﴿٣٦﴾ they اللَّهُ in order that may distinguish لِيُمَيِّزَ shall be gathered and will put وَيَجْعَلُ the good الطَّيِّبِ from مِنَ the wicked الْخَبِيثِ الْخَبِيثِ the wicked بَعْضُهُمْ (one) عَلَى (another) بَعْضَهُمْ (another) فَيَجْعَلُهُمْ into فِي and will cast them جَمِيعًا all and will pile them جَهَنَّمَ Hell أُولَئِكَ (are) هُمْ those (are) الْخَاسِرُونَ ﴿٣٧﴾ (who are) the losers

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. 37. In order that Allâh may distinguish the wicked from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ الْأَوَّلِينَ ﴿٣٨﴾ وَفَنِيلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ آتَتْهُمَا فَاِتَّكَبَ اللَّهُ بِمَا يَمَكُلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ يَغْنِمُ الْمُؤْمِنُ مِنْهُمُ النَّصِيبُ ﴿٤٠﴾

قُلْ say لِلَّذِينَ to those who كَفَرُوا have disbelieved إِنْ if يَنْتَهُوا past قَدْ سَلَفَ what مَا they will be forgiven يُغْفَرْ لَهُمْ they desist وَإِنْ but if يَعُودُوا they revert فَقَدْ then has مَضَتْ preceded سُنتُ and fight them وَفَنِيلُوهُمْ (of) the ancients الْأَوَّلِينَ ﴿٣٨﴾ examples and حَتَّى until لَا no تَكُونَ there is فِتْنَةٌ mischief وَيَكُونَ and for ALLAH becomes الدِّينُ the religion (Islam) كُلُّهُ all of it اللَّهُ then certainly فَإِنَّ they cease آتَتْهُمَا but if فَاِتَّكَبَ of what يَمَكُلُونَ they do بَصِيرٌ ﴿٣٩﴾ (is) All-Seeing وَإِنْ and if تَوَلَّوْا they turn away فَأَعْلَمُوا then know أَنَّ that اللَّهُ (is) مَوْلَانَكُمْ (is) your Protector يَغْنِمُ an Excellent الْمُؤْمِنُ Portector وَفِيهِمُ and an Excellent النَّصِيبُ Helper ﴿٤٠﴾

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). 39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. 40. And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبِ السَّبِيلِ ۚ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ that and know وَأَعْلَمُوا war-booty that you may gain غَنِمْتُمْ one fifth of it خُمُسَهُ to Allah ﷻ verily فَإِنَّ whatever مِن شَيْءٍ of (is assigned) وَلِلرَّسُولِ and to the Messenger وَلِذِي and to the الْقُرْبَىٰ the near relatives وَالْيَتَامَىٰ (and also) the orphans وَالْمَسْكِينِ (and also) the orphans وَالْمَسْكِينِ and the wayfarer وَآبِ السَّبِيلِ poor who do not beg if كُنتُمْ and in that which وَمَا in Allah ﷻ have believed ءَامَنْتُمْ you on the Day يَوْمَ Our slave عَبْدِنَا to We sent down أُنزِلْنَا the two الْفُرْقَانِ (of) criterion يَوْمَ the Day when التَّلَاقِ met الْجَمْعَانِ the two forces وَاللَّهُ and Allah ﷻ عَلَىٰ over كُلِّ all شَيْءٍ things قَدِيرٌ﴾ (is) Able

41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives, (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is Able to do all things.

إِذْ أَنتُمْ بِالْمُدَوِّهِ الدُّنْيَا وَهُمْ بِالْمُدَوِّهِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَدِ وَلَئِنَّ اللَّهَ لَيَفِئُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿١١﴾

إِذْ أَنتُمْ (remember) when أَنتُمْ you (were) بِالْمُدَوِّهِ side of the valley الدُّنْيَا on the near وَهُمْ on the side بِالْمُدَوِّهِ and they (were) الْقُصْوَى on the side وَالرَّكْبُ further and the caravan أَسْفَلَ on the ground lower مِنْكُمْ on the ground lower تَوَاعَدْتُمْ even if وَلَوْ than you you had made a mutual لَخَالَفْتُمْ appointment to meet لَاخْتَلَفْتُمْ you would certainly have failed لَيَفِئُ but (you met) وَلَئِنَّ the appointment الْمِيعَدِ in that might كَانَ a matter أَمْرًا Allah ﷻ accomplish

those who مَنْ so that might be destroyed لِيَهْلِكَ ordained مَفْعُولًا
 هَلَكَ were هَلَكَ to be destroyed عَنْ with بَيِّنَةٍ a clear evidence وَيَجِي
 a بَيِّنَةٍ with عَنْ to live حَيَّ those who were مَنْ and might live
 (is) All-Hearer اللهُ لَسَمِعُ Allah and surely وَارَ clear evidence
 All-Knower عَلَيْهِ ۞

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَدَكُمُ كَثِيرًا لَفَاشَلْتُمْ وَلَتَنَزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ
 سَلَّمَ إِنَّهُمْ عَلَيْهِ يُدَاتُ الصُّدُورُ ۞ وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ
 لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۞

إِذْ يُرِيكُمُ (remember) when showed them to you اللهُ Allah في
 He had shown أَرَدَكُمُ if وَلَوْ as few قَلِيلًا your dream مَنَامِكَ in
 you would surely have been لَفَاشَلْتُمْ as many كَثِيرًا them to you
 in فِي and you would surely have disputed وَلَتَنَزَعْتُمْ discouraged
 saved (you) سَلَّمَ Allah اللهُ but وَلَكِنَّ making a decision الْأَمْرِ
 of what is in يُدَاتُ (is) All-Knower عَلَيْهِ certainly He إِنَّهُمْ
 He الصُّدُورُ ۞ the breasts وَإِذْ (remember) when and يُرِيكُمُوهُمْ
 your أَعْيُنِكُمْ in فِي you met التَّفَقُّتُمْ when إِذْ showed them to you
 فِي and He made you appear as few وَيُقَلِّلُكُمْ as few قَلِيلًا eyes
 Allah اللهُ so that might accomplish لِيَقْضِيَ their eyes أَعْيُنِهِمْ in
 أَمْرًا a matter كَانَ (already) مَفْعُولًا that was (already) وَإِلَى ordained
 all matters (for decision) اللَّهُ to تُرْجَعُ return الْأُمُورُ ۞

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely, have been discouraged, and you would surely, have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.
44. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاغْلِبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بِطَرَاوِيسَةٍ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا who believe إِذَا when لَقِيتُمْ you meet
 فِئَةً a force فَاغْلِبُوا take a firm stand against (them) and
 وَادْكُرُوا Allah remember (the Name of) much كَثِيرًا
 لَّعَلَّكُمْ you may be successful وَأَطِيعُوا Allah and obey
 وَرَسُولَهُ and His Messenger وَلَا and do not تَنَازَعُوا dispute
 فَتَفْشَلُوا lest you lose courage and depart رِيحُكُمْ your strength
 وَتَذْهَبَ and be patient إِنَّ surely Allah مَعَ (is) with
 الصَّابِرِينَ those who are patient وَلَا and not تَكُونُوا be كَالَّذِينَ
 خَرَجُوا like those who دِيَارِهِمْ of their homes بِطَرَا
 وَرِيسَةٍ boastfully النَّاسِ and to be seem (of) وَيَصُدُّونَ
 عَنْ hinder (men) سَبِيلِ the Path اللَّهُ (of) Allah وَاللَّهُ
 (is) All-Encompassing مُحِيطٌ they do of what يَعْمَلُونَ Allah بِمَا

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. 46. And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are *As-Sâbirûn* (the patient). 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allâh; and Allâh is *Muhîttun* (encircling and thoroughly comprehending) all that they do.

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَآتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٨﴾ إِذْ يَبْكُ الَّذِينَ آمَنُوا أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُفَكِّهِينَ وَاللَّهُ بَرِيءٌ مِنَ الْغَافِلِينَ ﴿١٩﴾

وَإِذْ زَيْنَ made seen fair لَهُمُ and (remember) when الشَّيْطَانُ Satan أَعْمَلَهُمْ their deeds وَقَالَ and said لَا no one غَالِبَ and said لَكُمْ you الْيَوْمَ this Day of mankind النَّاسِ of you جَارٌ (am) neighbour and verily I وَإِنِّي he تَرَآتِ the two forces الْفِئَتَانِ came in sight of each other نَكَصَ the two forces he ran away on عَقَبَيْهِ his heels and said إِنِّي and said بَرِيءٌ verily I have nothing to do with you مِنْكُمْ see what you see not. Verily, I fear ALLAH for ALLAH شَدِيدُ (is) Severe الْعِقَابِ (is) Severe in punishment إِذْ in punishment when بَكُوا the hypocrites الْمُنَافِقُونَ said and those الَّذِينَ the hypocrites were a disease مَرَضٌ whose hearts were deceived هَؤُلَاءِ these people puts his trust in their religion وَمَنْ their religion people (is) Allah then surely فَاتَ Allah in trust (is) Allah All-Mighty All-Wise

48. And (remember) when *Shaitân* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allâh for Allâh is Severe in punishment." 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَذْبَنَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٠﴾ ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلْمٍ لِلْعَبِيدِ ﴿٢١﴾ كَذَابُ مَا لَفِ عَوْتٌ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

take away the **يَتَوَفَّى** when **إِذَا** you could see **تَرَى** and if **وَلَوْ**
 the angels **الْمَلَكَةُ** disbelieve **كَفَرُوا** (of) those who **الَّذِينَ** souls
يَضْرِبُونَ smite **وُجُوهَهُمْ** their faces **وَأَدْبَارَهُمْ** and their backs **وَذُفُوفًا**
 (of) the blazing **الْحَرِيقِ** the punishment **عَذَابٍ** (saying) taste
ذَلِكَ Fire (is) this **بِمَا** because of what **قَدَّمْتُمْ** forwarded **أَيْدِيَكُمْ**
وَأَنَّ your hands (is) not **لَيْسَ** Allah **اللَّهُ** and verily **وَأَنَّ**
 unjust **لِلْعَبِيدِ** to His slaves **كَذَابٍ** similar to the behaviour **مَالٍ**
 (of) the people **فِرْعَوْنَ** (of) Pharaoh **وَالَّذِينَ** and of those **مِنْ قَبْلِهِمْ**
 (of) Allah **اللَّهُ** the Signs **بَيَّانَةٍ** they rejected **كَفَرُوا** before them
فَأَخَذَهُمُ so punished them **اللَّهُ** Allah **يَذُوبُهُمْ** for their sins **إِنَّ**
 Allah **اللَّهُ** verily **قَوِيٌّ** (is) All-Strong **سَدِيدٌ** Severe **الْعِقَابِ** (in) punishment

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." 51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves." 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayât* of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

ذَلِكَ **بِأَنَّ** Allah **اللَّهُ** لَمْ يَكْ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ **وَأَنَّ** Allah **اللَّهُ** سَمِيعٌ عَلِيمٌ **كَذَابٍ** مَالٍ
فِرْعَوْنَ **وَالَّذِينَ** مِنْ قَبْلِهِمْ **كَذَّبُوا بِآيَاتِ رَبِّهِمْ** فَأَهْلَكْنَاهُمْ **يَذُوبُهُمْ** وَأَغْرَقْنَا **مَالٍ** **فِرْعَوْنَ** **وَكُلٌّ** كَانُوا
ظَالِمِينَ

ذَلِكَ **بِأَنَّ** that is so **بِأَنَّ** Allah **اللَّهُ** because **لَمْ يَكْ** never **يَكْ** will **مُغَيِّرًا**
 change **نِّعْمَةً** a grace **أَنْعَمَهَا** which He has bestowed **عَلَى** on **قَوْمٍ**
 a people **حَتَّى** until **يُغَيِّرُوا** they change **مَا** what is **بِأَنْفُسِهِمْ** in their
 and verily **وَأَنَّ** Allah **اللَّهُ** **سَمِيعٌ** (is) All-Hearer **وَأَنَّ** themselves
 (of) the **مَالٍ** similar to the behaviour **كَذَابٍ** All-Knower **عَلِيمٌ**
 people of **فِرْعَوْنَ** (of) Pharaoh **وَالَّذِينَ** and those **مِنْ قَبْلِهِمْ** before
 them **كَذَّبُوا** they denied **بِآيَاتِ** the Signs **رَبِّهِمْ** (of) their Lord
 and **يَذُوبُهُمْ** so We destroyed them **وَأَغْرَقْنَا** for their sins

and they all (of) Pharaoh **فَرَعَوْنَ** the people **أَلْ** We drowned
wrong-doers **ظَالِمِينَ** were **كَانُوا**

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allâh is All-Hearer, All-Knower. 54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the *Ayât* of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn*.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٣﴾ الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٤﴾ فَإِنَّمَا تَتَّقِنَهُمْ فِي الْحَرْبِ فَشَرِدَ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدَّكُرُونَ ﴿٥٥﴾

إِنَّ شَرَّ الدَّوَابِّ the worst verily (of) moving (living) creatures
عِنْدَ اللَّهِ with (to) Allah الَّذِينَ (are) those who كَفَرُوا
they believe الَّذِينَ shall not لَا so they فَهُمْ disbelieve
then عَاهَدْتَ are those you made a covenant وَمِنْهُمْ with whom
time يَنْقُضُونَ they break عَهْدَهُمْ their covenant فِي كُلِّ every مَرَّةٍ
وَهُمْ لَا يَتَّقُونَ do not لَا and they فَهُمْ
punish فَشَرِدَ war in فِي you gain the mastery over them
those who are مَنْ them بِهِ severely in order to disperse
learn a lesson لَعَلَّهُمْ behind them يَدَّكُرُونَ ﴿٥٥﴾

55. Verily, the worst of moving (living) creatures before Allâh are those who disbelieve, — so they shall not believe. 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh. 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

وَإِنَّمَا تَخَافُونَ مِنْ قَوْمٍ خِيفَتَهُ فَأَيُّ الْيَهُودِ عَلَى سَوَاءٍ إِنْ أَلَّفَهُ الْيَهُودُ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا
إِنَّهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ. عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّى إِلَيْكُمْ وَأَنْتُمْ
لَا تَظْلَمُونَ ﴿٥٧﴾

وَأِنَّمَا and if تَخَافُ you fear مِنْ from قَوْمٍ any people خِيَانَةً treachery فَأَنذِ throw back (their covenant) إِلَيْهِمْ to them عَلَى on سَوَاءٍ equal terms إِنَّ certainly اللَّهُ Allah لَا not يُحِبُّ likes الْمُفَافِينَ ﴿٥٨﴾ the treacherous وَلَا and let not يَحْسَبَنَّ think that الَّذِينَ the treacherous كَفَرُوا disbelieve سَبَقُوا they can outstrip إِنْهُمْ verily they never لَا they يَعْجِزُونَ ﴿٥٩﴾ will be able to save themselves وَأَعِدُّوا of you can اسْتَظْعَمُوا all مَا against them لَهُمْ and make ready قُوَّةٍ power وَمِنْ including رِبَاطِ steeds of الْخَيْلِ war تَرْهَبُونَ to قُوَّةٍ threaten بِهِ (with them) عَدُوَّ the enemy اللَّهُ Allah (of) وَعَدُوَّكُمْ not لَا besides whom مِنْ دُونِهِ and others وَاعْلَمِينَ and your enemy تَعْلَمُونَهُمْ you knows them اللَّهُ Allah يَعْلَمُهُمْ know them وَمَا thing شَيْءٍ (from) مِنْ you shall spend تُنْفِقُوا and whatever سَبِيلِ in سَبِيلِ the Way اللَّهُ Allah (of) يُوَفَّ shall be repaid إِلَيْكُمْ unto you وَأَنْتُمْ and you لَا not تُظْلَمُونَ ﴿٦٠﴾ shall be treated unjustly

58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous. 59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment). 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

﴿٦١﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ لَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِتَرْسِهِ. ﴿٦٣﴾ وَالْأَلْفَ بَيْتَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بِكَ قُلُوبُهُمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٤﴾ يَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾

﴿٦٦﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ to peace and if جَنَحُوا they incline

لَهَا to it وَتَوَكَّلْ and عَلَى in اللّٰهُ Allah إِنَّهُ verily هُوَ He السَّمِيعُ they يُرِيدُوا and if وَإِنَّ the All-Knower (is) the All-Hearer (is) حَسْبُكَ then verily فَاتُكُ deceive you بَخْدَعُوكُمْ to أَنْ intend (is) اللّٰهُ Allah هُوَ He الَّذِي Who أَيْدَا (it is) Who supported you بِتَصَرُّوهِ with His Help وَالْمُؤْمِنِينَ (is) and with the بَيْنَ (between) قُلُوبِهِمْ their قُلُوبِهِمْ and He has united وَأَلَّفَ believers hearts لَوْ if أَلْفَقْتَ you had spent مَا that فِي (is) in الْأَرْضِ earth جَمِيعًا all مَا (could) not أَلْفَقْتَ you have united بَيْنَ (between) قُلُوبِهِمْ their hearts وَلَكِنَّ but اللّٰهُ Allah أَلَّفَ (is) يَتَّبِعُهُمْ certainly He إِنَّهُ (between) them يَتَّبِعُهُمْ united (is) حَكِيمٌ All-Mighty All-Wise يَا أَيُّهَا O النَّبِيُّ Prophet حَسْبُكَ (is) follow you اتَّبِعَكَ and for who وَمِنْ Allah اللّٰهُ SuffICIENT for you مِنَ the believers الْمُؤْمِنِينَ

61. But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower. 62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. 63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise. 64. O Prophet (Muhammad صلى الله عليه وسلم)! Allâh is SuffICIENT for you and for the believers who follow you.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (٦٥) أَلَمْ تَرَ أَنَّ اللَّهَ عَنَّا وَعَلِمَ أَنَّكَ فِيكُمْ ضَعْفًا إِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (٦٦)

يَا أَيُّهَا O النَّبِيُّ Prophet حَرِّضِ the believers الْمُؤْمِنِينَ عَلَى (on) الْقِتَالِ to fight إِنْ if يَكُنْ there are مِنْكُمْ amongst you عَشْرُونَ twenty صَابِرُونَ steadfast يَغْلِبُوا they will overcome مِائَتَيْنِ two hundred وَإِنْ and if يَكُنْ there be مِنْكُمْ a hundred مِائَةٌ of you أَلْفٌ they will overcome يَغْلِبُوا (steadfast) أَلْفًا a thousand مِنَ of الَّذِينَ

people قَوْمٌ because they are بِأَنَّهُمْ disbelieve كَفَرُوا those who
has خَفَّ now أَلَمْ who understand ۞ do not لَا
لَهُ for He knows وَعَلِمَ from you عَنْكُمْ Allah اللَّهُ lightened
there are بَيْنَ so if فَإِنْ weakness ضَعْفًا there is in you فِيكُمْ that
they shall يَغْلِبُوا steadfast صَابِرَةٌ a hundred يَأْتِي of you مِنْكُمْ
of there are بَيْنَ and if وَإِنْ two hundred يَأْتِي overcome
two أَلْفَ they shall overcome يَغْلِبُوا a thousand أَلْفَ you
and Allah وَاللَّهُ (of) Allah اللَّهُ with the Leave بِإِذْنِ thousand
the patient الصَّابِرِينَ ۞ (is) with

65. O Prophet (Muhammad صلى الله عليه وسلم)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.
66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousands of you, they shall overcome two thousands with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient).

مَا كَانَتْ لِيَنِي أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُنْخَرَجَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ۞ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ۞ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۞

مَا he should يَكُونَ that أَنْ for a Prophet لِيَنِي it is كَانَتْ not
he had made a great يُنْخَرَجَ until حَتَّى prisoners of war أَسْرَى have
the good عَرَضَ you desire تُرِيدُونَ the land فِي الْأَرْضِ slaughter
الدُّنْيَا desires يُرِيدُ but Allah وَاللَّهُ (of) this world الْآخِرَةُ
All-Wise ۞ حَكِيمٌ (is) All-Mighty عَزِيزٌ and Allah وَاللَّهُ Hereafter
لَوْلَا were it not كِتَابٌ from اللَّهِ سَبَقَ ordainment
لَمَسَّكُمْ a previous فِيمَا would have touched you أَخَذْتُمْ
عَذَابٌ you took عَظِيمٌ ۞ a severe فَكُلُوا (eat) enjoy مِمَّا
حَلَالًا طَيِّبًا you have gotten of booty in war غَنِمْتُمْ what
Allah وَاللَّهُ certainly إِنَّ Allah وَاللَّهُ and be afraid وَاتَّقُوا good
غَفُورٌ Most Merciful رَّحِيمٌ ۞ (is) Oft-Forgiving

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. 68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took. 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَغَفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

يَا أَيُّهَا O النَّبِيُّ Prophet قُلْ say لِمَنْ to those who are فِي in أَيْدِيكُمْ your hands
 مِنَ the captives الْأَسْرَىٰ from your hands
 إِنْ if يَعْلَمِ knows اللَّهُ He
 will give يُؤْتِكُمْ any good خَيْرًا your hearts
 فِي in اللَّهُ Allah
 has been taken أُخِذَ what مِمَّا something better than
 you خَيْرًا and He will forgive غَفِرَ from you
 وَمِنْكُمْ and لَكُمْ you وَاللَّهُ and He will forgive غَفُورٌ Allah
 (is) رَحِيمٌ Most Merciful وَإِنْ but if
 they intend to خِيَانَتَكَ betray you فَقَدْ already
 خَانُوا so He gave (you) فَاَمْكَنَ before
 اللَّهُ Allah have betrayed مِنْ قَبْلُ
 power مِنْهُمْ over them وَاللَّهُ and اللَّهُ
 عَلِيمٌ All-Knower (is)
 All-Wise حَكِيمٌ ﴿٧١﴾

70. O Prophet (Muhammad صلى الله عليه وسلم)! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful." 71. But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الَّذِينَ فَعَلْتُمْ النَّصْرَ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

إِنَّ الَّذِينَ verily الَّذِينَ who آمَنُوا believed وَهَاجَرُوا and emigrated
 بِأَمْوَالِهِمْ and strove hard and fought وَجَاهَدُوا
 with their property

وَأَنْفُسِهِمْ and their lives in سَبِيلِ the Way (of) Allah وَالَّذِينَ and those who gave asylum وَنَصَرُوا and helped أُولَئِكَ and (as) وَالَّذِينَ another allies بَعْضُهُمْ these are (all) to) those who believed وَلَمْ but did not هَاجَرُوا emigrate مَا no لَكُمْ you owe (from) وَلَئِنْ they emigrate until حَتَّى thing any it is your duty فَعَلَيْكُمْ religion in فِي they seek your help you قَوْمِ a people يَتَنَكَّمُ except عَلَى against قَوْمِ a people يَتَنَكَّمُ to help them إِلَّا except عَلَى against قَوْمِ a people يَتَنَكَّمُ a treaty of مِيثَاقٍ and between them وَبَيْنَهُمْ have between you mutual alliance وَاللَّهُ mutual alliance and Allah بِمَا of what تَعْمَلُونَ you do (is) All-Seer ﴿٧٦﴾

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is the All-Seer of what you do.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٧﴾ وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٨﴾ وَالَّذِينَ آَمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٩﴾

وَالَّذِينَ كَفَرُوا some بَعْضُهُمْ disbelieve أَوْلِيَاءُ (are) and those who gave asylum وَنَصَرُوا and aid أُولَئِكَ and (of) Allah وَالَّذِينَ and those who strove hard وَجَاهَدُوا in سَبِيلِ the Way (are) الْمُؤْمِنُونَ they هُمُ these are أُولَئِكَ and (them) asylum وَرِزْقٌ is forgiveness مَغْفِرَةٌ for them حَقًّا the believers

and those who noble/generous وَالَّذِينَ and provision كَرِيمٌ ﴿٧١﴾
 and emigrated وَهَاجَرُوا afterwards مِنْ بَعْدُ believed
 of you وَأُولَآئِكَ they are along with you مَعَكُمْ strove hard
 are nearer أَوْلَى some بَعْضُهُمْ by blood الْأَرْحَامُ and kindred
 the decree كِتَابٍ in فِي another يَتَعَيَّنُ (regarding inheritance)
 of every بِكُلِّ Allah اللَّهُ verily إِنَّ Allah اللَّهُ (ordained by)
 thing عَلِيمٌ ﴿٧٢﴾ (is) All-Knower

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* to make victorious Allâh's religion of Islâmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption. 74. And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision, i.e. Paradise). 75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

سُورَةُ التَّوْبَةِ

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾ فَيَسْجُوْا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾ وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَنَشِرِ الَّذِينَ كَفَرُوا بِعَذَابِ آلِيمٍ ﴿٣﴾

بَرَاءَةٌ freedom from (all) obligations مِنَ اللَّهِ Allah وَرَسُولِهِ
 you عَاهَدْتُمْ those with whom إِلَى to الَّذِينَ and His Messenger
 so فَيَسْجُوْا the polytheists الْمُشْرِكِينَ of يَنْ made a treaty
 أَشْهُرٍ for four أَرْبَعَةَ the land الْأَرْضِ throughout فِي travel freely
 (can) مُعْجِزِي not غَيْرُ that you أَنْكُمْ but know وَعَلِمُوا months
 اللَّهُ and that أَنَّ Allah اللَّهُ escape (from the punishment of)
 and وَأَذِّنْ the disbelievers الْكَافِرِينَ will disgrace مُخْزِي Allah

إلى and His Messenger ﷺ Allah ﷻ from اِنْ a declaration
 the النَّاسِ of mankind يَوْمَ on the day الْحَجِّ of pilgrimage الْاَكْبَرِ
 (is) free from (all) obligations برِئَ Allah ﷻ that اَنْ greatest
 so اِنْ and so is His Messenger ﷺ polytheists الْمُشْرِكِينَ (to) مَنْ
 for ثَبْتُمْ if you (polytheists) repent فَهُوَ it is خَيْرٌ better لَكُمْ
 that اَنْكُمْ then know فَاَعْلَمُوا you turn away قَوْلَيْتُمْ but if اِنْ you
 and give tidings وَبَشِّرِ Allah ﷻ escape اَنْكُمْ you can اَنْكُمْ
 of a torment اِنْكُمْ disbelieve كَفَرُوا to those who اَلَّذِينَ
 painful

Sûrat 9. At-Taubah (The Repentance)

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the *Mushrikûn*, with whom you made a treaty. 2. So travel freely (O *Mushrikûn*) for four months throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers. 3. And a declaration from Allâh and His Messenger to mankind on the greatest day that Allâh is free from (all) obligations to the *Mushrikûn* and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا لَلِيتِهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿١﴾ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٢﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ those with whom اَلَّذِينَ except اَلَّذِينَ
 not لَمْ and who subsequently ثُمَّ the polytheists الْمُشْرِكِينَ
 they have يُظَاهِرُوا nor وَلَمْ in ought شَيْئًا have failed you
 to اَلِيتِهِمْ so fulfil فَأَتِمُوا anyone أَحَدًا against you supported
 اَلِيتِهِمْ (the end of) their term مَدَّتِهِمْ to اَلِيتِهِمْ their treaty
 then when اَلِيتِهِمْ the pious الْمُتَّقِينَ loves يُحِبُّ Allah ﷻ surely

then kill **فَاقْتُلُوا** the sacred **الْحُرُمُ** months **الْأَشْهُرُ** have passed **أَسْلَخَ**
 you find them **وَجَدْتُمُوهُمْ** wherever **حَيْثُ** the polytheists **الْمُشْرِكِينَ**
 and beseige them **وَأَقْبَسُوا** and capture them **وَأَخْضَرُوهُمْ**
 and **كُلَّ** for them **لَهُمْ** prepare **مَرَصِدٍ** each and every **فَإِنْ**
 prayers **وَأَقَامُوا** and offer perfectly **الصَّلَاةَ** they repent **وَأَتَوْا** but if
 their way **سَبِيلَهُمْ** then leave **فَخَلُّوا** Zakat **الزَّكَاةَ** and give **وَأَتَوْا**
 Most **عَفُورٌ** Allah **اللَّهُ** verily **إِنَّ** free **رَحِيمٌ** Merciful

4. Except those of the *Mushrikûn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allâh loves *Al-Muttaqûn* (the pious). 5. Then when the Sacred Months have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât*, and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.

وَلَنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجْرُهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّلَفَهُ مَأْمَنُهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

وَلَنْ أَحَدٌ anyone **مِنَ** of **الْمُشْرِكِينَ** the polytheists **اسْتَجَارَكَ**
 so that **حَتَّى** then grant him protection **فَأَجْرُهُ** seeks your protection
 and then **كَلِمَ** he may hear **اللَّهُ** the Word **ثُمَّ** (of) Allah
اتَّلَفَهُ escort him **مَأْمَنُهُ** to where he can be secure **ذَلِكَ** that is **بِأَنَّهُمْ**
 they know **يَعْلَمُونَ** do not **لَا** (are) people **قَوْمٌ** because they
 for the polytheists **لِلْمُشْرِكِينَ** (there) can be **يَكُونُ** how **كَيْفَ**
عَهْدٌ a covenant **عِنْدَ** with **اللَّهُ** Allah **وَعِنْدَ** and with **رَسُولِهِ** His
 you made **عَاهَدْتُمْ** those with whom **الَّذِينَ** except **إِلَّا** Messenger
 so **فَمَا** the Sacred **الْمَسْجِدِ** Mosque **الْحَرَامِ** near **عِنْدَ** a covenant
 stand you true **فَاسْتَقِيمُوا** to you **لَكُمْ** they are true **أَسْتَقِيمُوا** long as
 the pious **يُحِبُّ** Allah **اللَّهُ** verily **إِنَّ** to them **لَهُمْ**

6. And if anyone of the *Mushrikûn* seeks your protection then grant him protection so that he may hear the Word of Allâh (the Qur'ân) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allâh and with His Messenger for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid Al-Harâm*? So long as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾ أَشْتَرُوا بِعَاقِبَتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

كَيْفَ how? وَإِنْ that when يَظْهَرُوا they overpower عَلَيْكُمْ you لَا not يَرْقُبُوا they regard the ties فِيكُمْ with you إِلَّا either of ذِمَّةً or kinship يُرْضُونَكُمْ of covenant بِأَفْوَاهِهِمْ they please you وَتَأْبَى but are averse (to you) قُلُوبُهُمْ their hearts وَأَكْثَرُهُمْ and most of them فَاسِقُونَ ﴿٨﴾ (are) disobedient أَشْتَرُوا (of) Allah اللَّهُ with the Verses بِعَاقِبَتِ they have purchased ثَمَنًا gain قَلِيلًا a little فَصَدَّوْا (men) and they hindered عَنْ and سَبِيلِهِ from His Way إِنَّهُمْ indeed سَاءَ evil is مَا that which كَانُوا they used to do لَا not يَرْقُبُونَ they respect the ties فِي with مُؤْمِنٍ a believer REGARD to either (of kinship) وَلَا or ذِمَّةً of the وَأُولَئِكَ they are هُمُ it is الْمُعْتَدُونَ ﴿١٠﴾ the transgressors

8. How that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allâh). 9. They have purchased with the *Ayât* of Allâh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخِوْا لَهُمْ فِي الدِّينِ وَتَفَصَّلِ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ نَكَثُوا أَيْمَنَتَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَبِلُوا أَمَّةً الْكَفَرِ إِنَّهُمْ لَا أَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿١٢﴾

فَإِنْ تَابُوا they repent رَافَعُوا and offer perfectly الصَّلَاةَ then they are your brothers فِي Zakat الرِّكَوةَ and give وَآتُوا prayers and We explain in detail وَتَفَصِّلُ religion الَّذِينَ brothers but وَكَانَ who know يَكْفُرُونَ ﴿١١﴾ the Verses لَقَوْمٍ a people if كَفَرُوا they violate أَيْمَنَهُمْ their oaths بِنَاقِدٍ after عَهْدِهِمْ their covenant وَطَعَنُوا and attack with disapproval and criticism فِي (in) دِينِكُمْ your religion فَتَقَاتِلُوا then fight (you) أَيْمَنَهُ the leaders الكُفْرِ (of) disbelief إِنَّهُمْ surely they لَا nothing أَيْمَنَ their oaths are لَهُمْ to them لَعَلَّهُمْ so that they may يَنْتَهُوْا ﴿١٢﴾ stop

11. But if they repent, perform *As-Salât* and give *Zakât*, then they are your brethren in religion. We explain the *Ayât* in detail for a people who know. 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely, their oaths are nothing to them — so that they may stop (evil actions).

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَنَهُمْ وَهَكُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَّوْكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَأَلَّهِ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ فَتَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَضْرِبُكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

أَلَا will not تَقَاتِلُونَ you fight قَوْمًا a people who have نَكَثُوا violated their oaths وَهَكُّوا and intended بِإِخْرَاجِ to expel الرَّسُولِ the Messenger وَهُمْ while they بَدَّوْكُمْ did attack you أَوَّلَ first مَرَّةٍ time أَتَخْشَوْنَهُمْ do you fear them فَأَلَّهِ Allah أَحَقُّ that has more right أَنْ تَخْشَوْهُ if إِنْ you should fear Him كُنْتُمْ so you are مُؤْمِنِينَ ﴿١٣﴾ believers فَتَقَاتِلُوهُمْ fight against them يُعَذِّبُهُمُ so that will punish them اللَّهُ Allah بِأَيْدِيكُمْ by your hands وَيُخْزِيهِمْ over them وَيَضْرِبُكُمْ and give you victory عَلَيْهِمْ and disgrace them وَيُشْفِ and heal صُدُورَ the breasts قَوْمٍ (of) people مُؤْمِنِينَ ﴿١٤﴾ a believing

13. Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger while they did attack you first? Do you fear

them? Allâh has more right that you should fear Him if you are believers. 14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

وَيَذْهَبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

وَيَذْهَبْ and removes غَيْظَ the anger قُلُوبِهِمْ (of) their hearts وَيَتُوبَ He accepts the repentance اللَّهُ and اللَّهُ عَلَى (on) مَنْ whom يَشَاءُ He wills وَاللَّهُ and All-Wise عَلِيمٌ (is) All-Knowing حَكِيمٌ ﴿١٥﴾ أَمْ All-Wise or حَسِبْتُمْ you think أَنْ that تُتْرَكُوا you shall be left alone وَلَمَّا while has not yet tested اللَّهُ the الَّذِينَ those who جَاهَدُوا have striven hard and fought وَلَمْ among you مِنْكُمْ have taken مِنْ دُونِ besides اللَّهُ and وَلَا His Messenger وَلَا and the believers وَلِجَةً helpers and اللَّهُ you Allah خَبِيرٌ (is) Well-Acquainted بِمَا with what تَعْمَلُونَ ﴿١٦﴾ you do مَا not كَانَ it is لِلْمُشْرِكِينَ the polytheists أَنْ for the polytheists to يَعْمُرُوا while they maintain مَسَاجِدَ the mosques اللَّهُ the شَاهِدِينَ (of) Allah عَلَى witness against أَنْفُسِهِمْ their ownelves بِالْكُفْرِ of disbelief أُولَئِكَ such (people) حَبِطَتْ are in vain أَعْمَالُهُمْ their works فِي and in النَّارِ the Fire هُمْ they خَالِدُونَ ﴿١٧﴾ shall abide forever

15. And remove the anger of their hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise. 16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken *Walijah* [(*Bitânah* — helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do. 17. It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the mosques of Allâh, while they witness against their ownelves of disbelief. The works of such are in vain and in Fire shall they abide.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَن آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ
فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سَفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَن آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

إِنَّمَا (of) the mosques مَسَاجِدَ shall be maintained يَعْمُرُ only those who believe آمَنَ بالله in Allah and the Day
the LAST وَالْيَوْمِ الْآخِرِ and offer (perfectly) وَأَقَامَ prayers and give زَكَاةَ and fear none إِلَّا but Allah
Fَعَسَىٰ Allah expected أُولَٰئِكَ they are to be يَكُونُوا مِنَ of you consider أَجَعَلْتُمْ the people of true guidance
الْمُهْتَدِينَ ﴿١٨﴾ سَفَايَةَ the pilgrims الْحَاجِّ the providing of drinking water to وَعِمَارَةَ as Sacred كَمَن
the Mosque الْمَسْجِدِ and maintenance of (of) the those who believe آمَنَ equal to the worth of
in Allah وَالْيَوْمِ الْآخِرِ and strive hard and fight وَجَاهَدَ Last and the Day in سَبِيلِ
the Way اللَّهُ (of) Allah لَا يَسْتَوُونَ they are equal with عِنْدَ and Allah لَا يَهْدِي guides الْقَوْمَ
(to) those people الظَّالِمِينَ ﴿١٩﴾ (who are) wrong-doers

18. The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât*, and give *Zakât* and fear none but Allâh. It is they who are on true guidance. 19. Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Harâm* as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the *Zâlimûn*.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ
رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ
وَمَن يَتَوَلَّهُمْ فَوَلَّيْكُمُ الْغَافِلُونَ ﴿٢٣﴾

الَّذِينَ آمَنُوا believed and emigrated وَهَاجَرُوا and strove hard and fought in سَبِيلِ Way of Allah's بِأَمْوَالِهِمْ with

in ^{دَرَجَةً} are far greater ^{أَعْظَمُ} and their lives ^{وَأَنْفُسِهِمْ} their wealth
are ^{هُمْ} and they ^{وَأُولَئِكَ} Allah ^{اللَّهُ} with (to) ^{عِنْدَ} degree
their ^{رَبُّهُمْ} gives them glad tidings ^{يُبَشِّرُهُمْ} the successful ^{الْفَائِزُونَ}
and pleasure ^{وَرِضْوَانٍ} from Him ^{مِنَهُ} of a Mercy ^{بِرَحْمَةٍ} Lord
delights ^{فِيهِمْ} wherein (are) ^{فِيهَا} for them ^{لَهُمْ} and of Gardens
therein ^{فِيهَا} they will dwell ^{خَالِدِينَ} everlasting ^{ثُمَّ}
reward ^{عَظِيمٌ} with him ^{عِنْدَهُ} Allah ^{اللَّهُ} verily ^{إِنَّ} forever
who ^{يَا أَيُّهَا} O you ^{الَّذِينَ} believe ^{لَا} not ^{تَتَّخِذُوا}
and your brothers ^{وَأَخَوَانَكُمْ} your fathers ^{مِآبَاءَكُمْ} take
to ^{عَلَى} disbelief ^{الْكُفْرَ} they prefer ^{اِسْتَحَبُّوا} if ^{إِنْ} protectors
of you ^{يَتَوَلَّاهُمْ} and whoever ^{وَمَنْ} Belief ^{الْإِيمَانِ}
takes them ^{وَمَنْ} and whoever ^{يَتَوَلَّاهُمْ} Belief ^{الْإِيمَانِ}
are the wrong-doers ^{فَأُولَئِكَ} they ^{هُمْ} then such

20. Those who believed and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives, are far higher in degree with Allâh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allâh is a great reward. 23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn*.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْفِكَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

and your ^{وَأَبْنَاؤُكُمْ} your fathers ^{وَأَبَاؤُكُمْ} are ^{كَانَ} if ^{إِنْ} say ^{قُلْ}
and your wives ^{وَأَزْوَاجُكُمْ} and your brothers ^{وَإِخْوَانُكُمْ} sons
that you have gained ^{اِقْتَرَفْتُمُوهَا} and the wealth ^{وَأَمْوَالٌ} your kindred
in which ^{تَخْشَوْنَ} you fear ^{كَسَادَهَا} and the commerce ^{وَتِجَارَةٌ}
in which you delight ^{تَرْضَوْنَهَا} and the dwellings ^{وَمَسَاكِنُ} a decline
and ^{وَرَسُولِهِ} Allah ^{اللَّهُ} than ^{مِنْ} to you ^{إِلَيْكُمْ} are dearer ^{أَحَبَّ}
His Messenger ^{وَجِهَادٍ} and striving hard and fighting ^{فِي} in ^{سَبِيلِهِ}

Allah brings about يَأْتِي until حَتَّى then wait فَتَرَبَّصُوا His Way
guides يَهْدِي not لَا and Allah وَاللَّهُ His Decision بِأَمْرِهِ Allah
(who are) disobedient الْفَاسِقِينَ ﴿١٦﴾ the people الْقَوْمَ

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn*.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿١٦﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى
الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٧﴾

on/in في Allah اللَّهُ has given you victory نَصَرَكُم truly لَقَدْ
(of) حُنَيْنٍ and on the Day وَيَوْمَ many كَثِيرَةٍ battle-fields مَوَاطِنَ
إِذْ Hunain (battle) أَعْجَبَتْكُمْ when you rejoiced at كَثْرَتُكُمْ
عَنْكُمْ it availed not تَغْنِي your great number فَلَمْ
the الْأَرْضُ for you عَلَيْكُمْ and was straitened وَصَافَتْ anything
you turned in flight وَلَّيْتُمْ then ثُمَّ (is) vast رَحُبَتْ as it earth
His سَكِينَتَهُ Allah اللَّهُ did send down أَنْزَلَ then ثُمَّ back مُدْبِرِينَ ﴿١٦﴾
the الْمُؤْمِنِينَ and on وَعَلَى His Messenger رَسُولِهِ on peace
believers وَأَنْزَلَ and sent down جُنُودًا forces (angels) لَمْ not تَرَوْهَا
وَعَذَّبَ which you saw الَّذِينَ and punished كَفَرُوا those
(of) الْكَافِرِينَ ﴿١٧﴾ the recompence جَزَاءُ such is وَذَلِكَ disbelievers
disbelievers

25. Truly, Allâh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

26. Then Allâh did send down His *Sakînah* on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ
شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

ثُمَّ after then يَتُوبُ Allah will accept the repentance of
وَاللَّهُ He wills يَشَاءُ whom of (on) that عَلَى
O you يٰٓأَيُّهَا Most Merciful رَحِيمٌ (is) Oft-Forgiving
الَّذِينَ who ءَامَنُوا believe إِنَّمَا verily the polytheists الْمُشْرِكُونَ
نَجَسٌ (are) impure فَلَا so let them not يَقْرَبُوا the المسجد
بَعْدَ Sacred after عَامِهِمْ this هَذَا year وَإِنْ and
يُغْنِيكُمُ you fear عَيْلَةً poverty فَسَوْفَ will you اللَّهُ
enrich اللَّهُ surely He wills if شَاءَ His Bounty out of مِنْ
All-Wise حَكِيمٌ (is) All-Knowing

27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are *Najasun* (impure). So let them not come near *Al-Masjid Al-Harâm* after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا يَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ
وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا
مِنْ قَبْلُ قَتَلْنَاهُمْ اللَّهُ أَنْ يُوَفَّقَكُونَ ﴿٣٠﴾

فَقَاتِلُوا fight against الَّذِينَ those who لَا not يُؤْمِنُونَ believe بِاللَّهِ
وَاللَّهُ in وَلَا nor يَوْمِ الْآخِرِ in the Day Last وَلَا nor يُحَرِّمُونَ
وَاللَّهُ Allah has forbidden حَرَّمَ that which مَا forbid
الْحَقِّ the religion يَدِينُونَ nor وَلَا His Messenger
أُوتُوا the people الَّذِينَ among مِنْ (of) truth (Islam)
الْحَقِّ the Scripture (Jews and Christians) كَتَبَ were given

until **يُعْطُوا** they pay **الْجِزْيَةَ** the security tax **عَنْ يَدٍ** willingly **وَهُمْ** and feel themselves **وَصَغُوفٌ** subdued **وَقَالَتْ** and said **وَالْيَهُودُ** the Jews **عُزَيْرُ** Ezra is **ابْنُ** the son **اللَّهِ** Allah (of) **وَقَالَتْ** and say **الْمَسِيحُ** the Christians **ابْنُ** the son **اللَّهِ** Allah (of) those **يُصْهِفُونَ** mouths that **قَوْلُهُمْ** their saying **بِأَفْوَاهِهِمْ** with their (of) those **الَّذِينَ** the saying **قَوْلَ** they imitate **كَفَرُوا** (disbelievers) who disbelieve **مِنْ** of **قَبْلُ** old **فَنَلَّاهُمْ** they are **أَنَّى** Allah's **اللَّهُ** curse be on them **يُؤْفَكُونَ** how they are deluded away from the truth

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!

أَتَّخَذُوا أَخْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ **يُرِيدُونَ** أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ

their rabbis **أَخْبَارَهُمْ** the (Jews & Christians) took **أَتَّخَذُوا** and their monks **وَرُهْبَانَهُمْ** to be their Lords **أَرْبَابًا** besides **اللَّهُ** Allah (they also took as their Lord) **وَالْمَسِيحَ** Messiah **ابْنُ** the son **مَرْيَمَ** Mary (of) **وَمَا** and not **أُمِرُوا** they were commanded **لَا** but **إِلَهًا** One **لَا** (there is) no **إِلَهَ** god **إِلَّا** but **هُوَ** He **سُبْحَنَهُ** from (having the partners) **عَمَّا** Praise and Glory be to Him **يُرِيدُونَ** they associate (with Him) **يُشْرِكُونَ** they want **أَنْ** with their **بِأَفْوَاهِهِمْ** Allah's **اللَّهُ** Light **نُورَ** extinguish **يُطْفِئُوا** mouths **وَيَأْبَى** but refuses **اللَّهُ** Allah **إِلَّا** except **أَنْ** that **يُتِمَّ** He

perfect **هُدًى** His Light **وَلَوْ** even though **كَرِهَ** hate (it) **الْكَافِرُونَ** disbelievers ﴿٣١﴾

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One *Ilâh* (God — Allâh) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him).” 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh’s Light (with which Muhammad صلى الله عليه وسلم has been sent — Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirân* (disbelievers) hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣١﴾
 ﴿٣٢﴾ يَتَأْتِيَ الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ
 عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقَرُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ
 أَلِيمٍ ﴿٣٣﴾

هُوَ the He it is He **أَرْسَلَ** Who **رَسُولَهُ** His Messenger has sent (of) truth **الْحَقِّ** and the religion **وَدِينِ** with guidance **بِالْهُدَىٰ** (Islam) **لِيُظْهِرَهُ** to make it superior **عَلَى الدِّينِ** over all religions **كُلِّهِ** the polytheists **الْمُشْرِكُونَ** hate (it) **كَرِهَ** even though **وَلَوْ** all there are **كَثِيرًا** verily **إِنَّ** believe **آمَنُوا** who **الَّذِينَ** O you **يَتَأْتِيَ** ﴿٣١﴾
 and the **الرُّهْبَانِ** the (Jewish) rabbis **الْأَخْبَارِ** of **كَثِيرًا** many **يَأْكُلُونَ** (Christian) monks the wealth **أَمْوَالَ النَّاسِ** who devour and hinder (them) **وَيَصُدُّونَ** in falsehood **بِالْبَاطِلِ** (of) mankind and those who **الَّذِينَ** (of) Allah **اللَّهُ** the Way **سَبِيلِ** from **عَنْ** and (do) **يَكْنِزُونَ** board up **الذَّهَبَ** gold **وَالْفِضَّةَ** silver and **وَلَا** and (do) **يُفْقَرُونَهَا** not spend it **فِي** in **سَبِيلِ** the Way **اللَّهُ** Allah (of) **فَبَشِّرْهُمْ** announce unto them a painful **عَذَابٍ** torment **أَلِيمٍ** ﴿٣٣﴾

33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikân* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and

the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh. And those who hoard up gold and silver (*Al-Kanz*: the money, the *Zakāt* of which has not been paid) and spend them not in the way of Allāh, announce unto them a painful torment.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَرَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الْدِينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

يَوْمَ (on it) will be heated عَلَيْهَا on the Day (when) يُحْمَىٰ in نَارِ the Fire جَهَنَّمَ (of) Hell فَتُكْوَىٰ and will be branded بِهَا with it جِبَاهُهُمْ their foreheads وَجُنُوبُهُمْ and their flanks وظُهُورُهُمْ (the treasure) كَرَزْتُمْ (is) what مَا this and their backs (of) what مَا now taste فَذُوقُوا for yourselves لِأَنفُسِكُمْ you hoarded كُنْتُمْ you used تَكْتُمُونَ ﴿٣٥﴾ to hoard عِدَّةَ verily إِنَّ to الشُّهُورِ months (of) months عِنْدَ اللَّهِ with Allah اثْنَا عَشَرَ (is) twelve شَهْرًا on the Day يَوْمَ (of) Allah the Book كِتَابِ in months وَالْأَرْضَ the heavens السَّمَوَاتِ He created خَلَقَ when that (is) أَرْبَعَةٌ of them حُرُمٌ four (are) sacred ذَلِكَ (is) the right الدِّينَ religion الْقَيِّمُ the right فَلَا so not تَظْلِمُوا wrong فِيهِنَّ therein أَنفُسَكُمْ yourselves وَقَاتِلُوا and fight against the الْمُشْرِكِينَ they fight يُقَاتِلُونَكُمْ as كَافَّةً collectively كَافَّةً polytheists collectively وَاعْلَمُوا but know أَنَّ that اللَّهُ those who are pious الْمُتَّقِينَ ﴿٣٦﴾ (is) with Allah مَعَ

35. On the Day when that (*Al-Kanz*: money, gold and silver, the *Zakāt* of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." 36. Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred. That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikūn* collectively as they fight against you collectively. But know that Allāh is with those who are *Al-Muttaqūn* (the pious).

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَ مَا كَانَ لِيُؤَاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحْلِلُوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

إِنَّمَا النَّسِيءُ indeed the postponing (of a Sacred Month) زِيَادَةٌ (is)
 فِي an addition
 إِلَى the كُفْرٍ disbelief
 يُضَلُّ are led astray
 بِهِ by
 الَّذِينَ thereby those كَفَرُوا who disbelieve (the disbelievers)
 يُحْلِلُونَ who disbelieve (the disbelievers)
 مَا حَرَّمَ Allah has forbidden
 فَيَحْلِلُوا and make
 عِدَّةَ in order to adjust
 لِيُؤَاطُوا another year
 لِيُؤَاطُوا the number (of months)
 مَا حَرَّمَ Allah has forbidden
 زَيْنَ what (months)
 لَهُمْ made pleasing
 سُوءَ the evil
 أَعْمَالِهِمْ the deeds
 وَاللَّهُ and Allah
 لَا not
 يَهْدِي guides
 الْقَوْمَ the people
 الْكَافِرِينَ O you who disbelieve
 يَأْتِيهَا O you who disbelieve
 الَّذِينَ who disbelieve
 ءَامَنُوا who believe
 إِذَا (is) the matter with you
 لَكُمْ what
 قِيلَ it is asked
 أَنْفِرُوا to you
 فِي to march forth
 سَبِيلِ in
 Way Allah (of)
 أَنْتَقَلْتُمْ you cling heavily
 إِلَى to the
 أَرْضِ earth
 أَرْضَيْتُمْ are you pleased?
 بِالْحَيَاةِ with the life
 الدُّنْيَا (of)
 مِنَ this world
 الْآخِرَةِ rather than
 هَاهُنَا the Hereafter
 فَمَا but
 مَتَّعُ nothing
 (is) the enjoyment
 الْحَيَاةِ (of) the life
 الدُّنْيَا (of)
 فِي this world
 الْآخِرَةِ the Hereafter
 إِلَّا but
 قَلِيلٌ little

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve. 38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِينَ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنا فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدُوهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

He will punish you **يُعَذِّبْكُمْ** you march forth **تَنْفِرُوا** if not **إِلَّا**
and will replace you **وَيَسْتَبْدِلْ** a painful **أَلِيمًا** with torment **عَذَابًا**
you can **تَضُرُّوهُ** and not **وَلَا** besides you **غَيْرَكُمْ** people **قَوْمًا**
all **كُلِّ** over **عَلَى** and Allah **وَاللَّهُ** at all **شَيْئًا** harm Him
you help him **تَنْصُرُوهُ** if not **إِلَّا** (is) Able **قَدِيرٌ** things
(Muhammad) **فَقَدْ** did help him **نَصَرَهُ** for indeed **إِذْ** Allah **اللَّهُ**
who disbelieve **كَفَرُوا** those **الَّذِينَ** drove him out **أَخْرَجَهُ** when
ثَانِينَ the second (of) two **إِذْ** when **هُمَا**
he said **يَقُولُ** when **إِذْ** the cave **الْغَارِ** in **فِي** they (both) were
لِصَاحِبِهِ to his companion **لَا** not **تَحْزَنْ** be sad **إِنَّا** surely **اللَّهُ**
Allah **مَعَنا** (is) with us **فَاَنْزَلَ** then sent down **اللَّهُ** Allah
and strengthened him **وَأَيَّدُوهُ** upon him **عَلَيْهِ** His peace **سَكِينَتَهُ**
بِجُنُودٍ with forces (angels) **لَمْ** not **تَرَوْهَا** which you saw
and made **كَلِمَةَ** the word **الَّذِينَ** (of) those who **كَفَرُوا**
and the Word **وَكَلِمَةُ** the lowermost **السُّفْلَى** disbelieve
Allah **هُوَ** (of) Allah **إِنَّ** it is **الْعُلْيَا** the uppermost **وَاللَّهُ** and
Allah **عَزِيزٌ** (is) All-Mighty **حَكِيمٌ** All-Wise

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things. 40. If you help him (Muhammad صلى الله عليه وسلم) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr رضى الله عنه) were in the cave, he (صلى الله عليه وسلم) said to his companion (Abu Bakr رضى الله عنه): "Be not sad (or afraid), surely, Allâh is with us." Then Allâh sent down His *Sakînah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

لَا يَسْتَفْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾
 إِنَّمَا يَسْتَفْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾
 وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ
 الْقَاعِدِينَ ﴿٤٦﴾

لَا يَسْتَفْذِنُكَ ask your leave (to be exempted) الَّذِينَ would not
 وَالْيَوْمِ الْآخِرِ and Day in Allah بِاللَّهِ believe those who
 يُجَاهِدُوا they fight from أَنْ the Last
 وَأَنْفُسِهِمْ and their lives وَاللَّهُ and Allah عَلِيمٌ (is) All-Knower
 بِالْمُتَّقِينَ ﴿٤٤﴾ it is only of those who are pious that ask يَسْتَفْذِنُكَ
 الَّذِينَ your leave لَا those who (do) not believe بِاللَّهِ in Allah
 وَالْيَوْمِ الْآخِرِ and Day the Last وَارْتَابَتْ in doubt
 قُلُوبُهُمْ their hearts فَهُمْ in so they their doubts يَتَرَدَّدُونَ ﴿٤٥﴾
 وَلَوْ they waver they had intended to الْخُرُوجَ and if أَرَادُوا
 لَأَعَدُّوا march out certainly they would have made لَهُ for it عُدَّةً
 وَلَكِنْ some preparation but كَرِهَ Allah was averse to
 انْبِعَاثَهُمْ their being sent forth فَثَبَّطَهُمْ so He made them lag behind
 وَقِيلَ اقْعُدُوا and it was said sit you مَعَ along with الْقَاعِدِينَ ﴿٤٦﴾
 those who sit (at home)

44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of *Al-Muttaqûn* (the pious). 45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver. 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا وُضِعُوا لِلنَّاسِ إِلَّا فِي سَبْتٍ وَلِلَّهِ الْغَنَّةُ وَقَبْلَهُ مَبْعُودَاتٌ كَثِيرَةٌ لَا تُفْعَلُ إِلَّا بِأَمْرِ اللَّهِ عَلَيْهِ السَّلَامُ ﴿٤٧﴾ لَقَدْ ابْتِغَوْا النِّفْنَ مِنْ قَبْلُ وَقَالُوا لَكَ الْأُمُورُ حَقٌّ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٨﴾

وَيَكْتُولُوا and they turn away وَهُمْ and they (are) فَرِحُوا and they rejoicing قُلْ say لَنْ nothing يُصِيبُنَا shall ever happen to us إِلَّا except مَا what كَتَبَ Allah ﷻ has ordained لَنَا for us هُوَ our Protector وَعَلَى and in Allah ﷻ He is مَوْلَانَا the believers الْمُؤْمِنُونَ their trust

49. And among them is he who says: "Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. 50. If good befalls you (O Muhammad صلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing. 51. Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our *Maulâ* (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

قُلْ هَلْ تَرْتَضُونَ إِنَّا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَرْتَبِصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِندِهِ أَوْ يَأْتِيَنَا فَتَرْتَبِصُوا إِنَّا مَعَكُمْ مُتَرْتَبِصُونَ ﴿٥٠﴾ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِلَّا مِمَّا كُنْتُمْ قَوْمًا فَاسْقِينَ ﴿٥١﴾ وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ. وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٢﴾

قُلْ say هَلْ do تَرْتَضُونَ you wait إِنَّا for us (anything) إِلَّا except إِحْدَى one الْحُسَيْنَيْنِ (of) the two best things and we وَنَحْنُ (are) waiting نَرْتَبِصُ await بِكُمْ for you أَنْ either that يُصِيبَكُمُ either that Allah ﷻ with a punishment عَذَابٍ from عِندِهِ Himself with عَذَابٍ we too مَعَكُمْ or يَأْتِيَنَا at our hands فَتَرْتَبِصُوا so wait إِنَّا we too مَعَكُمْ you مُتَرْتَبِصُونَ ﴿٥٠﴾ (are) waiting قُلْ say أَنْفِقُوا willingly طَوْعًا or كَرْهًا unwillingly لَنْ it be accepted يُتَقَبَلَ from you كُنْتُمْ verily you قَوْمًا a people فَاسْقِينَ ﴿٥١﴾ disobedient وَمَا and nothing مَنَعَهُمْ prevents them أَنْ from تُقَبَلَ being accepted مِنْهُمْ from them نَفَقَتُهُمْ their contributions إِلَّا except أَنَّهُمْ that they كَفَرُوا disbelieved بِاللَّهِ in Allah ﷻ and that not يَأْتُونَ and in His Messenger رَسُولِهِ they كَسَالَى (are) lazy إِلَّا except وَهُمْ they كَارِهُونَ ﴿٥٢﴾ but وَهُمْ (are) unwilling

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to *As-Salât* (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٣﴾ وَيَخْلَفُونَ بِاللَّهِ إِيْتِمًا لِّمَنْكُمْ وَمَا هُمْ بِمُتَّقِينَ ﴿٥٤﴾ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٥﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَّوَلُوا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٦﴾

nor/or وَلَا their wealth أَمْوَالُهُمْ amaze you تُعْجِبْكَ so let not
أَوْلَادُهُمْ their children إِنَّمَا in reality يُرِيدُ Allah الله intends
لِيُعَذِّبَهُمْ to punish them بِهَا with these things فِي in
الْحَيَاةِ الدُّنْيَا the life of this world وَتَزْهَقَ (of) this world
and that shall depart (die) أَنْفُسُهُمْ their souls
وَهُمْ while they are كَافِرُونَ ﴿٥٣﴾ disbelievers وَيَخْلَفُونَ
وَمَا of you لِمَنْكُمْ that they are truly إِيْتِمًا by Allah الله swear
(are) قَوْمٌ but they وَلَكِنَّهُمْ (are) of you يَفْرُقُونَ they
they find يَجِدُونَ should لَوْ who are afraid ﴿٥٥﴾ people
a place of مُدْخَلًا or أَوْ caves مَغْرَبًا or أَوْ a refuge
مَلْجَأًا concealment لَّوَلُوا they would turn straightway إِلَيْهِ thereto وَهُمْ
rush (with a swift rush) يَجْمَحُونَ ﴿٥٦﴾ and they

55. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. 56. They swear by Allâh that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٥٥﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ

وَمِنْهُمْ who and of them are some **يَلْمِزُكَ** accuse you (O Muhammad) **فِي** in **الصَّدَقَاتِ** the matter of the alms **فَإِنْ** if **أَعْطُوا** but if they are pleased **رَضُوا** part thereof they are given **لَمْ** not **يُعْطُوا** they are given **مِنْهَا** thereof **إِذَا** behold **هُمْ** they **يَسْتَخْطُونَ** are enraged **وَلَوْ** would **أَنَّهُمْ** that they **رَضُوا** were **مَّا** contented **عَنِ** with what **أَلَّهِ** Allah gave them **وَرَسُولُهُ** and His Messenger **وَقَالُوا** and had said **حَسْبُنَا** (is) SuffICIENT for us **اللَّهُ** Allah will give us **سَيُؤْتِينَا** of **مِنْ** His Bounty **وَرَسُولُهُ** and (also) His Messenger **إِنَّا** we **إِلَى** (to) **اللَّهُ** implore **رَغْبَتُهُ**

58. And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! 59. Would that they were contented with what Allâh and His Messenger (صلى الله عليه وسلم) gave them and had said: "Allâh is SuffICIENT for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَنَمِمْ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَذْنٌ قُلْ أَذْنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا وَنُكَرًا لِلَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

﴿ إِنَّمَا only **الصَّدَقَتُ** alms, charities (Zakat) **لِلْفُقَرَاءِ** (are) for the poor (who beg) **وَالْمَسْكِينِ** and the poor (who do not beg) **وَالْعَمِلِينَ** and those employed to collect **عَلَيْهَا** them (the funds) **وَالْمُؤَلَّفَةِ** for attracting those who have been inclined (towards Islam) **وَفِي** their hearts **الرِّقَابِ** and to (free) **وَالْغَنَمِمْ** the captives **وَفِي** those in debt **سَبِيلِ** and for (in) Allah's Way **وَأَبْنِ** the wayfarer **فَرِيضَةً** a duty **مِّنَ** (from) imposed **اللَّهُ** Allah by **وَاللَّهُ** and Allah **عَلِيمٌ** (is) All-Knower **حَكِيمٌ** All-Wise **وَمِنْهُمْ** those who **الَّذِينَ** and among them (are) **يُؤْذُونَ** those who hurt **وَيَقُولُونَ** the Prophet **هُوَ** and say **أَذْنٌ** he is (lending

what is best **حَسْبُ** he listens to **أُذُنٌ** say **قُلْ** his ear to every news)
 and has faith **وَيُؤْمِنُ** in Allāh **بِاللَّهِ** he believes **يُؤْمِنُ** for you **لَكُمْ**
 to those **لِلْمُؤْمِنِينَ** and (is) mercy **وَرَحْمَةً** in the believers
 hurt **يُؤْذُونَ** and those who **وَالَّذِينَ** of you **مِنْكُمْ** believe **مَنْ** who
 torment **عَذَابٌ** for them **لَهُمْ** (of) Allāh **اللَّهُ** the Messenger **رَسُولُ**
 a painful **أَلِيمٌ** ﴿٦٠﴾

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allāh's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٠﴾ أَلَمْ يَعْلَمُوا أَنَّهُ
 مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَبْدَلَهُمُ اللَّهُ فِتْنَةً يَخِلُّوْنَ فِيهَا مِنْ أَوَّلِي الْأُخْرَى الْعَظِيمِ ﴿٦١﴾ يَحْذَرُ
 الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا إِنْ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٦٢﴾

يَخْلِفُونَ بِاللَّهِ لَكُمْ by Allāh **بِاللَّهِ** they swear **يَخْلِفُونَ** to you (Muslims)
 and His Messenger **وَرَسُولُهُ** but Allāh **وَاللَّهُ** in order to please you
 if **إِنْ** they should please Him **يُرْضَوْهُ** that **أَنْ** has more right **أَحَقُّ**
 know **يَعْلَمُوا** did not **أَلَمْ** (are) believers **مُؤْمِنِينَ** ﴿٦٠﴾ they **كَانُوا**
 opposes and shows hostility **يُحَادِدِ** whoever **مَنْ** that **أَنْتُمْ** they
 for **لَمْ** certainly **فَأَبْدَلَهُ** and His Messenger **وَرَسُولَهُ** Allāh **اللَّهُ** (to)
 to abide **يَخِلُّوْنَ** (of) Hell **جَهَنَّمَ** the Fire **نَارُ** him will be
 extreme **يَحْذَرُ** therein **ذَلِكَ** that (is) **الْأُخْرَى الْعَظِيمِ** disgrace **الْعَظِيمِ** ﴿٦١﴾
 should be revealed **تُنَزَّلَ** lest **أَنْ** the hypocrites **الْمُنَافِقُونَ** fear
 showing **تُنَبِّئُهُمْ** a Surah (chapter of Quran) **سُورَةٌ** about them **عَلَيْهِمْ**
 mock **اسْتَزِرُوا** say **قُلِ** their hearts **قُلُوبِهِمْ** (is) in **فِي** what **بِمَا** them

all that **مَا** will bring to light **خَرِجَ** Allah **اللَّهُ** but certainly **إِن**
you fear **تَحْذَرُونَ**

62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad عليه صلى الله عليه وسلم), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allâh (عز وجل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٢﴾
لَا تَعْدِرُوا فَمَا كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَّمْ عَنْ طَائِفَةٍ مِنْكُمْ تُغْدِبُ طَائِفَةٌ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٣﴾
الْمُتَّقُونَ وَالْمُتَّقِينَ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمَنَكِرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ
أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٤﴾

they declare **لَيَقُولُنَّ** you ask them (about this) **إِنَّمَا** if
and joking **نَخُوضُ** talking idly **وَلَعَبُ** we were **كُنَّا** only
and His Verses **قُلْ** (playing) **أَبِاللَّهِ** say **وآيَاتِهِ** was it at Allah
وَرَسُولِهِ and His Messenger **كُنْتُمْ** that you were **تَسْتَهْزِئُونَ**
you **كَفَرْتُمْ** indeed **فَمَا** make excuses **لَا** no **تَعْدِرُوا** mocking
We **عَنْ** if **إِن** you had believed **إِيمَانِكُمْ** after **بَعْدَ** disbelieved
طَائِفَةٍ We will punish **تُغْدِبُ** of you **مِنْكُمْ** some **طَائِفَةٍ** pardon
مُجْرِمِينَ they were **كَانُوا** because **بِأَنَّهُمْ** others (amongst you)
and **الْمُتَّقِينَ** the hypocrites men **الْمُتَّقُونَ** criminals (sinners)
they **بَعْضُهُمْ** some **مِنْ** from **بَعْضٍ** another **يَأْمُرُونَ**
from **عَنِ** and forbid **يَنْهَوْنَ** evil (disbelief) **بِالْمَنَكِرِ** enjoin
their hands **أَيْدِيَهُمْ** and they close **وَيَقْبِضُونَ** good (Islam) **الْمَعْرُوفِ**
so He has forgotten **فَنَسِيَهُمْ** Allah **اللَّهُ** they have forgotten **نَسُوا**
them **إِنَّ** **الْمُنَافِقِينَ** verily **الْمُنَافِقِينَ** the hypocrites **هُمُ** are **الْفَاسِقُونَ**
the disobedient

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His Ayât and His Messenger (صلى الله عليه وسلم) that you were mocking?" 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn*. 67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar*, and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَّ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٥﴾ كَذَٰلِكَ يَنْقُلُ اللَّهُ أَسْأَدَ مِنْكُمْ قُوَّةً وَآكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخُلُقَيْهِمْ فَاسْتَمْتَعْتُمْ بِخُلُقَيْكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخُلُقَيْهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَٰئِكَ حَظِطُوا أَعْمَلَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٦﴾

وَعَدَ اللَّهُ the hypocrites men الْمُنَافِقِينَ and the disbelievers وَالْكُفَّارَ and women الْمُنَافِقَاتِ and the Fire نَارَ جَهَنَّمَ the Fire and therein they shall abide خَالِدِينَ فِيهَا it will suffice them حَسْبُهُمْ and for them Allah وَلَهُمْ Allah has cursed them عَذَابٌ مُّقِيمٌ is a torment lasting كَذَٰلِكَ like those الَّذِينَ those before you كَانُوا they were أَشَدَّ mightier مِنْكُمْ than you وَآكْثَرَ power and more abundant أَمْوَالًا in wealth وَأَوْلَدًا children and they had enjoyed فَاسْتَمْتَعُوا children their portion (a while) بِخُلُقَيْهِمْ as enjoy فَاسْتَمْتَعْتُمْ so enjoy كَمَا your portion (a while) اسْتَمْتَعَ their portion بِخُلُقَيْهِمْ before you الَّذِينَ those enjoyed as وَلَهُمْ and you indulged in play and pastime خُضْتُمْ (a while) كَالَّذِي and you indulged in play and pastime أُولَٰئِكَ they indulged in play and pastime فَاسْتَمْتَعُوا such are they خَاضُوا they indulged in play and pastime حَظِطُوا are in vain أَعْمَلَهُمْ in their deeds فِي الدُّنْيَا in this world وَالْآخِرَةِ and (in) the Hereafter وَأُولَٰئِكَ and such (are) هُمُ they the losers الْخَاسِرُونَ (who are)

68. Allâh has promised the hypocrites — men and women — and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment. 69. Like those before you: they were

mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

أَلَمْ يَأْتِيهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾
وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

أَلَمْ of those الَّذِينَ the story نَبَأُ reached them يَأْتِيهِمْ has not
قَبْلِهِمْ before them قَوْمِ the people نُوحٍ (of) Noah وَعَادٍ (of) Ad وَثَمُودَ
وَقَوْمِ and the people إِبْرَاهِيمَ (of) Abraham وَأَصْحَابِ
مَدْيَنَ and the dwellers of the cities الْمُؤْتَفِكَاتِ (of) Madyan
أَنَّهُمْ to them came رُسُلُهُمْ their Messengers بِالْبَيِّنَاتِ
فَمَا with clear proofs كَانَ so not اللَّهُ it was اللَّهُ
لِيَظْلِمَهُمْ they used to كَانُوا but وَلَكِنْ who wronged them
يَظْلِمُونَ themselves wrong ﴿٧٠﴾ وَالْمُؤْمِنُونَ the believing men
وَالْمُؤْمِنَاتُ some بَعْضُهُمْ أَوْلِيَاءُ Bَعْضٍ are protectors of others
يَأْمُرُونَ they command بِالْمَعْرُوفِ good وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
evil وَيُقِيمُونَ and they offer perfectly الصَّلَاةَ (their) prayers
وَيُؤْتُونَ the Zakat الزَّكَاةَ and give اللَّهُ and obey وَيُطِيعُونَ
وَرَسُولَهُ these سَيَرْحَمُهُمُ and His Messenger أُولَئِكَ
Allah إِنَّ Allah surely اللَّهُ All-Mighty عَزِيزٌ
All-Wise ﴿٧١﴾ حَكِيمٌ

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm

orders one to do), and forbid (people) from *Al-Munkar*; they perform *As-Salât*, and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely, Allâh is All-Mighty, All-Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ يَرْضَوْنَ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٧٣﴾

وَعَدَ اللَّهُ the believing men الْمُؤْمِنِينَ and the believing women الْمُؤْمِنَاتِ Gardens جَنَّاتٍ and women جَنَّاتٍ under which تَجْرِي flow from تَحْتِهَا the rivers خَالِدِينَ to dwell forever therein فِيهَا وَمَسْكِنٍ طَيِّبَةٍ beautiful (of) Adn (Eden عَدْنُ Gardens جَنَّاتٍ in of) Allah of مِنَ and the Good Pleasure وَرِضْوَانٍ Paradise) أَكْبَرُ the greatest bliss ذَلِكَ is هُوَ the فَوْزُ success الْعَظِيمُ ﴿٧٢﴾ O النَّبِيُّ the supreme يَا أَيُّهَا the Prophet جَاهِدِ against the كُفَّارَ the disbelievers وَالْمُنَافِقِينَ the hypocrites and be وَغْلُظْ and the harsh عَلَيْهِمْ against them وَمَأْوَهُمْ and their abode جَهَنَّمُ (is) Hell وَيَسَّ (is) the destination الْمَصِيرُ ﴿٧٣﴾

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success. 73. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يَعْلَمُونَ ﴿٧٤﴾ وَإِنْ يَتُوبُوا إِلَى اللَّهِ عَذَابَ الْيَمِينِ وَالْآخِرَةُ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلٍ وَلَا نَصِيرٍ ﴿٧٥﴾

يَخْلِفُونَ they swear بِاللَّهِ by Allah مَا did not قَالُوا (that) وَلَقَدْ they said قَالُوا but really كَلِمَةَ the word الْكُفْرِ (of) disbelieف وَكَفَرُوا and they disbelieved بَعْدَ after إِسْلَامِهِمْ Islam وَهُمْ they resolved وَمَا that which لَمْ unable يَتُوبُوا they could find (any) نَصِيرٍ and not وَمَا they were to carry out

Allah had enriched them أَغْنَاهُمْ that أَن except cause to do so) if His Bounty فَضْلِهِ of مِن and His Messenger رَسُولُهُ Allah فَإِن then بَتُّوْهُ they repent بِكُمْ it will be خَيْرًا better لَهُمْ for them وَإِن Allah will punish them بِعَذَابِهِمْ they turn away يَتَوَلَّوْا but if عَذَابًا torment أَلِيمًا with a painful فِي in الدُّنْيَا the world وَالْآخِرَةِ on (there is) for them لَهُمْ and none وَمَا and the Hereafter a helper نَصِيرٍ ﴿٧٦﴾ nor/or وَلَا a protector وَلِيٍّ as مِن earth الْأَرْضِ

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wali* (supporter, protector) or a helper.

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِىَ مَا آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ الْغُيُوبَ ﴿٧٨﴾

made a covenant عَاهَدَ (are) some who مِّنْ and of them وَمِنْهُمْ Allah with لَئِىَ (saying): if مَا آتَيْنَا مِنْ فَضْلِهِ He bestowed on us of فَضْلِهِ His Bounty لَنَصَّدَّقَنَّ We will verily give charity وَلَنَكُونَنَّ those who are مِنَ الصَّالِحِينَ among and will be certainly of فَضْلِهِ He gave them آتَاهُمْ then when فَلَمَّا righteous and بَخِلُوا stingy they became بِه (with it) وَتَوَلَّوْا so He مُّعْرِضُونَ (are) averse فَأَعْقَبَهُمْ and they وَهُمْ turned away their قُلُوبِهِمْ into فِي by putting hypocrisy نِفَاقًا punished them they shall meet Him يَلْقَوْنَهُ the Day (when) يَوْمِ till إِلَى hearts بِمَا because أَخْلَفُوا (the covenant with) Allah they broke مَا and because وَبِمَا they had promised (Him) كَانُوا وَعَدُوهُ which

know they **يَكْذِبُونَ** do not? **أَو** tell lies **﴿٧٦﴾** they used to **أَنْتَ** that **اللَّهُ** Allah **يَعْلَمُ** knows **سِرَّهُمْ** their secret ideas **وَنَجْوَاهُمْ** and their secret talk **وَأَنْتَ** and that **اللَّهُ** Allah **عَلَّمَهُ** (is) the All-Knower **﴿٧٧﴾** (of) the unseen

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give *Sadaqâh* (*Zakât* and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous." 76. Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakât* or voluntary charity)], and turned away, averse. 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies. 78. Know they not that Allâh knows their secret ideas, and their *Najwa* (secret counsels), and that Allâh is the All-Knower of things unseen.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ فِي الْأَصْدَقَاتِ وَالَّذِينَ لَا يَعِدُونَ إِلَّا جُهْدَهُمْ
فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾ أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ
يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٧٧﴾

such who give **الَّذِينَ** those who **يَلْمِزُونَ** defame **الْمُطَّوِّعِينَ** voluntarily **مِنْ** of **الْمُؤْمِنِينَ** the believers **فِي** (in) **الْأَصْدَقَاتِ** charity) **إِلَّا** except **جُهْدَهُمْ** what is available to them **فَيَسْخَرُونَ** so **اللَّهُ** will throw back their mockery **سَخِرَ** at them **مِنْهُمْ** they mock **وَلَهُمْ** on them **عَذَابٌ أَلِيمٌ** torment **﴿٧٦﴾** or **أَوْ** for them **لَنْ** whether you ask forgiveness **أَسْتَغْفِرُ** a painful **تَسْتَغْفِرُ** if **إِنْ** for them **لَنْ** ask forgiveness **سَبْعِينَ مَرَّةً** seventy **فَلَنْ** times **يَغْفِرَ** never **اللَّهُ** Allah **لَهُمْ** them **ذَلِكَ** because **يَأْتِيَهُمْ** they **وَرَسُولِهِ** in Allah **كَفَرُوا** have **الْقَوْمَ** those people **لَا** and Allah **يَهْدِي** guides **الْفَاسِقِينَ** who

79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨٠﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨١﴾

فَرِحَ rejoiced الْمُخَلَّفُونَ those who stayed behind بِمَقْعَدِهِمْ in their places خَلْفَ behind رَسُولِ the Messenger اللَّهُ the Allah (of) وَكَرِهُوا and they hated أَنْ to يُجَاهِدُوا strive and fight بِأَمْوَالِهِمْ with their wealth وَأَنْفُسِهِمْ and their lives فِي in سَبِيلِ the Way اللَّهُ the Allah وَقَالُوا and they said لَا not تَنْفِرُوا march forth فِي in الْحَرِّ the heat قُلْ say نَارُ the Fire جَهَنَّمَ (of) أَشَدُّ (is) more intense حَرًّا in heat لَوْ if only كَانُوا they could يَفْقَهُونَ ﴿٨٠﴾ understand فَلْيَضْحَكُوا so much وَلْيَبْكُوا and (they will) cry كَثِيرًا a little جَزَاءً as a recompense بِمَا of what كَانُوا they used to يَكْسِبُونَ ﴿٨١﴾ earn

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat"; if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعَذُّوكَ لِلْخُرُوجِ فَقُلْ لَنْ نَخْرُجََا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِلِينَ ﴿٨٢﴾ وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٣﴾

فَإِنْ if رَجَعَكَ Allah brings you back إِلَيَّ to طَائِفَةٍ a party
 مِنْهُمْ of them (the hypocrites) فَاسْتَعِذُوا ask your
 permission لِلْخُرُوجِ to go out (to fight) فَقُلْ never لَنْ say
 you shall go out مَعِيَ with me أَبَدًا (never) وَلَنْ nor
 fight مَعِيَ with me عَدُوًّا an enemy إِنَّكَ you رَضِيتُمْ pleased
 to sit (now) فَاقْعُدُوا on the first مَرَّةٍ inactive
 وَأُولَئِكَ those who lag behind وَالَّذِينَ with
 (O Muhammad) صَلَّى pray عَلَى for أَحَدٍ any مِنْهُمْ of them
 (hypocrites) مَاتَ who dies أَبَدًا never وَلَا nor تَقُمْ stand عَلَى at
 قَبْرِهِ his grave إِنَّهُمْ certainly كَفَرُوا they disbelieved بِاللَّهِ in Allah
 وَرَسُولِهِ and His Messenger وَمَاتُوا and died وَهُمْ and they
 فَاسِقُونَ (were) diobedient ﴿٨١﴾

83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." 84. And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were *Fâsiqûn*.

وَلَا تَعْجَبْ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٢﴾ وَإِذَا
 أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٣﴾

وَلَا تَعْجَبْ and let not أَمْوَالُهُمْ their wealth and أَوْلَادُهُمْ their children
 إِنَّمَا only يُرِيدُ Allah intends أَنْ to يُعَذِّبَهُمْ to punish them
 فِي in الدُّنْيَا this world وَتَرْهَقَ أَنْفُسُهُمْ and that shall depart (die)
 وَهُمْ while they كَافِرُونَ (are) disbelievers ﴿٨٢﴾ وَإِذَا is revealed
 سُورَةٌ a Surah أَنْ (enjoining) that آمَنُوا they believe بِاللَّهِ in Allah
 وَجَاهِدُوا and strive hard and fight مَعَ along with رَسُولِهِ His
 اسْتَأْذِنَكَ Messenger أُولُوا الطَّوْلِ those ask your leave to exempt them
 مِنْهُمْ wealth وَقَالُوا among them and ذَرْنَا leave us

who sit (at ﴿٨٦﴾ الْقَاعِينَ with those مَعَ we would be نَكُنْ (behind)
home)

85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihâd) and say, "Leave us (behind), we would be with those who sit (at home)."

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ﴿٨٧﴾ لَيْكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

رَضُوا they are content بِأَن to يَكُونُوا with those مَعَ الْخَوَالِفِ those who sit behind and are sealed up وَطُبِعَ (on) عَلَى قُلُوبِهِمْ so they فَهُمْ لَا do understand ﴿٨٧﴾ يَفْقَهُوْنَ not their hearts but the Messenger وَالَّذِينَ the Messenger رَضُوا believed and those who آمَنُوا with him جَاهِدُوا strove hard and fought with their بَأَمْوَالِهِمْ wealth وَأَنْفُسِهِمْ and their lives وَأُولَئِكَ such are they لَهُمُ whom الْخَيْرَاتُ (are) the good things and it is they وَأُولَئِكَ هُمُ who الْمُفْلِحُونَ ﴿٨٨﴾ will be successful أَعَدَّ Allah has prepared لَهُمْ جَنَّاتٍ gardens تَجْرِي flowing under them الْأَنْهَارُ rivers خَالِدِينَ to dwell forever فِيهَا therein ذَلِكَ that الْفَوْزُ (is) success الْعَظِيمُ ﴿٨٩﴾ supreme

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad صلى الله عليه وسلم) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٩١﴾

وَجَاءَ from those who made excuses الْمُعَذِّرُونَ and came the bedouins الْأَعْرَابِ لِيُؤْذَنَ asking your permission to exempt them وَقَعَدَ الَّذِينَ كَذَبُوا those who and sat at home اللَّهُ had lied to Allah وَرَسُولُهُ and His Messenger سَيُصِيبُ those who will seize الَّذِينَ will torment عَذَابٌ of them أَلِيمٌ who disbelieve كَفَرُوا (there is) no لَيْسَ a painful عَلَى (on) the الضَّعَفَاءِ those who are weak or ill or عَلَى (on) the الْمَرْضَى (those) who لَا find no يَجِدُونَ what يُنْفِقُونَ they spend حَرَجٌ blame إِذَا if and His رَسُولُهُ to Allah اللَّهُ they are sincere (in duty) نَصَحُوا Messenger مَا not عَلَى against the الْمُحْسِنِينَ the good-doers (from) سَبِيلٍ ground (of complaint can be there) وَاللَّهُ and Allah عَفُورٌ (is) Oft-Forgiving رَحِيمٌ Most Merciful

90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه وسلم) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the *Muhsinûn* (good-doers). And Allâh is Oft-Forgiving, Most Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعِثُّهُمْ نَبِیْضٌ مِنَ الدَّمِ حَرَرًا إِلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

وَلَا nor (is there blame) عَلَى those who الَّذِينَ إِذَا مَا when that you provide them with mounts تَحْمِلَهُمْ came to you أَتَوْكَ قُلْتَ and when you said لَا أَجِدُ what I can find

they turned تَوَلَّوْا (on it) عَلَيْهِ bear you (mounts for you) أَتَيْتُكُمْ
 back رَأَيْتُهُمْ while their eyes تَفِيضُ overflowing مِنْ with الدَّمْعِ
 tears حَزَنًا of grief أَلَّا that not يَجِدُوا they could find مَا
 the ground (of السَّيْلِ only إِنَّمَا to spend ٩٢) بِنَفَقَتِ anything
 ask بَسْتَفْتُونَكَ those who الذِّبِّ (is) against عَلَى complaint)
 they are content رَضُوا (are) rich أَغْنِيَاءُ yet they وَهُمْ exemptions
 (the women) who sit behind الْخَوَالِفِ with مَعَ be يَكُونُوا to بَأْنَ
 so فَهَمْ their hearts قُلُوبِهِمْ up عَلَى Allah اللَّهُ and has sealed وَطَبَعَ
 they know يَعْلَمُونَ ٩٣ not لَا that

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

تعلم القرآن الكريم لفظاً لفظاً

Study the Meaning of
the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

Volume 2

Part 11-20

Compiled by
DARUSSALAM



DARUSSALAM

Publishers and Distributors

Riyadh, Houston, New York, Lahore

﴿يَمْتَدِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ بَيَّنَّا اللَّهُ مِنْ أَنْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِّيِّ الْعَلِيِّ وَالشَّهَادَةُ فَيَنْتَقِمُ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا وَدَّهِنَّ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾﴾

they (the hypocrites) will present (their) excuses ﴿يَمْتَدِرُونَ﴾ to you ﴿إِلَيْكُمْ﴾ when ﴿إِذَا﴾ you return ﴿رَجَعْتُمْ﴾ to them ﴿إِلَيْهِمْ﴾ say ﴿قُلْ﴾ to them ﴿لَا تَعْتَذِرُوا﴾ no present excuses ﴿لَنْ تُؤْمِنَ﴾ we shall believe ﴿لَكُمْ﴾ of Allah ﴿اللَّهُ﴾ informed us ﴿بَيَّنَّا﴾ has already you ﴿قَدْ﴾ Allah ﴿وَسَيَرَى﴾ the news concerning you ﴿عَمَلَكُمْ﴾ your deeds ﴿وَرَسُولُهُ﴾ and His Messenger ﴿ثُمَّ تُرَدُّونَ﴾ then you will be brought back ﴿إِلَىٰ﴾ to ﴿عِلِّيِّ الْعَلِيِّ﴾ the All-Knower ﴿وَالشَّهَادَةُ﴾ (of) the unseen and the seen ﴿فَيَنْتَقِمُ﴾ then He (Allah) will inform you ﴿بِمَا﴾ of what ﴿كُنْتُمْ تَعْمَلُونَ﴾ you used to do ﴿سَيَحْلِفُونَ﴾ they will swear ﴿بِاللَّهِ﴾ by Allah ﴿لَكُمْ﴾ to you (Muslims) ﴿إِذَا﴾ that you may turn ﴿لَتَعْرِضُوا﴾ to them ﴿إِلَيْهِمْ﴾ you return ﴿عَنْهُمْ﴾ when you turn away ﴿فَأَعْرِضُوا﴾ from them ﴿وَمَّا وَدَّهِنَّ﴾ surely they are ﴿جَهَنَّمُ﴾ Hell ﴿جَزَاءً﴾ (is) recompense ﴿بِمَا﴾ for that which ﴿كَانُوا يَكْسِبُونَ﴾ they used to earn ﴿٩٤﴾

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." 95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.


يَحْلِفُونَ لَكُمْ لَتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَلَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٤﴾ وَالْأَعْرَابُ أَشَدَّ كُفْرًا وَبِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٥﴾ وَنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٦﴾

يَجْلِفُونَ to you (Muslims) لَكُمْ they (the hypocrites) swear
 you تَرْضَوْنَ but if فَإِنْ with them عَنْهُمْ that you may be pleased
 not لَا Allah ﷻ certainly فَإِنَّ with them عَنْهُمْ are pleased
 (who are) الْفَاسِقِينَ ﴿٩٦﴾ the people الْقَوْمُ with عَنِ (is) pleased يَرْضَى
 in كُفْرًا (are) the worst أَشَدُّ the bedouins الْأَعْرَابُ disobedient
 not to أَلَّا and more likely وَأَجْدَرُ and hypocrisy وَفَسَاكَ disbelief
 يَعْلَمُوا know حُدُودَ the limits مَا which أَنْزَلَ has revealed ﷻ Allah
 (is) عَلَى to رَسُولِهِ His Messenger ﷻ وَاللَّهُ Allah and عَلَيْهِ (is)
 the bedouins الْأَعْرَابُ and of وَهُوَ All-Wise ﴿٩٧﴾ All-Knower
 they يُنْفِقُ what مَا take يَتَّخِذُ (there are some) who مَنْ
 مَعْرَمًا spend as a fine وَيَتَرَبَّصُّ and watch يَكُرُّ for you أَلَدًّا
 (of) the السَّوءِ the calamity دَائِرَةٌ on them (be) عَلَيْهِمْ calamities
 evil ﷻ and ﷻ All-Hearer سَمِيعٌ (is) All-Knower ﴿٩٨﴾



96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn*. 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.



وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ
 أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

وَمِنَ الْأَعْرَابِ the bedouins and of مَنْ (there are some) who
 يُؤْمِنُ believe بِاللَّهِ Allah in وَالْيَوْمِ الْآخِرِ the Last
 وَيَتَّخِذُ and take مَا what يُنْفِقُ (in the Cause of)
 Allah قُرْبًا as means of nearness عِنْدَ ﷻ ﷻ
 الرَّسُولِ (and a cause of receiving) invocations
 أَلَا indeed إِنَّهَا these are قُرْبَةٌ a means of nearness لَهُمْ
 سَيُدْخِلُهُمُ ﷻ will admit them ﷻ ﷻ His Mercy إِنَّ

Most  رَحِيمٌ (is) Oft-Forgiving عَفُورٌ Allah اَللّٰهُ certainly Merciful

99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ  وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى الْإِنْفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ 

of the foremost الْأَوَّلُونَ and the first (Muslims) السَّابِقُونَ and those الَّذِينَ and the Helpers وَالْأَنْصَارِ the Emigrants الْمُهَاجِرِينَ who اتَّبَعُوهُمْ followed them بِإِحْسَانٍ in goodness رَضِيَ (is) and they are رَضُوا with them Allah اَللّٰهُ Well-Pleased and He has prepared رَضِيَ عَنْهُمْ with Him well-pleased أَعَدَّ and He has prepared لَهُمْ and He has prepared جَنَّاتٍ Gardens تَجْرِي flowing under them تَحْتِهَا the الْأَنْهَارُ rivers خَالِدِينَ therein to dwell أَبَدًا forever ذَلِكَ that is الْفَوْزُ the great الْعَظِيمُ  success and of the الْأَعْرَابِ the bedouins مُنَافِقُونَ (are) hypocrites وَمِنْ (of) Al-Madinah الْمَدِينَةِ the people أَهْلِ (so are) some among you مَرَدُّوا they persist عَلَى in الْإِنْفَاقِ hypocrisy لَا not تَعْلَمُهُمْ We shall punish سَنُعَذِّبُهُمْ know them نَحْنُ We know them مَرَّتَيْنِ twice ثُمَّ then يُرَدُّونَ they shall be brought back إِلَىٰ a great عَذَابٍ torment عَظِيمٍ 

100. And the foremost to embrace Islâm of the *Muhâjirûn* and the *Ansâr* and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some

among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَأَخْرُونَ أَعْرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٠٣﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٤﴾

وَأَخْرُونَ have acknowledged أَعْرَفُوا and (there are) others who
 بِذُنُوبِهِمْ that عَمَلًا a deed they have mixed خَلَطُوا their sins
 وَآخَرَ was righteous with another سَيِّئًا that was evil عَسَىٰ perhaps
 اللَّهُ أَن (that) يَتُوبَ will turn in forgiveness unto them عَلَيْهِمْ
 إِنَّ اللَّهُ surely عَفُورٌ (is) Oft-Forgiving Most رحيمٌ ﴿١٠٣﴾
 خُذْ Merciful take مِنْ from أَمْوَالِهِمْ their wealth صَدَقَةً alms
 تُطَهِّرُهُمْ and purify them وَتُزَكِّيهِمْ in order to cleanse them
 وَصَلِّ it and invoke اللَّهُ عَلَيْهِمْ for them إِنَّ صَلَاتَكَ verily your
 سَكَنٌ invocations (are) لَهُمْ for them وَاللَّهُ
 سَمِيعٌ and Allah عَلِيمٌ (is) All-Knower

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful. 103. Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily, your invocations are a source of security for them; and Allâh is All-Hearer, All-Knower.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٥﴾ وَقُلْ أَعْمَلُوا فَسِرِّي اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسِرُّهُمْ إِلَىٰ عَلِيمٍ الْغَيْبِ وَالشَّهَادَةِ فَيُنشِكِرُ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٦﴾

أَلَمْ يَعْلَمُوا do not they know أَنَّ that اللَّهُ Allah هُوَ He (is) يَقْبَلُ
 التَّوْبَةَ Who accepts repentance عَنْ from عِبَادِهِ His slaves وَيَأْخُذُ
 الصَّدَقَاتِ and takes وَأَنَّ the Sadaqat (alms, charity) الرَّحِيمُ اللَّهُ
 هُوَ Allah (He) Alone التَّوَّابُ (is) Acceptor of repentance الرَّحِيمُ ﴿١٠٥﴾
 وَقُلْ Most Merciful and say (O Muhammad ﷺ) أَعْمَلُوا do deeds فَسِرِّي
 اللَّهُ will see عَمَلَكُمْ your deeds وَرَسُولُهُ His (and so will)

and you will be **وَسَرُدُّوكَ** and the believers **وَالْمُؤْمِنُونَ** Messenger
(of) the unseen **الْغَيْبِ** the All-Knower **عَلِيمٍ** to **إِلَى** brought back
of what **بِمَا** then He will inform you **فَيُنَبِّئُكُمْ** and the seen **وَالشَّاهِدَةِ**
كُنتُمْ do **تَعْمَلُونَ** you used to

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

وَمَا آخِرُونَ مُرْجُونَ **إِنَّمَا يَعْزِبُ لَهُمُ** **وَأَمَّا يَنْتَوِبُ عَلَيْهِمْ** **وَاللَّهُ عَلِيمٌ حَكِيمٌ** **وَالَّذِينَ اتَّخَذُوا مَسْجِدًا**
ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ **وَارْصَادًا** **لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ** **مِنْ قَبْلُ** **وَلِيَحْلِفُنَّ** **إِنْ أَرَادْنَا إِلَّا**
الْحُسْنَىٰ **وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ**

وَمَا آخِرُونَ and others **مُرْجُونَ** await **إِنَّمَا** Allah's **اللَّهُ** Decree **إِنَّمَا** Allah's
will forgive **يَنْتَوِبُ** or **وَأَمَّا** He will punish them **يَعْزِبُهُمْ** whether
عَلَيْهِمْ them **وَاللَّهُ** and Allah **عَلِيمٌ** (is) All-Knowing **حَكِيمٌ**
وَالَّذِينَ اتَّخَذُوا and as for those who **مَسْجِدًا** they took
وَتَفْرِيقًا and disbelief **وَكُفْرًا** by way of harming **ضِرَارًا** a mosque
and to disunite **بَيْنَ** (between) **الْمُؤْمِنِينَ** the believers **وَارْصَادًا**
Allah **اللَّهُ** warred **حَارَبَ** for those who **لِّمَنْ** and as an outpost
and they will **وَلِيَحْلِفُنَّ** aforetime **مِنْ قَبْلُ** and His Messenger **وَرَسُولُهُ**
إِنْ أَرَادْنَا إِلَّا that **إِنْ** indeed swear
that they are **يَنْتَوِبُ** bears witness **وَاللَّهُ** good
certainly liars **لَكَاذِبُونَ**

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدَ أُتِيَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَتَسَسَ بِئِنَّتُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَتَسَسَ بِئِنَّتُهُ
عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

verily the مَسْجِدُ ever أَبَدًا therein فِيهِ stand you تَقُمْ not لَا
Mosque أُتِيَ on whose foundation was laid عَلَى التَّقْوَىٰ piety مِنْ
from أَوَّلِ the first يَوْمِ day أَحَقُّ (is) more worthy أَنْ that تَقُومَ
you stand فِيهِ therein (to pray) رِجَالٌ in it يُحِبُّونَ (are) men
and اللَّهُ clean and to purify themselves يَتَطَهَّرُوا to أَنْ who love
those who make themselves clean الْمُطَهَّرِينَ ﴿١٠٨﴾ loves اللَّهُ
who laid the foundation أَتَسَسَ is it then he? أَفَمَنْ and pure
Allah from اللَّهِ مِنْ piety تَقْوَىٰ on عَلَى (of) his building بِئِنَّتُهُ
وَرِضْوَانٍ and His Good Pleasure خَيْرٌ better أَمْ or مَنْ he أَتَسَسَ
a شَفَا on عَلَى (of) his building بِئِنَّتُهُ who laid the foundation
ready to crumble هَارٍ (of) a cliff جُرُفٍ edge
down فَانْهَارَ into فِي with him بِهِ so that it crumbled to pieces
الْقَوْمَ guides لَا and اللَّهُ (of) Hell جَهَنَّمَ the Fire
(who are) the wrong doers الظَّالِمِينَ ﴿١٠٩﴾

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure. 109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allâh guides not the people who are the *Zâlimûn*.

لَا يَزَالُ بُعِثَتْهُمْ إِلَىٰ رَبِّهِمْ فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ إِنَّ اللَّهَ اشْتَرَىٰ
مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَرِّلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ
وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ
الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

which لَا يَزَالُ their building بُنَيْنُهُمْ will cease to be not
 بَنَوْا رَبِّهِ in a cause of doubt فِي قُلُوبِهِمْ their hearts
 أَنْ (that) تَقَطَّعَ unless their hearts قُلُوبُهُمْ are cut to pieces
 وَاللَّهِ and Allah عَلَيْهِ (is) All-Knower حَكِيمٌ All-Wise إِنَّ verily
 the believers الْمُؤْمِنِينَ of مِنْ has purchased اللهُ for (the price) أَنْفُسَهُمْ and their properties وَأَمْوَالَهُمْ
 that لَهُمْ (shall be) الْجَنَّةُ Paradise يَقْتُلُونَ they fight فِي
 in سَبِيلِ Way اللَّهِ Allah's يَقْتُلُونَ (others) so they kill وَيُقْتَلُونَ
 and are killed وَعَدًا it is a promise عَلَيْهِ which is binding on Him
 حَقًّا in truth فِي in the تَوْرَةِ the Torah وَالْإِنْجِيلِ the Gospel
 وَالْقُرْآنِ and the Quran وَمَنْ and who أَوْفَى (is) truer to his يَهْدِيهِ
 covenant مِنْ than Allah اللَّهُ فَاسْتَبْشِرُوا then rejoice بِبَيْعِكُمْ in your
 bargain الَّذِي which بَايَعْتُمْ you have bargained بِهَا (with it)
 and that هُوَ (is) الْفَوْزُ the supreme الْعَظِيمُ success

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allâh is All-Knowing, All-Wise. 111. Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.

الْمُتَّبِعُونَ الَّذِينَ يُحَدِّثُونَ الرِّكَعَاتِ السَّجْدَاتِ الَّذِينَ يَلْمَعُونَ بِالْمَعْرُوفِ
 وَالنَّكَاهَاتِ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَيَشِيرُ الْمُؤْمِنِينَ مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ
 يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

الْمُتَّبِعُونَ who worship Him الَّذِينَ يَلْمَعُونَ those who repent to Allah
 who bow down (in الرِّكَعَاتِ) who go out السَّجْدَاتِ who praise Him
 prayer) الَّذِينَ يَلْمَعُونَ who prostrate themselves (in prayer)
 and forbid النَّكَاهَاتِ to the good بِالْمَعْرُوفِ who command (people)

the **لِذُنُورٍ** and who observe **وَالْحَنِيفُونَ** evil **الْمُنْكَرِ** from **عَنِ** them
وَنَشِيرُ Allah **اللَّهُ** limits (set by) **وَالْمُؤْمِنِينَ** and give glad tidings to
 (proper) for the Prophet **لِلنَّبِيِّ** it is **كَانَ** not **مَا** the believers
 ask Allah's **يَسْتَغْفِرُوا** to **أَنْ** believe **وَأَمَنُوا** and those who **وَالَّذِينَ**
كَانُوا even though **وَلَوْ** for the polytheists **لِلْمُشْرِكِينَ** Forgiveness
 it has become clear **مَاتَبَيَّنَ** after **مِنْ بَعْدٍ** kin **قُرْبَى** close **أُولَى** they be
لَهُمْ to them **أَتَاهُمْ** that they **أَصْحَابُ** (are) the dwellers **الْجِوَارِ**
 (of) the Fire

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'râf* and forbid (people) from *Al-Munkar*, and who observe the limits set by Allâh. And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the *Mushrikûn*, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٤﴾

invoking (of Allah's) **اسْتِغْفَارُ** was **كَانَ** and not **وَمَا**
 but **عَنِ** for his father **لِأَبِيهِ** Abraham's **إِبْرَاهِيمَ** forgiveness
إِيَّاهُ he (Abraham) had made **وَعَدَهَا** promise **مَوْعِدَةٍ** because of
 to him **لَهُ** it became clear **بَيَّنَّ** but when **فَلَمَّا** to him (his father)
 to **لِلَّهِ** (is) an enemy **عَدُوٌّ** that he (his father) **أَنَّهُ** (Abraham)
 verily **إِنَّ** from him **مِنْهُ** he disassociated himself **تَبَرَّأَ** Allah
إِبْرَاهِيمَ Abraham **لَأَوَّاهٌ** (was) humble **حَلِيمٌ** and forbearing **وَمَا**
 lead astray **يُضِلُّ** Allah **اللَّهُ** was/will **كَانَ** and never
 until **حَتَّى** He has guided them **هَدَيْتَهُمْ** when **إِذْ** after **بَعْدَ** a people
 they **يُبَيِّنُ** as to what **مَا** to them **لَهُمْ** He makes clear **يُبَيِّنُ**
 thing **شَيْءٍ** of every **بِكُلِّ** Allah **اللَّهُ** verily **إِنَّ** should avoid
 (is) All-Knower **عَلِيمٌ**

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm was *Awwah* (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾ أَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُمْ بِهِمْ رُدُّوا رَجِيعٌ ﴿١١٥﴾

إِنَّ اللَّهَ verily اللَّهُ unto Him (belongs) مُلْكُ the dominion
 السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth وَيُحْيِي and He gives life
 وَيُمِيتُ and He causes death وَمَا and neither لَكُمْ you have
 دُونِ besides اللَّهُ Allah مِنْ any وَلِيٍّ protector وَلَا nor نَصِيرٍ
 the النَّبِيِّ (on) Allah اللَّهُ forgave أَقَدْ verily تَابَ any helper
 and the مُهَاجِرِينَ and the Emigrants وَالْأَنْصَارِ the Helpers
 الَّذِينَ who اتَّبَعُوهُ followed him فِي in سَاعَةِ the time الْعُسْرَةِ
 the دُورِ deviated بَعْدَ after مَاكَادَ nearly يَزِيغُ the قُلُوبِ
 He accepted فَرِيقٍ (of) a party مِنْهُمْ of them ثُمَّ then تَابَ He
 (is) unto them عَلَيْهِمْ repentance إِنَّهُمْ of them بِهِمْ certainly
 رُدُّوا Full of Kindness رَجِيعٌ Most Merciful ﴿١١٥﴾

116. Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper. 117. Allâh has forgiven the Prophet (ﷺ), the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.

وَعَلَى الْفَلَاحَةِ الَّذِينَ خَلَفُوا حَتَّى إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٦﴾ يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٧﴾

وَعَلَى (also) upon and اَلثَّلَاثَةَ the three الَّذِينَ who خَلَفُوا to them حَتَّىٰ till إِذَا when صَافَتْ were left and were وَصَافَتْ it was vast رَحِبَتْ as بِمَا the earth الْأَرْضُ and they مَلَّتْهُمْ on them أَنْفُسُهُمْ their ownelves وَظَنُّوا that they might repent (refuge) مَلَجَأَ there is no لَا that أَنْ perceived He forgave عَلَيْهِمْ then تَابَ to Him إِلَيْهِ but إِلَّا Allah الله verily إِنَّ that they might repent يَسْتَغْفِرُ Allah الله Most Merciful الرَّحِيمُ ﴿١١٨﴾ بَيْنَهُمَا Most Merciful اللَّهُ Allah be afraid of اتَّقُوا believe آمَنُوا who الَّذِينَ O you وَكُونُوا (those who are) true الصَّادِقِينَ ﴿١١٩﴾ and be مَعَ

118. And (He did forgive also) the three who did not join the [Tabûk expedition and whose case was deferred (by the Prophet ﷺ) for Allâh's Decision] till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. 119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَعْمَالَ الْمُحْسِنِينَ ﴿١٢٠﴾

مَا not كَانَ (becoming) لِأَهْلِ of the people الْمَدِينَةِ (of) وَمَنْ Al-Madina and those حَوْلَهُمْ around them مِنَ الْأَعْرَابِ of the bedouins أَنْ to remain behind يَتَخَلَّفُوا عَنْ (from) رَسُولِ Allah's Messenger وَلَا يَرْغَبُوا to prefer بِأَنْفُسِهِمْ because أَنْفُسِهِمْ that is نَفْسِهِ his life ذَلِكَ to their own lives لَا يُصِيبُهُمْ neither ظَمَأٌ afflicts them وَلَا thirst nor نَصَبٌ fatigue nor مَخْمَصَةٌ hunger in سَبِيلِ the Way اللَّهُ (of) وَلَا Allah nor يَطَئُونَ any step مَوْطِئًا they take يَغِيظُ to anger

الْكُفَّارَ the disbelievers وَلَا nor يَنَالُونَ they inflict مِنْ upon عَدُوٍّ an enemy إِلَّا but كُتِبَ is written لَهُم to their credit بِهَا (with it) عَمَلٌ as a deed صَالِحٌ righteous إِنَّ surely اللَّهُ Allah لَا not يُضِيعُ wastes أَجْرَ the reward الْمُحْسِنِينَ ﴿١٢٠﴾ (of) the good-doers

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad ﷺ when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

وَلَا nor يُنْفِقُونَ do they spend نَفَقَةً anything صَغِيرَةً small وَلَا great كَبِيرَةً they cross وَادِيًا a valley إِلَّا but كُتِبَ is written لَهُم to their credit لِيَجْزِيَهُمُ Allah أَحْسَنَ with the best مَا (of) what كَانُوا they used يَعْمَلُونَ ﴿١٢١﴾ to do ﴿١٢٢﴾ وَمَا (proper) and not كَانَتْ it was الْمُؤْمِنُونَ (for) the believers لِيَنْفِرُوا to go out to fight كَافَّةً all together فَلَوْلَا if not نَفَرَ go forth مِنْ of كُلِّ every فِرْقَةٍ troop مِنْهُمْ of them طَائِفَةٌ a party only لِيَتَفَقَّهُوا in the religion (Islam) الدِّينِ and that وَلِيُنذِرُوا they may warn قَوْمَهُمْ their people إِذَا when رَجَعُوا they return لَعَلَّهُمْ to them لِيَحْذَرُوا (of evil) ﴿١٢٢﴾

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do. 122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that

they may warn their people when they return to them, so that they may beware (of evil).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ءِيمَنًا قَالُوا الَّذِينَ ءَامَنُوا فَرَادَتْهُمْ ءِيمَنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا who believe قَاتِلُوا الَّذِينَ fight those who يَلُونَكُمْ are close to you مِنَ الْكُفَّارِ the disbelievers وَلْيَجِدُوا and let them find فِيكُمْ in you غِلْظَةً harshness وَاعْلَمُوا and know أَنَّ اللَّهَ that Allah مَعَ (is) with الْمُتَّقِينَ those who are the pious وَإِذَا مَا and whenever أَنْزَلَتْ there سُورَةٌ a Surah is sent down فَمِنْهُمْ some of them (hypocrites) يَقُولُ (are) such as مَن some of them أَيُّكُمْ which of you زَادَتْهُ has increased him هَذِهِ this ءِيمَنًا in faith قَالُوا those who ءَامَنُوا believe فَرَادَتْهُمْ it has increased them ءِيمَنًا in faith وَهُمْ and they يَسْتَبْشِرُونَ rejoice

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious). 124. And whenever there comes down a *Sûrah*, some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَيْنَكُمْ مِنَ الْهَٰؤُلَاءِ أَنْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

وَأَمَّا but as for الَّذِينَ the those فِي in قُلُوبِهِمْ whose hearts مَرَضٌ to رِجْسًا suspicion and doubt it will add فَزَادَتْهُمْ (is) a disease and they die وَمَاتُوا their suspicion, disbelief and doubt وَهُمْ while they كَافِرُونَ (are) disbelievers أَوَلَا do not يَذْكُرُونَ see they أَنَّهُمْ that يُفْتَنُونَ they are put in trial فِي (in) كُلِّ

not yet twice or once every year
 يَتُوبُونَ do they nor لَا they turn in repentance
 is sent أَنْزِلَتْ there مَا and whenever وَإِنَّا learn a lesson (from it)
 بَعْضٍ at إِلَى one they look نَظَرَ a Surah سُورَةً down
 one any مِنْ see you بَرْنَكُمْ (saying) does هَلْ another
 اللَّهُ has turned صَرَفَ they turn away ثُمَّ then
 قُلُوبِهِمْ their hearts بِأَنَّهُمْ because they قَوْمٌ (are) a people لَا not
 that understand يَفْقَهُونَ ﴿١٢٦﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). 127. And whenever there comes down a *Sûrah*, they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ
 رَءُوفٌ رَّحِيمٌ ﴿١٢٦﴾ إِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
 الْعَظِيمِ ﴿١٢٧﴾

لَقَدْ come unto you جَاءَكُمْ verily there has
 amongst yourselves أَنفُسِكُمْ from مِّنْ a Messenger (Muhammad)
 you should receive عَنِتُّمْ that مَا him عَلَيْهِ it grieves/hurts عَزِيزٌ
 he (Muhammad) is anxious حَرِيصٌ any injury or difficulty
 kind رَءُوفٌ for the believers بِالْمُؤْمِنِينَ over you
 say قُلْ they turn away تَوَلَّوْا but if إِنْ (and) merciful رَّحِيمٌ ﴿١٢٦﴾
 (there لَا Allah اللَّهُ (is) sufficient for me حَسْبِيَ (O Muhammad)
 I put my تَوَكَّلْتُ in Him عَلَيْهِ He هُوَ except إِلَّا god إِلَهَ (is) no
 ﴿١٢٧﴾ (of) Throne الْعَرْشِ (is) the Lord رَبُّ and He هُوَ trust
 the Mighty

128. Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمَانِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

الرَّ Alif-Lam-Ra تِلْكَ these are آيَاتُ the Verses الْكِتَابِ the (of) the Book الْحَكِيمِ ﴿١﴾ full of wisdom أَكَانَ is it? لِلنَّاسِ for mankind عَجَبًا أَنْ wonder that أَوْحَيْنَا We have sent Our revelation إِلَى to رَجُلٍ مِّنْهُمْ a man from among themselves أَنْ (saying) that أَنذِرِ (to) those الَّذِينَ and give good news وَبَشِّرِ mankind (of) the coming torment in Hell) and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds? (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!"

Sûrat 10. Yûnus

(Jonah)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm*. 2. Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e., Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!"

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَيْءٍ إِلَّا مِنْ بَعْدِ إِذْ يَنْهَىٰ ۖ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٦﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧﴾

created خَلَقَ Who الَّذِي (is) Allah اللَّهُ your Lord رَبُّكُم surely إِنَّ the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ in فِي six سِتَّةِ أَيَّامٍ days then اسْتَوَىٰ rose عَلَى over the Throne الْعَرْشِ يُدِيرُ disposing the affair of all things الْأَمْرَ مَا no مِنْ شَيْءٍ intercessor (can plead with Him) except after إِذْ يَنْهَىٰ ۖ that ذَٰلِكُمْ His Leave اللَّهُ (is) Allah اللَّهُ your Lord رَبُّكُمْ (is) Allah اللَّهُ your Lord رَبُّكُم فَاعْبُدُوهُ so worship Him (Alone) أَفَلَا then will not تَذَكَّرُونَ ﴿٦﴾ you remember إِلَيْهِ to Him مَرْجِعُكُمْ (is) اللَّهُ اللَّهُ the Promise وَعَدَ (of) Allah اللَّهُ (is) حَقًّا true إِنَّهُ (Who) He begins الْخَلْقَ the creation ثُمَّ then those who يَبْدَأُ it is He (Who) يُعِيدُهُ He will repeat it لِيَجْزِيَ He may reward الَّذِينَ that the creation الْخَلْقَ begins ثُمَّ then those who ءَامَنُوا believed وَعَمِلُوا and did deeds الصَّالِحَاتِ righteous بِالْقِسْطِ with justice شَرَابٌ a drink مِنْ of حَمِيمٍ boiling fluids وَعَذَابٌ and torment أَلِيمٌ painful because كَانُوا they used to يَكْفُرُونَ ﴿٧﴾ disbelieve

3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السَّيِّنِ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٨﴾ إِنَّ فِي أَخْيَافِ أَيْلٍ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٩﴾

هُوَ (it is) He الَّذِي Who جَعَلَ made الشَّمْسُ the sun ضِيَاءً
 and وَقَدَّرَ as a light نُورًا and the moon وَالْقَمَرَ a shining thing
 عَدَدَ that you might know لِمَعْلَمَاتٍ stages measured out for it
 did مَا and the calculating وَالْحِسَابَ (of) years أَلْسِينَ the number
 not خَلَقَ create اللهُ Allah ذَلِكَ this إِلَّا but بِالْحَقِّ in truth يُفَصِّلُ
 ⑤ لِقَوْمٍ for people الْقَوِيمِ the Verses He explains in detail
 الَّذِينَ who have knowledge إِنَّ verily فِي in أَوَّلَافٍ the alternation أَلِيلِ
 has خَلَقَ and all that وَمَا and the day وَالنَّهَارِ (of) the night
 and the earth وَالْأَرْضِ the heavens السَّمَوَاتِ in فِي Allah اللهُ created
 لَا تَنبِيءُ (are) signs لِقَوْمٍ for people يَتَّقُونَ ⑥ (Him) who fear (Him)

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* in detail for people who have knowledge. 6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* for those people who keep their duty to Allâh, and fear Him much.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ⑤ أُولَٰئِكَ
 مَا لَهُمْ نَارٌ يَمَّا كَانُوا يَكْسِبُونَ ⑥ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِآيَاتِهِمْ
 تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ⑦

إِنَّ الَّذِينَ verily الَّذِينَ لَا those who يَرْجُونَ not لَا hope for لِقَاءَنَا their
 with the life بِالْحَيَاةِ but are pleased وَرَضُوا meeting with Us الدُّنْيَا
 (of) the (present) world وَاطْمَأَنَّنُوا and satisfied بِهَا with it وَالَّذِينَ
 and those هُمْ عَنْ of آيَاتِنَا Our Signs غَافِلُونَ ⑤ heedless
 because يَمَّا the Fire النَّارُ their abode will be مَا لَهُمْ those أُولَٰئِكَ
 of what كَانُوا they used to يَكْسِبُونَ ⑥ earn إِنَّ verily الَّذِينَ
 those who آمَنُوا believe وَعَمِلُوا and do deeds الصَّالِحَاتِ righteous
 will guide them رَبُّهُمْ their Lord بِآيَاتِهِمْ through their faith
 will flow تَجْرِي مِنْ تَحْتِهِمُ under them الْأَنْهَارُ rivers فِي in جَنَّاتِ the
 (of) delight (Paradise) ⑦ النَّعِيمِ Gardens

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât, 8. Those, their abode will be the Fire, because of what they used to earn. 9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

دَعَوْنَهُمْ فِيهَا سُبْحَنَكَ اللَّهُمَّ وَنَجِّئُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَانَهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾ وَلَوْ
يُعِجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفَضَّلْنَا لَهُمْ أَجَلُهُمْ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

دَعَوْنَهُمْ therein their way of request (will be) سُبْحَنَكَ Glory is
وَنَجِّئُهُمْ O Allah اللَّهُمَّ to you and their greetings فِيهَا therein سَلَامٌ
(of) their request (will be) دَعْوَانَهُمْ and the last وَآخِرُ (will be) peace
the Lord رَبِّ (are) to Allah اللَّهُ all the praises الْحَمْدُ that (be) أن
﴿١٠﴾ (of) the worlds الْعَالَمِينَ ﴿١٠﴾ and if وَلَوْ يُعِجِّلُ Allah hastens
as they would اسْتِعْجَالَهُمْ the evil الشَّرَّ for mankind النَّاسِ Allah
بِالْخَيْرِ hasten for the good لَفَضَّلْنَا would be already settled
إِلَيْنَا (to them) أَجَلُهُمْ their respite فَتَذَرُ but الَّذِينَ
لَا يَرْجُونَ expect لِقَاءَنَا in their meeting with Us طُغْيَانِهِمْ
wandering blindly in distraction يَعْمَهُونَ ﴿١١﴾

10. Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabbil-'Âlamîn* (All the praises and thanks be to Allâh, the Lord of 'Âlamîn). 11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّهِ
مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ
رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِن بَعْدِهِمْ
لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

وَإِذَا he harm الُّهُرُّ man الْإِنْسَنَ touches مَسَّ and when
 or قَائِمًا or قَاعِدًا sitting or أَوْ lying on his side
 from him عَنْهُ We have removed كُفَفْنَا but when قَائِمًا standing
 حُرْمَهُ had never لَمْ as if he كَانَ he passes on مَرَّ his harm
 that touched him مَسَّهُ (averting) a harm حُرْمٍ for إِلَى invokeds Us
 to the لِلْمُتَرَفِّعِينَ it is made fair-seeming رُفِعَ thus كَذَلِكَ
 do وَلَقَدْ they used to يَعْمَلُونَ ﴿١٦﴾ that which مَا extravagant
 generations مِنْ قَبْلِكُمْ We destroyed أَهْلَكْنَا and indeed
 while came to وَجَاءَتْهُمْ they did wrong ظَلَمُوا when لَمَّا before you
 but وَمَا with clear proofs بِالْبَيِّنَاتِ their Messengers رُسُلُهُمْ
 do تَجْزِي thus كَذَلِكَ such as to believe لَيُؤْمِنُوا they were كَانُوا not
 then ثُمَّ (who are) sinners الْمُجْرِمِينَ ﴿١٧﴾ the people الْقَوْمَ We requite
 successors (generations after خَلَفَ We made you جَعَلْنَاكُمْ
 that لَنَنْظُرَ after them مِنْ بَعْدِهِم the land الْأَرْضِ in generations)
 you would work تَعْمَلُونَ ﴿١٨﴾ how كَيْفَ We might see

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the *Musrifûn* that which they used to do. 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn*. 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتِنَا بِشْرَآءٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِي نَفْسٍ إِنْ أَنِيعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٦﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُمْ عَلَيْهِمْ قُرْآنًا وَلَا أَدْرَأَكُم بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٧﴾

وَإِذَا تُتْلَىٰ and تُتْلَىٰ are recited عَلَيْهِمْ unto them آيَاتُنَا Our Verses
 بَيِّنَاتٌ clear قَالَ say الَّذِينَ those who لَا not يَرْجُونَ hope for
 لِقَاءَنَا their meeting with Us آتِنَا bring us بِشْرَآءٍ a Quran
 غَيْرِ other than هَٰذَا this أَوْ or بَدِّلْهُ change it قُلْ say not يَكُونُ

on change it أَبْدِلُ to أَن for me لِي it is (possible) that which مَ but إِلَّا I follow أَتَّبِعُ not إِنَّ my own تَقِيَّتُ accord if إِن fear لَنَأْتِي verily I إِلَيَّ unto me إِلَيْكَ is revealed يُوحَى (of) the torment عَذَابِ my Lord رَبِّي I were to disobey عَصَيْتُ Day عَظِيمٍ ﴿١٥﴾ the Great قُل say لَوْ if شَاءَ had so willed اللَّهُ to you عَلَيْكُمْ I should have recited it تَلَوْتُمْ not مَا Allah verily أَذْرَبُكُمْ nor أَفْكَرُ it يَدُّ would He have made known to you لَيْسَتْ I have stayed فِيكُمْ amongst you عُمْرًا a lifetime مِنْ قَبْلِهِ you think تَقُولُونَ then do not أَفَلَا before this

15. And when Our clear Verses are recited unto them, those who hope not for their Meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." 16. Say (O Muhammad ﷺ): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُمْ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتْنَا عِنْدَ اللَّهِ قُلْ أَتَنْتَبِهُونَ اللَّهُ يَمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

فَمَنْ أَظْلَمُ so who أَظْلَمُ than he who مِمَّنْ does more wrong مِمَّنْ افْتَرَى forges عَلَى against اللَّهُ Allah كَذِبًا or أَوْ a lie كَذَّبَ His Signs بِآيَاتِهِ denies/belies لَكُمْ surely لَا not يُفْلِحُ succed the sinners وَيَعْبُدُونَ ﴿١٧﴾ and they worship مِنْ دُونِ besides اللَّهُ Allah مَا (things) that لَا not يَضُرُّهُمْ hurt them وَلَا these are هَؤُلَاءِ and they say وَيَقُولُونَ nor do شَفَعَتْنَا our intercessors عِنْدَ with اللَّهُ Allah قُل say أَتَنْتَبِهُونَ He knows يَمَا not لَا of that which يَمَا Allah اللَّهُ you inform in السَّمَوَاتِ the heavens وَلَا nor في on الْأَرْضِ the earth سُبْحَنَهُ above all that which عَمَّا and Exalted وَتَعَالَى Glorified is He they associate as partners (with Him) يُشْرِكُونَ ﴿١٨﴾

17. So who does more wrong than he who forges a lie against Allâh or denies His Ayât? Surely, the *Mujrimûn* will never be successful! 18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ وَيَقُولُونَ لَوْلَا أَنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٨﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿١٩﴾

community but أُمَّةً mankind were النَّاسُ and not كَانَ and had not it وَلَوْلَا then they differed (later) فَاخْتَلَفُوا one وَاحِدَةً from that went forth before سَبَقَتْ a Word كَلِمَةٌ been for رَبِّكَ your Lord لَقُضِيَ it would have been settled بَيْنَهُمْ they differed يَخْتَلِفُونَ ﴿١٧﴾ (in it) فِيهِ regarding what them وَيَقُولُونَ and they say لَوْلَا how is it that not أَنْزِلَ is sent down عَلَيْهِ on him آيَةٌ a sign مِنْ from رَبِّهِ his Lord فَقُلْ say إِنَّمَا the unseen الْغَيْبُ verily belongs to Allah (Alone) لِلَّهِ among الْمُنْتَظِرِينَ ﴿١٨﴾ (am) with you مَعَكُمْ verily I إِنِّي wait mankind أَنَا We let taste أَذَقْنَا and when وَإِذَا those who wait has afflicted مَسَّتْهُمْ (some) adversity ضَرَّاءَ after مِنْ بَعْدِ mercy رَحْمَةً them إِذَا behold لَهُمْ they have مَكْرٌ a plot فِي against آيَاتِنَا in مَكْرًا (is) more Swift اللَّهُ say قُلِ Our Signs إِنَّ certainly رُسُلَنَا Our Messengers (angels) يَكْتُبُونَ which you plot تَمْكُرُونَ ﴿١٩﴾ all that مَا record

19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)." 21. And when We let mankind taste mercy after some adversity has

afflicted them, behold! They take to plotting against Our Ayât! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِ وَجَرْنَ بِيَمٍ يَبْرِجُ طَيْبٌ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ
وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿٢٢﴾ فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بِغَيِّكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ
الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

هو الَّذِي Who He (it is) يُسَيِّرُكُمْ enables you to travel through
الْبَرِّ وَالْبَحْرِ land and sea حَتَّىٰ till إِذَا when كُنْتُمْ you are فِي in
الْفُلِ the ships وَجَرْنَ and they sail بِيَمٍ with them يَبْرِجُ with wind
طَيْبٌ a good وَفَرِحُوا they are glad بِهَا therein جَاءَتْهَا comes
رِيحٌ to it عَاصِفٌ a stormy وَجَاءَهُمُ and come to them الْمَوْجُ and
مِنَ the waves مِنْ from كُلِّ every مَكَانٍ place وَظَنُّوا and they think
أَنَّهُمْ that they أُحِيطَ are encircled بِهِمْ therein دَعَوُا they invoke
اللَّهَ Allah مُخْلِصِينَ making pure لَهُ for Him Alone الدِّينَ their faith
لَئِنْ if (saying) أَجَبْنَاهُمْ You (Allah) deliver us مِنْ from هَٰذِهِ this
لَنَكُونَنَّ we shall truly be مِنَ of الشَّاكِرِينَ the grateful ﴿٢٢﴾

فَلَمَّا but when أَجَبْنَاهُمْ He delivered them إِذَا behold هُمْ they يَبْغُونَ
wrongfully (disobey Allah) فِي in الْأَرْضِ the earth بِغَيْرِ الْحَقِّ
يَأْتِيهَا O النَّاسُ mankind إِنَّمَا (is) only بِغَيِّكُمْ your
أَنْفُسِكُمْ against أَنْفُسِكُمْ your ownelves مَتَّعَ a brief
إِلَيْنَا then (this) worldly الدُّنْيَا (of) life الْحَيَاةِ enjoyment
مَرْجِعُكُمْ Us (is) your return فَنُنَبِّئُكُمْ and We shall inform you
كُنْتُمْ that which تَعْمَلُونَ you used to ﴿٢٣﴾

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly, be of the grateful." 23. But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience

to Allâh) is only against your yourselves, — a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

إِنَّمَا مَثَلُ الْحَيَوةِ الدُّنْيَا كَمَاءٍ أُنْزِلَتْهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِنَّمَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَنهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَهَا حَصِيدًا كَأَن لَّمْ تَقَفْ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

إِنَّمَا (of) the worldly life الْحَيَوةِ the likeness مَثَلُ verily (is) as the water (rain) from which We send down أُنْزِلَتْهُ (is) the sky السَّمَاءِ فَاخْتَلَطَ with it بِهِ so intermingle نَبَاتُ the earth الْأَرْضِ produce of which يَأْكُلُ النَّاسُ eat (of) the earth and cattle وَالْأَنْعَامُ men حَتَّىٰ until إِنَّمَا when أَخَذَتِ the earth الْأَرْضُ takes زُخْرُفَهَا its adornments وَازَّيَّنَتْ and is beautified أَهْلُهَا and think وَظَنَّ and people أَنَّهُمْ that they قَدِرُونَ have all the powers of disposal عَلَيْهَا over it أَمْرُنَا Our Command لَيْلًا by night or نَهَارًا like a clean-mown حَصِيدًا We make it by day فَجَعَلْنَهَا or yesterday كَأَن it had flourished لَمْ not as if هَارِثًا harvest كَذَلِكَ thus نُفَصِّلُ the Verses الْآيَاتِ We explain in detail لِقَوْمٍ the people who reflect يَتَفَكَّرُونَ ﴿١١﴾

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* in detail for the people who reflect.

وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٢﴾ * لِلَّذِينَ أَحْسَنُوا الْمُسْتَقَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٣﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُم مِّنَ اللَّهِ مِن عَاصِرٍ كَأَنَّمَا أَغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٤﴾

(of) peace **وَالسَّالِمِينَ** the home **إِلَىٰ** to **يَدْعُوا** calls and Allah **وَيَهْدِي** guides and **مَنْ** whom **يَشَاءُ** He wills **إِلَىٰ** to **صِرَاطٍ** Path have done good **أَحْسَنُوا** for those who **الَّذِينَ** the Straight **مُسْتَقِيمٍ** shall **يَرْهَقُ** neither **وَلَا** and even more **وَرِيبًا** (is) the best **لِلنَّاسِ** humiliating **ذِلَّةٌ** nor **وَلَا** dust **فَتَرَّ** their faces **وُجُوهُهُمْ** cover (of) Paradise **الْبَنَاتِ** the dwellers **أَصْحَابُ** they (are) **أُولَٰئِكَ** disgrace and those **وَالَّذِينَ** will abide forever **خَالِدُونَ** therein **فِيهَا** they **هُمْ** the recompense **كَسَبُوا** who evil deeds **السَّيِّئَاتِ** have earned **جَزَاءَ** and will **وَرَهَقَهُمْ** (is) the like thereof **بِمِثْلِهَا** (of) an evil deed **سِعْفَةٍ** they will have **ذِلَّةٌ** humiliating disgrace **مَا** not **لَهُمْ** cover them had **أَغْشَيْتِ** as if **كَأَنَّمَا** defender **عَاصِمٍ** any **مِنْ** Allah **اللَّهُ** from **مِنْ** with pieces **فَطَمًا** their faces **وُجُوهُهُمْ** been covered **الَّذِينَ** dwellers **أَصْحَابُ** they are **أُولَٰئِكَ** the darkness (of) **مُظْلِمًا** night will abide forever **خَالِدُونَ** therein **فِيهَا** they **هُمْ** (of) the Fire

25. Allâh calls to the Home of Peace and guides whom He wills to the Straight Path. **26.** For those who have done good is the best reward and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. **27.** And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ فَرِيقَلْنَا بَيْنَهُم وَآلَ شُرَكَائِهِمْ مَا كُنْتُمْ لِآبَائِكُمْ تَعْبُدُونَ ﴿٢٥﴾ فَكَفَى بِاللَّهِ شَهِيدًا يَتَذَكَّرُ أُولَئِكَ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٢٦﴾

وَيَوْمَ جَمِعْنَا We shall gather them تَحْشُرُهُمْ and the Day (whereon) أَشْرَكُوا to those who الَّذِينَ We shall say نَقُولُ then ثُمَّ all together أَنْتُمْ (stop at) your place مَكَانَكُمْ set partners in worship (with Us) بَيْنَهُمْ then We shall separate فَرَقْنَا and your partners وَشُرَكَاءُكُمْ you (it) مَا their partners شُرَكَاءُهُمْ and shall say وَقَالَ (between) them

so فَكُنْ to worship عِبَادُوا us إِنَّا you used كُنْتُمْ was) not
 بَيْنَنَا between us بَيْنَا for a witness شَهِيدًا Allah بِاللَّهِ sufficient is
 your عِبَادَتِكُمْ of عَنْ we were كُنَّا that إِنْ and (between) you
 indeed unaware لَمَنَافِعِ worship

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship." 29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."

هَٰذَاكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوٓا۟ إِلَىٰ ٱللَّهِ مَوْلٰهُمُ ٱلْحَقِّ وَصَلَّ عَنْهُمْ مَّا كَانُوا۟ يَقْتُرُونَ ﴿٣٠﴾ قُلْ مَن
 يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَرَ وَمَن يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ
 وَمَن يُدِيرُ ٱلْأَمْرَ فَسَيَقُولُونَ ٱللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

هَٰذَاكَ there تَبْلُوا every كُلُّ person نَفْسٍ what أَسْلَفَتْ
 to إِلَىٰ and they will be brought back وَرُدُّوٓا۟ he had earned before
 and will vanish وَصَلَّ their Lord مَوْلٰهُمُ Allah بِاللَّهِ
 to invent (false يَقْتُرُونَ they used كَانُوا۟ what from them عَنْهُمْ
 deities) قُلْ مَن يَرْزُقُكُم who مَن provides for you مِّنَ ٱلسَّمَآءِ
 the sky وَٱلْأَرْضِ and the earth أَمَّن or who يَمْلِكُ owns ٱلسَّمْعَ
 the hearing وَٱلْأَبْصَرَ and sight وَمَن and who يُخْرِجُ brings out ٱلْحَيَّ the living
 the dead وَمَن and who يُخْرِجُ brings out ٱلْمَيِّتِ the dead
 from ٱلْحَيِّ the living وَمَن and who يُدِيرُ disposes ٱلْأَمْرَ the affairs
 will not say فَقُلْ Allah ٱللَّهُ they will say فَسَيَقُولُونَ
 then تَتَّقُونَ ﴿٣١﴾ you be afraid (of Allah's Punishment)

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَدَّ الْحَقُّ إِلَّا الصَّلَاحَ ۚ فَإِنِّي تَصَرُّوْتُ ۖ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٢﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُمْ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُمْ ثُمَّ يُعِيدُهُمْ فَإِنِّي تُوفِّكُونَ ﴿٣٣﴾

فَذَلِكُمْ such is اللَّهُ your Lord رَبُّكُم after the truth الْحَقُّ the truth إِلَّا save the الصَّلَاحَ thus error فَإِنِّي how then تَصَرُّوْتُ are you turned away كَذَلِكَ are you turned away حَقَّتْ is justified كَلِمَتُ (of) your Lord رَبِّكَ the Word is justified الَّذِينَ those who فَسَقُوا rebel أَنَّهُمْ that they لَا will not يُؤْمِنُونَ will not believe قُلْ say هَلْ is there? مِنْ of your partners شُرَكَائِكُمْ repeats (one) that يَبْدَأُ originates الْخَلْقَ the creation ثُمَّ then يُعِيدُهُم it then قُلِ say اللَّهُ Allah يَبْدَأُ originates الْخَلْقَ the creation ثُمَّ then يُعِيدُهُم He repeats it فَإِنِّي then how تُوفِّكُونَ are you deluded away (from the truth)

32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? 33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ﷺ as the Messenger of Allâh). 34. Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ قُلْ كَيْفَ تُحْكُمُونَ ﴿٣٤﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٥﴾

قُلْ say هَلْ is there مِنْ of your partners شُرَكَائِكُمْ (one) that يَهْدِي guides إِلَى to الْحَقِّ the truth قُلِ say اللَّهُ Allah (it is) يَهْدِي guides is then He Who أَفَمَنْ to the truth إِلَى Who guides followed يُتَّبِعُ to be أَمْ more worthy الْحَقِّ the truth إِلَى to the truth لَا or he who يَهْدِي not unless أَنْ that يُغْنِي finds guidance الظَّنَّ إِلَّا unless أَنْ that كَيْفَ (is) the matter with you لَكُمْ then what قُلْ he is guided

most of أَكْثَرُهُمْ follow يَتَّبِعُ and not وَمَا you judge عَمَّكُمْ how
not لَا conjecture الظَّنَّ certainly إِنَّ conjecture طَنَّا but إِلَّا them
surely إِنَّ anything شَيْئًا the truth الْحَقَّ against مِنْ can avail يَنْفِي
they do يَفْعَلُونَ of what بِمَا (is) All-Aware عَلِيمُ Allah اللَّهُ

35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ ﴿٣٦﴾ أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾ بَلْ
كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا بَأْنَاهُمْ تَأْوِيلَهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٣٨﴾

could يُفْتَرَى such as الْقُرْآنُ this هَذَا is كَانَ and not وَمَا
but (it وَلَكِنْ Allah اللَّهُ other than دُونِ by مِنْ ever be produced
before it الَّذِي a confirmation of تَصْدِيقَ is)
(there is) لَا (of) the Book الْكِتَابِ and a full explanation وَتَفْصِيلَ
(of) رَبِّ the Lord رَبِّ from مِنْ wherein فِيهِ doubt no
he (Muhammed) has افْتَرَيْنَاهُ do they say يَقُولُونَ or أَمْ the worlds
like unto it مِثْلِهِ a Surah سُورَةٍ so bring فَأْتُوا say قُلْ forged it
وَادْعُوا whomsoever اسْتَطَعْتُمْ and call upon مِنْ you can دُونِ
nay بَلْ truthful صَادِقِينَ you are كُنْتُمْ if إِنَّ Allah اللَّهُ besides
they could يُحِيطُوا not لَمْ what بِمَا they have denied كَذَّبُوا
and not yet وَلَمَّا the knowledge thereof يَعْلَمُونَ comprehend
thus كَذَلِكَ the interpretation whereof تَأْوِيلَهُ has come unto them
then see كَذَّبَ الَّذِينَ did deny الَّذِينَ those مِنْ قَبْلِهِمْ before them فَانْظُرْ
كَيْفَ how كَانَ was عَاقِبَةُ the end الْظَّالِمِينَ ﴿٣٨﴾ (of) the
wrong-doers

37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it, and a full explanation of the Book (i.e. laws decreed for mankind) — wherein there is no doubt — from the Lord of the 'Âlamîn. 38. Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a *Sûrah* (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!" 39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the *Zâlimûn*!

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٣٧﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٣٨﴾ وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٣٩﴾

وَمِنْهُمْ (there are) some who believe therein and of them (there are) some who believe not therein (is) All-Aware and your Lord therein believe by the evil-doers ﴿٣٧﴾ and if they deny you say I for me for you (are) my deeds and for you (are) your deeds you do I do and I am innocent of what you do of what (am) innocent ﴿٣٨﴾ and among them (are) some who listen to you but can you make the deaf to hear even though they comprehend not ﴿٣٩﴾

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the *Mufsidûn*. 41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" 42. And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٠﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤١﴾ وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٢﴾

وَمِنْهُمْ (are) some who look at **إِلَيْكَ** at you **أَنْتَ** you but can you **تَهْدِي** guide the blind **وَلَوْ** even though they see **لَا** they were **يُصِيرُونَ** not **إِنَّ** truly **اللَّهُ** Allah **لَا** not **يَظْلِمُ** wrongs mankind **شَيْئًا** in aught **وَلَكِنَّ** but **النَّاسَ** mankind **أَنْفُسَهُمْ** themselves **يَظْلِمُونَ** wrong **وَيَوْمَ** and as if **كَانَ** He shall gather them together **يَحْشُرُهُمْ** on the Day (when) **لَوْ** had not **يَلْبَسُوا** they stayed **إِلَّا** but **سَاعَةً** an hour **مِنْ** of **الْأَنْهَارِ** a day **يَعَارَفُونَ** they will recognise **بَيْنَهُمْ** each other **قَدْ** indeed **خَبِرَ** the meeting with **يَلْقَى** denied **كَذَّبُوا** those who **الَّذِينَ** will be ruined **وَمَا** Allah **وَمَا** and not **كَانُوا** they were **مُهْتَدِينَ** guided

43. And among them are some who look at you, but can you guide the blind — even though they see not? 44. Truly, Allâh wrongs not mankind in aught; but mankind wrong themselves. 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.

وَأَمَّا زُيِّنَتْ بَعْضَ الَّذِينَ نَدُّهُمْ أَوْ نَوَفَّيْنَا فَمِائِنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ ﴿٤٣﴾ وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٤﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٥﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٤٦﴾

وَأَمَّا زُيِّنَتْ whether **بَعْضَ** some (of) **الَّذِينَ** **نَدُّهُمْ** We show you **أَوْ** or **نَوَفَّيْنَا** We cause you to die **فَمِائِنَا** then **اللَّهُ** Allah **ثُمَّ** (is) their return **مَرْجِعُهُمْ** unto us **شَهِيدٌ** Witness **عَلَى** over **مَا** what **يَفْعَلُونَ** they used to do **﴿٤٣﴾** and **لِكُلِّ** for every **أُمَّةٍ** nation **رَسُولٌ** a Messenger **فَإِذَا** (there is) **جَاءَ** so when **قُضِيَ** their Messenger **بَيْنَهُمْ** comes **بِالْقِسْطِ** between them **وَهُمْ** with justice **لَا** and they **يُظْلَمُونَ** be wronged **﴿٤٤﴾** **وَيَقُولُونَ** and they say **مَتَى** when **هَذَا** this **الْوَعْدُ** not **قُلْ** say **الصَّادِقِينَ** you **﴿٤٥﴾** **كُنْتُمْ** if **إِنْ** promise **أَمْلِكُ** I have power over **لِنَفْسِي** (for) myself **ضَرًّا** any harm **وَلَا** nor **نَفْعًا** profit **إِلَّا** except **مَا** what **شَاءَ** may will **اللَّهُ** Allah **لِكُلِّ** for

every nation **أُمَّة** nation **أُمَّة** when **إِذَا** (there is) a term **أَجَلٌ** comes **أَجَلُهُمْ** an hour **سَاعَةً** can they delay (it) **يَسْتَعِجُونَ** neither **فَلَا** their term can they advance (it) **يَسْتَقْدِمُونَ** nor **وَلَا**

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die — still unto Us is their return, and moreover Allâh is Witness over what they used to do. 47. And for every *Ummah* there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. 48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?” 49. Say (O Muhammad ﷺ): “I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah*, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُمْ بَيِّنَاتٌ أَوْ نَهَارًا مَّاذَا يَسْتَعِجِلُونَ مِنْهُ الْمُجْرِمُونَ ﴿٤٦﴾ أَفَرَأَيْتُمْ إِذَا مَا وَقَعَ أَمَانٌ بِهِ ؕ أَلَمْ يَكُنْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعِجِلُونَ ﴿٤٧﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٨﴾ وَيَسْتَفْتُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُمْ لَحَقُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٤٩﴾

قُلْ أَرَأَيْتُمْ say **قُلْ** if **إِنْ** have you thought **أَرَأَيْتُمْ** should come to you **أَتَاكُمْ** which **بَيِّنَاتٌ** His torment **عَذَابُهُمْ** by night **أَوْ** or **نَهَارًا** by day **مَّاذَا** the **يَسْتَعِجِلُونَ** (portion) **مِنْهُ** thereof **الْمُجْرِمُونَ** **﴿٤٦﴾** it has actually befallen **وَقَعَ** when **إِذَا مَا** is it then **أَفَرَأَيْتُمْ** sinners **أَمَانٌ** and you used to **كُنْتُمْ** is it now **أَلَمْ يَكُنْ** in it **بِهِ ؕ** you will believe **تَسْتَعِجِلُونَ** it **﴿٤٧﴾** hasten **ثُمَّ** then **قِيلَ** it will be said **لِلَّذِينَ** those who **ظَلَمُوا** wronged themselves **ذُوقُوا** taste you **عَذَابَ** torment **الْخُلْدِ** the everlasting **هَلْ** are **تُجْزَوْنَ** you recompensed **إِلَّا** what **كُنْتُمْ** save **بِمَا** you used to **تَكْسِبُونَ** **﴿٤٨﴾** earn **﴿٤٩﴾** **وَيَسْتَفْتُونَكَ** yes **قُلْ** say **إِي** it **هُوَ** is true **أَحَقُّ** they ask you to inform them **وَرَبِّي** by my Lord! **إِنَّهُمْ** verily it is **لَحَقُّ** the very truth **وَمَا** and can **يَسْتَفْتُونَكَ** not **أَنْتُمْ** escape (from it) **﴿٤٩﴾**

50. Say: “Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimûn* hasten on to?” 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used

يَا أَيُّهَا النَّاسُ O mankind قَدْ has come to you جَاءَتْكُمْ verily from رَبِّكُمْ your Lord and healing وَشِفَاءٌ لِّمَا فِي (is) in الصُّدُورِ (your) breasts وَهُدًى وَرَحْمَةً and a guidance and a mercy for the believers قُلْ say بَقُولُ in the therein and in His Mercy وَرَحْمَتِهِ (of) Allah اللَّهُ Bounty فَليَفْرَحُوا let them rejoice هُوَ that خَيْرٌ (is) better مِمَّا what يَجْمَعُونَ they amass قُلْ say أَرَأَيْتُمْ what مَا have you seen ? أَنْزَلَ Allah اللَّهُ has sent down لَكُمْ to you مِنْ (from) رِزْقٍ unlawful حَرَامًا of it وَتُمْنُونَ and you have made فَجَعَلْتُمْ provision وَمَحَلًّا and lawful قُلْ say مَا اللَّهُ has اللَّهُ أَدَبٌ permitted لَكُمْ do you invent عَلَى or (to) you تَقُولُونَ Allah اللَّهُ against a lie

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers. 58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); —therein let them rejoice." That is better than what (the wealth) they amass. 59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٥٩﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٠﴾

وَمَا ظَنُّ and what ظَنُّ think الَّذِينَ who يَفْتَرُونَ invent عَلَى against (of) Resurrection الْقِيَامَةِ on the Day يَوْمَ a lie الْكَذِبَ Allah اللَّهُ إِنَّ truly اللَّهُ Allah لَذُو full (is) فَضْلٍ Bounty (of) عَلَى to النَّاسِ mankind وَلَٰكِنَّ but أَكْثَرَهُمْ most of them لَا not يَشْكُرُونَ they give وَمَا thanks وَمَا and whatever تَكُونُ you may be فِي (in) شَأْنٍ doing

from (from it) **مِنْهُ** you may be reciting **تَتْلُوا** and whatever **قُرْآنًا** the Quran **وَلَا** not **تَعْمَلُونَ** and you are doing **مِنْ** you any **عَمَلٍ** deed **إِلَّا** but **كُنَّا** We are **عَلَيْكُمْ** over you **شُهُودًا** Witness **إِذْ** when **تُفْعِلُونَ** you are doing **فِيهِ** it **وَمَا** and nothing **يَخْفَى** hidden (is) **عَنْ** from **رَبِّكَ** your Lord **مِنْ** of **مِثْقَالِ** the weight **ذَرَّةٍ** an atom (of) **فِي** on **الْأَرْضِ** the earth **وَلَا** nor **فِي** in **السَّمَاءِ** the heaven **وَلَا** nor what **أَصْغَرَ** less (is) **مِنْ** (is) than **ذَلِكَ** that **وَلَا** nor what **أَكْبَرَ** what (is) greater (than that) **إِلَّا** but **فِي** in (is) **كِتَابٍ** Record a clear ﴿١٠﴾

60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allâh is full of bounty to mankind, but most of them are ungrateful. 61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ân, nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٠﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١١﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْقَوْرُ الْعَظِيمُ ﴿١٢﴾ وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْوِزْرَةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

أَلَا **إِنَّ** no doubt **أَوْلِيَاءَ** verily **اللَّهِ** Allah (of) **لَا** shall they **خَوْفٌ** fear **عَلَيْهِمْ** upon them **وَلَا** nor **هُمْ** they **يَحْزَنُونَ** grieve ﴿١٠﴾ **الَّذِينَ** those who **ءَامَنُوا** and used to **يَتَّقُونَ** fear (Allah) ﴿١١﴾ **لَهُمُ** for them **الْبُشْرَىٰ** glad tidings (are) **فِي** in **الْحَيَاةِ** the life **الدُّنْيَا** (of) **وَفِي** the world **وَلَا** no **يَبْدِيلُ** change **لِكَلِمَاتِ** the Hereafter **الْآخِرَةِ** and in **ذَٰلِكَ** (of) Allah ﴿١٢﴾ **هُوَ** it is **الْقَوْرُ** success **الْعَظِيمُ** the supreme **وَلَا** and let not **يَحْزَنُكَ** grieve you **قَوْلُهُمْ** their speech **إِنَّ** verily **الْوِزْرَةَ** belong to Allah **جَمِيعًا** all **هُوَ** He **السَّمِيعُ** (is) the All-Knower **الْعَلِيمُ** All-Hearer

62. No doubt! Verily, the *Auliya'* of Allâh, no fear shall come upon them nor shall they grieve. 63. Those who believed, and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). 64. For them are glad tidings, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَسْتَعِجِ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَدْعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٣﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٦٤﴾

whosoever to Allah belongs verily إِنَّ no doubt لَا
(is) in فِي and whosoever وَمَنْ the heavens السَّمَوَاتِ (is) فِي
those who الَّذِينَ follow يَسْتَعِجِ and not وَمَا the earth الْأَرْضِ
the partners شُرَكَاءَ Allah اللَّهِ besides مِنْ دُونِ invoke يَدْعُونَ
and اِنْ a conjecture الظَّنَّ but إِلَّا they follow يَتَّبِعُونَ not إِنْ
not هُمْ they إِلَّا but يَخْرُصُونَ ﴿٦٣﴾ He (it is) هُوَ invent lies
Who جَعَلَ has appointed لَكُمُ for you اللَّيْلَ the night لِتَسْكُنُوا
to make مُبْصِرًا and the day وَالنَّهَارَ therein فِيهِ that you may rest
(are) لَايَاتٍ this ذَلِكَ in فِي verily إِنَّ things visible (to you)
who listen يَسْمَعُونَ ﴿٦٤﴾ for a people قَوْمٍ Signs

66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies. 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât*. for a people who listen (i.e. those who think deeply).

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْعَزِيزُ لَمْ يَأْمُرْ بِالْإِنْسَانِ أَنْ يَقُولَ عَلَيْهِمْ كُنْ فَيَكُونُ ۚ إِنَّمَا نَحْنُ عِبَادٌ مُتَعَمِّدُونَ ﴿٦٦﴾ قُلْ إِنَّمَا يَتَّبِعُونَ الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٧﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٦٨﴾

has begotten أَخَذَ they say (Jews, Christians & Pagans) قَالُوا
 He هُوَ Glory is to Him! رَبُّكَ a son (children) اللهُ Allah
 the الْغَنِيُّ (is) All-Rich لَهُ His is مَا all that فِي in (is) السَّمَوَاتِ the
 no إِنَّ the earth الْأَرْضِ (is) in فِي and (all) that وَمَا heavens
 عِنْدَكُمْ you have مِنْ (of) سُلْطَانٍ warrant هَذَا for this أَتَقُولُونَ
 you لَا what مَا Allah اللهُ against عَلَى do you say
 know قُلْ say إِنَّك verily الَّذِينَ those who يَفْتَرُونَ invent عَلَى
 against اللهُ Allah الْكَذِبَ lie لَا not يَفْلَحُونَ ﴿٦٨﴾ will be
 successful مَتَّعْ a brief enjoyment فِي in الدُّنْيَا (this) world ثُمَّ then
 and then وَإِنَّا unto Us مَرْجِعُهُمْ their return (will be) ثُمَّ then
 نَذِيقُهُمُ the torment الْعَذَابِ We shall make them taste الشَّدِيدِ the
 because كَانُوا they used to يَكْفُرُونَ ﴿٦٩﴾ disbelieve بِمَا severest

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not. 69. Say: "Verily, those who invent a lie against Allâh will never be successful" 70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.

﴿٦٨﴾ وَأَنذَرْتَهُمْ نَبَأَ نُوْحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوَّمُ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٦٩﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَاءَ لَكُمْ مِنْ أَجْرٍ إِن أَعْرَىٰ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٠﴾

﴿٦٨﴾ وَأَنذَرْتَهُمْ عَلَيْهِمْ and recite نَبَأَ to them نُوْحٍ (of) Noah إِذْ if قَالَ when he said لِقَوْمِهِ to his people يَتَقَوَّمُ O my people إِن on you عَلَيْكُمْ hard مَقَامِي my stay (with you) وَتَذِكْرِي (of) Allah اللهُ of the Signs and my reminding (you) فَاجْمِعُوا I put my trust تَوَكَّلْتُ Allah اللهُ then in أَمْرَكُمْ your plot وَشُرَكَاءَكُمْ and your partners ثُمَّ and لَا not يَكُنْ let أَمْرُكُمْ be your plot عَلَيْكُمْ for you غُمَّةً in doubt ثُمَّ then اقْضُوا give me تَنْظِرُونِ ﴿٦٩﴾ and not وَلَا on me إِلَيَّ pass your sentence

I سَأَلْتُكَ then not فَمَا you turn away قَوْلَيْتُمْ but if فَإِنْ respite
 my أَجْرِي (is) not إِنَّ reward أَجْرِي any مِّنْ have asked of you
 and I have been وَأَمَرْتُ Allah ﷻ on عَلَى but إِلَّا reward
 the Muslims ﷻ of مِّنْ be أَكُونَ to أَنْ commanded

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. 72. "But if you turn away (from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh), then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

فَكَذَّبُوهُ فَتَبَيَّنَتْهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خَلْفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
 الْمُتَذَكِّرِينَ ﴿٧٢﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ
 نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٣﴾

and those وَمَنْ so We delivered him فَتَبَيَّنَتْهُ they denied him فَكَذَّبُوهُ
 and We made them وَجَعَلْنَاهُمْ the ship الْفُلِّ in فِي with him مَعَهُ
 while We وَأَغْرَقْنَا generations replacing one after another خَلْفَ
 Our Signs كَذَّبُوا those who الَّذِينَ drowned
 (of) those الْمُتَذَكِّرِينَ the end عَاقِبَةُ was كَانَ how كَيْفَ then see
 after him مِنْ بَعْدِهِ We sent بَعَثْنَا then ثُمَّ who were warned
 they brought them فَجَاءَهُمْ their people قَوْمِهِمْ to إِلَىٰ Messengers
 believe لِيُؤْمِنُوا they would كَانُوا but not فَمَا clear proofs بِالْبَيِّنَاتِ
 before hand مِنْ قَبْلُ (it) بِهِ they had already rejected what كَذَّبُوا
 (of) الْمُعْتَدِينَ ﴿٧٣﴾ the hearts قُلُوبِ up عَلَىٰ We seal نَطْبَعُ thus كَذَلِكَ
 the transgressors

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât*. Then see what was the end of those who were warned. 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand.

Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٦﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَنْهَا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَنَحْنُ لَكُمْ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾

ثُمَّ then We sent مِنْ بَعْدِهِمْ after them Moses مُوسَى and Aaron هَارُونَ and his chiefs وَمَلَئِهِ to فِرْعَوْنَ Pharaoh and they behaved arrogantly فَاسْتَكْبَرُوا Our Signs came to them جَاءَهُمْ so when فَلَمَّا sinners مُجْرِمِينَ folk were the truth الْحَقُّ مِنْ عِنْدِنَا from Us قَالُوا they said إِنَّ indeed هَذَا this لَسِحْرٌ magic مُبِينٌ (is) clear قَالَ Moses said أَتَقُولُونَ you (this) about the truth لَمَّا when جَاءَكُمْ it has come to you (this) أَسِحْرٌ magic هَذَا (is) this وَلَا and not يُفْلِحُ you have السَّاحِرُونَ the magicians قَالُوا they said أَجِئْتَنَا successful we لِنَلْفِتَنَّا to turn us away عَنْهَا from that وَجَدْنَا we found عَلَيْهَا on it آبَاءَنَا our fathers وَنَحْنُ and may have لَكُمْ that you two الْكِبْرِيَاءَ greatness فِي in الْأَرْضِ the land وَمَا and not نَحْنُ we لَكُمْ (are) going to believe بِمُؤْمِنِينَ in you two

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Āyât*. But they behaved arrogantly and were *Mujrimûn* folk. 76. So when came to them the truth from Us, they said: "This is indeed clear magic." 77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"





وَقَالَ فِرْعَوْنُ أَتَقْتَوِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَابِطٌ لَهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلُ الْمُفْسِدِينَ ﴿٨١﴾ وَيُخَوِّئُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

وَقَالَ and said فِرْعَوْنُ Pharaoh أَتُنَبِّئُونِي every بِكُلِّ bring to me sorcerer- well-versed عَلِيمٍ ﴿٧٧﴾ and when جَاءَ came السَّحَرَةُ the sorcerers قَالَ said لَهُمْ to them مُوسَى Moses أَلْقُوا cast down مَا what أَنْتُمْ you تُلقُونَ ﴿٨٠﴾ (want to) cast فَلَمَّا then when أَلْقَوْا they cast down مَا what حَسَبْتُمْ what you have said مُوسَى Moses قَالَ had cast down بِهَا (it) السِّحْرُ sorcery إِنَّ (is) اللَّهُ surely Allah سَيَبْطِلُهُ set does not يَصْلِحُ Allah لا verily إِنَّ will make it invalid and will عَمَلُ the work الْمُفْسِدِينَ ﴿٨١﴾ (of) the evil-doers وَنُحْىُ (of) the truth بِكَلِمَاتِهِ the truth Allah الْحَقُّ establish and make apparent His Words وَكَلَّمَ however كَرِهَ the sinners الْمُجْرِمُونَ ﴿٨٢﴾ may hate it



79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." 80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!" 81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn*. 82. "And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* may hate (it)."








































فَمَا ءَامَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَكَاِلٌ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُفْسِدِينَ ﴿٨٣﴾ وَقَالَ مُوسَى يَقُومُ إِن كُنتُمْ ءَامِنُونَ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَحْنُ بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

فَمَا but none ءَامَنَ believed لِمُوسَى Moses إِلَّا in except ذُرِّيَّةٌ the offspring of قَوْمِهِ his people عَلَى because of خَوْفٍ the fear مِّن of فِرْعَوْنَ Pharaoh وَمَلَئِهِمْ and their chiefs أَن lest يَفْتِنَهُمْ he (was) لَكَاِلٌ (was) Pharaoh and verily وَإِنَّ should persecute them and he (was) وَإِنَّ the earth فِي an arrogant tyrant and said وَقَالَ the transgressors الْمُفْسِدِينَ ﴿٨٣﴾ (one) of indeed لَمِنَ Moses يَقُومُ O my people إِن if كُنتُمْ you have ءَامِنُونَ believed بِاللَّهِ Allah in فَعَلَيْهِ then in Him تَوَكَّلُوا put your trust إِن if كُنتُمْ you مُّسْلِمِينَ ﴿٨٤﴾ (are) Muslims فَقَالُوا they said عَلَى in Allah الله تَوَكَّلْنَا a trial فِتْنَةً make us تَجْعَلْنَا not رَبَّنَا our Lord! لَا we put our trust لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ for the folk وَنَحْنُ (who are) wrong-doers الْكَافِرِينَ ﴿٨٦﴾

the  folk  from  by Your Mercy  save us
disbelieving

83. But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn*. 84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)." 85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn*. 86. "And save us by Your Mercy from the disbelieving folk."

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكَ مِمَّا رَزَقْنَاهُمْ وَأَجْعَلُوا يُتُوكُمْ قِفْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ
الْمُؤْمِنِينَ  وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُنَّ
سَبِيلَكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ 

and his brother  Moses  to  and We revealed 
in  for your people  you provide  (saying) that 
your dwellings  and make  dwellings  Egypt
قِفْلَةً and offer perfectly  as places for your worship 
(to) the believers  and give glad tidings  prayers
You have  our Lord!  Moses  and said 
and his chiefs  Pharaoh  bestowed on  indeed
(of)  the life  in  and wealth  splendour
that they may lead (men) astray  our Lord!  this world
عَنْ سَبِيلِكَ  Your Path  our Lord! 
so that  their hearts  and harden  their wealth
torment  they see  until  they will believe  not
the painful 

87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salât*, and give glad tidings to the believers." 88. And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they

may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَنُوزَنَا بِسَبِيلِ إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

قَالَ (Allah) said قَدْ (is) accepted أُجِيبَتْ verily دَعْوَتُكُمَا so you both keep to the Straight فَاسْتَقِيمَا invocation of you both (of) those الَّذِينَ the path سَبِيلَ follow تَتَّبِعَانِ and not وَلَا Way and We took جَنُوزَنَا know (the truth) يَعْلَمُونَ ﴿٨٩﴾ who لَا across the Children إِسْرَءِيلَ (of) Israel الْبَحْرَ the sea فَأَتْبَعَهُمْ in with his hosts فِرْعَوْنُ and followed them وَجُنُودُهُ Pharaoh oppression وَعَدُوًّا and enmity حَتَّى till إِذَا when أَدْرَكَهُ overtook him الْغَرَقُ drowning قَالَ he said ءَامَنْتُ I believe أَنَّهُ that لَا (there is) no إِلَهَ god إِلَّا but الَّذِي (He) ءَامَنْتُ believed بِهِ in Him بَنُو the Children إِسْرَءِيلَ (of) Israel وَأَنَا and I (am) مِنَ the Muslims ﴿٩٠﴾ (one) of

89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way, and follow not the path of those who know not." 90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He (Allâh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

ءَالَتْنِ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَيْدَ الْبَاطِلِ مِنَ النَّاسِ عَنِ ءَايَتِنَا لَفِئَلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُورًا صَدَقَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

ءَالَتْنِ now (you believe) وَقَدْ while عَصَيْتَ you refused to believe قَبْلَ before وَكُنْتَ and you were مِنَ one of الْمُفْسِدِينَ ﴿٩١﴾ the فَالْيَوْمَ evil-doers نُنَجِّيكَ so this day بِبَدَنِكَ We shall deliver

to **لِمَنْ** that you may be **لِتَكُونَ** (dead) body (out from the sea)
كَبِيرًا and verily **وَإِنَّ** a sign **آيَةً** come after you **خَلْفَكَ** those who
كثِيرًا Our Signs **آيَاتِنَا** of **عَنْ** mankind among **مِنْ** many
the Children **بَنِي** We settled **بَوَّأْنَا** and indeed **وَلَقَدْ** (are) heedless
honourable **صِدْقٍ** (in) a dwelling place **مُبَوَّأٍ** (of) Israel **إِسْرَءِيلَ**
and provided them **وَرَزَقْنَاهُمْ** with **مِنْ** and **الطَّيِّبَاتِ** good things **فَمَا**
the **الْوِلْدَانُ** came to them **جَاءَهُمْ** until **حَتَّى** they differed **اِخْتَلَفُوا** not
between **بَيْنَهُمْ** will judge **يَقْضِي** your Lord **رَبِّكَ** verily **إِنَّ** knowledge
يَوْمَ them **الْقِيَمَةِ** (of) Resurrection on the Day **يَوْمَ** them
كَانُوا in what **فِيمَا** (of) Resurrection **الْقِيَمَةِ** on the Day **يَوْمَ** them
they differ **يَخْتَلِفُونَ** in which **فِيهِ** they used to

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evildoers and the corrupters). 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Âyât*. 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.

إِن كُنْتَ فِي شَكٍّ مِمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩١﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٢﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٣﴾

concerning that **كُنْتَ** so if **إِن** you are **فِي** in **شَكٍّ** doubt **مِمَّا** concerning that
أَنزَلْنَا which **إِلَيْكَ** We have revealed **فَسْأَلِ** unto you **الَّذِينَ** then ask
before **مِنْ قَبْلِكَ** the Book **الْكِتَابَ** (are) reading **يَقْرَءُونَ** those who
from **مِنْ** the truth **الْحَقُّ** has come to you **جَاءَكَ** verily **لَقَدْ** you
those **الْمُمْتَرِينَ** (of) **تَكُونَنَّ** so not **فَلَا** your Lord **رَبِّكَ**
those **الَّذِينَ** (one) of **تَكُونَنَّ** and not **وَلَا** who doubt
for then you **فَتَكُونُوا** (of) Allah **اللَّهُ** Signs **آيَاتِ** deny **كَذَبُوا** who
those **الَّذِينَ** truly **إِنَّ** the losers **الْخَاسِرِينَ** (one) of **يَوْمَ** shall be
the Word **كَلِمَتُ** against whom **عَلَيْهِمْ** has been justified **حَقَّتْ**
believe **يُؤْمِنُونَ** will not **لَا** (of) your Lord **رَبِّكَ** (Wrath)

94. So if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). 95. And be not one of those who belie the Ayât of Allâh, for then you shall be one of the losers. 96. Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُم جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

وَلَوْ جَاءَتْهُمْ every كُلُّ should come to them even if
حَتَّىٰ until يَرَوْا the painful الْعَذَابَ the torment الْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا the painful
and فَنَفَعَهَا that believed آمَنَتْ any town قَرْيَةٌ was كَانَتْ so if not
(of) يُونُسَ the people قَوْمَ except إِلَّا its faith إِيمَانُهَا benefited it
لَمَّا when آمَنُوا they believed كَشَفْنَا We removed عَنْهُمْ We removed
the عَذَابَ from them الْخِزْيِ the torment (of) disgrace فِي in the الْحَيَاةِ life
إِلَىٰ and permitted them to enjoy وَمَتَّعْنَاهُمْ (of) the world الدُّنْيَا life
﴿٩٨﴾ for حِينٍ a while وَلَوْ a while and had رَبُّكَ your Lord لَآمَنَ
all of كُلُّهُم earth on فِي those مَن would have believed
تُكْرِهُ so will you (O Mohammad) then أَفَأَنْتَ together them
﴿٩٩﴾ they become يَكُونُوا until mankind حَتَّىٰ compel
believers

97. Even if every sign should come to them, until they see the painful torment. 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.


وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْنِي الْآيَاتُ وَالنَّذِيرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آيَاتِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَأَنْظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

وَمَا كَانَ لِنَفْسٍ أَنْ يَبْلُغَ الْوَعْدَ بِغَيْرِ الْإِذْنِ (of) Allah by the Leave and He will put the wrath on the those who do not understand what is in the heavens and the earth, but neither the people nor warners believe (for anything) save like that of the days of the those who passed away before them. Say: "Wait then, I am (too) with you among those who wait."



100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless. 101. Say: "Behold all that is in the heavens and the earth," but neither *Ayât* nor warners benefit those who believe not. 102. Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."



ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠١﴾ قُلْ يٰٓأَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّنْ دِينِي فَلَا أَعْبُدُ إِلَٰهَ إِلَّا اللَّهُ وَلَٰكِنْ ءَعْبُدِ اللَّهَ الَّذِي يَتَوَفَّكُمُ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿١٠٢﴾ وَأَنْ أَقِفَ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٣﴾

ثُمَّ نُنَجِّي رُسُلَنَا We save then and those Our Messengers and the believers who believe thus it is incumbent upon Us to save the believers (O Muhammad) say (O Muhammad) the believers if you are in doubt as to my religion (Islam) to Allah besides those whom you worship but I worship Allah the one who causes you to die and I am commanded to die the believers and that direct entirely towards the religion your face (O Muhammad)



the  **الْمُشْرِكِينَ** (one) of **تَكُونَنَّ** you be **مِنْ** and never **لَا**
polytheists

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers. 105. "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn*.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ  وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِلَيْهِ يَرْجِعُ الْبَصَرُ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ
الرَّحِيمُ 

وَلَا what **مَا** Allah **اللَّهُ** besides **مِنْ دُونِ** invoke **تَدْعُ** and not
but **فَإِنْ** hurt you **يَضُرُّكَ** nor **وَلَا** will profit you **يَنْفَعُكَ** neither
of **مِنْ** then (will be) **إِذَا** so verily you **فَإِنَّكَ** you did so **فَعَلْتَ** if
الظَّالِمِينَ  the wrong-doers **وَإِنْ** and if **يَمَسُّكَ** touches you **اللَّهُ**
who can remove **يَضُرُّ** Allah **كَاشِفَ** (there is) none **فَلَا** with hurt
لَهُ it **إِلَّا** but **هُوَ** He **وَإِلَيْهِ** and if **يَرْجِعُ** He intends for you
His **لِفَضْلِهِ** who can repel **رَادَّ** (there is) none **فَلَا** any good
whosoever **مَنْ** with it **بِهِ** He reaches **يُصِيبُ** Favour
يَشَاءُ He wills **مِنْ** of **عِبَادِهِ** His slaves **وَهُوَ** and He **الْغَفُورُ** (is) the
the Most Merciful  Oft-Forgiving

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn*." 107. And if Allâh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

قُلْ يٰٓأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا
وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ  وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ 

has come to mankind **قُلْ** O you **يَا أَيُّهَا** say **فَدَٰ** verily **جَاءَكُمْ** **فَمَنْ** your Lord **رَبِّكُمْ** from **الْحَقُّ** the truth **مِنْ** you **أَهْتَدَىٰ** receives guidance **فَإِنَّمَا** then only **يَهْتَدَىٰ** he is guided **لِنَفْسِهِ** for goes astray **وَمَنْ** and whosoever **وَصَلَ** (the good of) his own self and not **وَمَا** to his own loss **عَلَيْهَا** he strays **فَإِنَّمَا** then only **يَضِلُّ** as a disposer of affairs **أَنَا** I (am) **عَلَيْكُمْ** (set) over you **بِوَكِيلٍ** **وَاتَّبِعْ** and follow **وَمَا** what **يُوحَىٰ** is revealed **إِلَيْكَ** unto you **وَأَصْبِرْ** and be patient **حَتَّىٰ** till **يَحْكُمَ** gives judgement **اللَّهُ** Allah **وَهُوَ** and He **خَيْرُ** (is) the Best **الْحَاكِمِينَ** (of) judges

108. Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakil* (disposer of affairs to oblige you for guidance)." 109. And (O Muhammad ﷺ), follow the Revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ كُتِبَ أُخِيتُمْ مَائِنْتُمْ ثُمَّ فَصَّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝ أَلَا تَعْبُدُونَ إِلَّا اللَّهَ إِنِّي لَكُرَيْتُهُ نَذِيرٌ وَبَشِيرٌ ۝ وَإِنْ أَسْتَفِرُّوا رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ يَتَّبِعْكُمْ مَتَّعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَتُؤْتِي كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝

الرَّ are prefected **كُتِبَ** (this is) a Book **أُخِيتُمْ** Alif-Lam-Ra **مَائِنْتُمْ** the Verses thereof **ثُمَّ** then **فُصِّلَتْ** explained in detail **مِنْ** from **لَدُنْ** One (Allah) Who **حَكِيمٍ** (is) All-Wise **خَبِيرٍ** **أَلَا** but **اللَّهُ** Allah **إِنِّي** verily I **تَعْبُدُونَ** (saying) none **إِلَّا** you worship **نَذِيرٌ** (Muhammad) (am) **وَبَشِيرٌ** and a bringer of glad tidings **وَإِنْ** and that **أَسْتَفِرُّوا** you **تَوْبُوا** turn **رَبَّكُمْ** (of) your Lord **يَتَّبِعْكُمْ** seek the forgiveness **مَتَّعًا** that He may grant you **حَسَنًا** enjoyment **إِلَىٰ** good **أَجَلٍ** for **مُّسَمًّى** a term **تُؤْتِي** appointed **رَبُّو**

His فَضْلُهُ (of) grace فَضْلِ owner ذِي (to) every كُلِّ and bestow
 fear عَلَيْكَ أَنَاذُ (say) I أَنَاذُ they turn away تَوَلَّوْا and if وَانْ Grace
 Day (the Day of Ressurrection) يَوْمِ the torment عَذَابُ for you
 (of) a Great كَبِيرٌ ﴿٦﴾

Sûrat 11. Hûd [(Prophet) Hûd]

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise Well-Acquainted (with all things). 2. (Saying) worship none but Allâh. Verily, I (Muhammad ﷺ) am unto you from Him a warner and a bringer of glad tidings. 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لِيَتَكَفَّوْا مِنْهُ أَلَّا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُبْشِرُونَ وَمَا يُعْلِنُونَ إِنَّهُمْ عَلَيْهِمْ يَذَاتُ الصُّدُورِ ﴿٧﴾

إِلَى اللَّهِ to Allah مَرْجِعُكُمْ your return وَهُوَ (is) He عَلَى and over كُلِّ
 they إِنَّهُمْ no doubt أَلَا (is) Omnipotent قَدِيرٌ thing شَيْءٍ every
 يَتَّبِعُونَ that they may hide لِيَتَكَفَّوْا their breasts صُدُورَهُمْ fold up
 they cover يَسْتَغْشُونَ (even) when حِينَ surely مِنْهُ from Him
 what مَا He knows يَعْلَمُ with their garments ثِيَابَهُمْ themselves
 verily إِنَّهُمْ they reveal يُعْلِنُونَ and what وَمَا they conceal يُبْشِرُونَ
 of that which is يَذَاتُ (is) the All-Knower عَلَيْهِ He
 (in) the breasts الصُّدُورِ ﴿٧﴾

4. To Allâh is your return, and He is Able to do all things." 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

We give a taste **أَذَقْنَا** and if **وَلَيْنَ** to mock **يَسْتَهْزِئُونَ** at it
 الْإِنْسَانَ **مِمَّا** man **رَحْمَةً** from Us **ثُمَّ** (of) Mercy **ثُمَّ** then **نَزَعْنَاهَا**
 he is despairing **لَيَقُولَنَّ** verily he **إِنَّهُ** from him **مِنْهُ** withdraw it
كَفُورًا **كَفُورًا** ungrateful **وَلَيْنَ** but if **أَذَقْنَاهُ** We let him taste
 has **مَسْنَةً** evil (poverty and harm) **صَرَّاهُ** after **بَعْدَ** good (favour)
أَلَسِيَّاتُ have departed **ذَهَبَ** he is sure to say **لَيَقُولَنَّ** touched him
 and **فَحُورًا** (is) exultant **لَفِجَّ** surely he **إِنَّهُ** from me **عَنِّي** ills
 boastful

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! 9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, He is despairing, ungrateful. 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَمَّا كَانَ تَارِكٌ بَعْضُ مَا يُوحَىٰ
 إِلَيْكَ وَصَاحِبٌ بِمَا صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
 وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيْنَ ۖ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ
 كُنْتُمْ صَادِقِينَ ﴿١٣﴾

إِلَّا except الَّذِينَ those who صَبَرُوا show patience وَعَمِلُوا and do
 الصَّالِحَاتِ theirs will be أُولَٰئِكَ those لَهُمْ those righteous good deeds
 مَغْفِرَةٌ forgiveness وَأَجْرٌ and reward (Paradise) كَبِيرٌ a great ﴿١١﴾
 فَلَمَّا تَارِكٌ so perchance you (Muhammad) تَارِكٌ may give up بَعْضُ
 and وَصَاحِبٌ unto you إِلَيْكَ is revealed يُوحَىٰ (of) what مَا a part
 يَقُولُوا because أَنْ your breast صَدْرُكَ for it بِمَا that feels straitened
 unto him عَلَيْهِ been sent down أُنْزِلَ why has not لَوْلَا they say
 an angel كُتُبٌ with him مَعَهُ has come جَاءَ or أَوْ a treasure
 إِنَّمَا but only أَنْتَ you نَذِيرٌ (are) a warner وَاللَّهُ and Allah عَلَىٰ
 يَقُولُونَ or أَمْ (is) a Guardian وَكِيلٌ ﴿١٢﴾ things all شَيْءٍ over

فَأَنذَرْتُهُ they say أَفْتَرَىٰ he (Muhammad) forged it (the Quran) قُلْ say فَأَنذَرْتُهُ like it Surahs (Chapters) سُوْر ten بِعَشْرِ bring you then مَفْتَرَيْنِ forged وَأَدْعُوا and call مَن whomever اسْتَطَعْتُمْ you can تَكْتُمُ if Allah إِنْ other than دُونِ speak the صَادِقِينَ ﴿١٢﴾ truth

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). 12. So perchance you (Muhammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a *Wakil* (Disposer of affairs, Trustee, Guardian) over all things. 13. Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ân)." Say: "Bring you then ten forged *Sûrah* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"

فَإِنَّمَا يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنتُمْ مُسْلِمُونَ ﴿١٢﴾ مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْشَوْنَ ﴿١٣﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

فَإِنَّمَا if then not يَسْتَجِيبُوا لَكُمْ they answer فَأَعْلَمُوا you know then أَنَّمَا that أُنْزِلَ it (the Quran) is sent down بِعِلْمِ with the (of) Allah Knowledge لَا and that وَأَنَّ (there is) no إِلَهَ except هُوَ He فَهَلْ will then أَنتُمْ you مُسْلِمُونَ ﴿١٢﴾ be Muslims مَن whosoever كَانَ (was) يُرِيدُ wanting the life الْحَيَاةَ We shall pay in full نُوَفِّ and its glitter (of) the world الدُّنْيَا إِلَيْهِمْ to them أَعْمَلَهُمْ (the wages of) their deeds فِيهَا therein وَهُمْ and they لَا therein لَا يَخْشَوْنَ ﴿١٣﴾ will have decrease أُولَٰئِكَ they are الَّذِينَ those لَيْسَ there is nothing لَهُمْ for them فِي in الْآخِرَةِ the Hereafter إِلَّا but النَّارُ Fire وَحِطَّ and is vain مَا and (is) of no effect وَبِطُلَّ therein they did صَنَعُوا what كَانُوا that which يَعْمَلُونَ ﴿١٤﴾ do

14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)? 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

أَفَمَن كَانَ عَلَىٰ يَنبَغٍ مِّن رَّبِّهِ. وَتَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ. كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ. وَمَن يَكْفُرْ بِهِ. مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

أَفَمَن is he who
 عَلَىٰ his Lord from a clear proof (the Quran) on
 وَتَتْلُوهُ and recites it
 مِّنْهُ a witness (Prophet Muhammad) and
 كُتِبَ the Book (came) the Book and before it
 وَمِنْ قَبْلِهِ Him
 إِمَامًا Moses
 وَرَحْمَةً a guidance and a mercy
 أُولَٰئِكَ they
 يُؤْمِنُونَ they believe
 بِهِ therein
 وَمَن but those that
 يَكْفُرْ reject it (the
 the sects (Jews, Christians and all the other non-Muslim nations)
 of Quran)
 النَّارُ the Fire
 مَوْعِدُهُ (will be) their
 فَلَا promised meeting-place
 تَكُ so do not
 فِي be
 مِرْيَةٍ doubt
 مِّنْهُ about it
 إِنَّهُ verily it
 الْحَقُّ (is) the truth
 مِنْ from
 رَبِّكَ your Lord
 وَلَٰكِنَّ but
 أَكْثَرَ most
 النَّاسِ the mankind
 لَا (of)
 يُؤْمِنُونَ not
 believe

17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَا يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

وَمَنْ أَظْلَمُ and who ^{مِمَّنِ} does more wrong than he who ^{افْتَرَىٰ} invents against ^{اللَّهِ} Allah ^{كَذِبًا} a lie ^{أُولَٰئِكَ} such ^{يُعْرَضُونَ} their Lord ^{رَبِّهِمْ} will be brought before ^{عَلَىٰ} and will say ^{وَيَقُولُ} the witnesses ^{هَٰؤُلَاءِ} these are the ones ^{الَّذِينَ} who ^{كَذَبُوا} the Curse ^{لَعْنَةُ} no doubt ^{أَلَا} their Lord ^{رَبِّهِمْ} against ^{عَلَىٰ} lied ^{اللَّهُ} Allah (of) ^{عَلَىٰ} (is) ^{الظَّالِمِينَ} the wrong-doers ^{الَّذِينَ} those who ^{يَصُدُّونَ} hinder (others) ^{عَنِ} from ^{سَبِيلِ} the Path ^{اللَّهِ} Allah (of) and they ^{وَبْغُونَهَا} crookedness ^{عِوَجًا} and seek therein ^{وَهُمْ} Allah ^{بِالْآخِرَةِ} in the Hereafter ^{هُمْ} (they) ^{كَافِرُونَ} disbelievers ^{أُولَٰئِكَ} (are) such ^{لَمْ} not ^{يَكُونُوا} will be ^{مُعْجِزِينَ} able to escape (from) ^{فِي} Allah's Torment) ^{وَمَا} nor ^{كَانَ} did ^{لَهُمْ} they have ^{مِنْ} besides ^{اللَّهُ} Allah ^{أَوْلِيَاءَ} any ^{يَضَاعَفُ} will be doubled ^{لَهُمْ} for them ^{الْعَذَابُ} the torment ^{مَا} not ^{كَانُوا} they ^{يَسْتَطِيعُونَ} (were) ^{السَّمْعَ} to hear ^{وَمَا} nor ^{كَانُوا} they ^{يُبْصِرُونَ} used to ^{رَبِّهِمْ} see

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allâh is on the *Zâlimûn* (polytheists, wrongdoers, oppressors). 19. Those who hinder (others) from the path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. 20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).

أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْقَرُونَ ﴿٢١﴾ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٣﴾ * مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

أُولَئِكَ (they are) those الَّذِينَ who خَسِرُوا have lost أَنفُسَهُمْ themselves
وَضَلَّ عَنْهُمْ and will vanish مَا from them كَانُوا what they were يَفْقَرُونَ (they were)
لَا جَرَمَ certainly إِنَّ the Hereafter فِي they are those (who will be) الَّذِينَ
الْأَخْسَرُونَ (they) the greatest losers إِنَّ the الَّذِينَ verily هُمْ those who
ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds وَأَخْبَتُوا they
إِلَىٰ and humble themselves رَبِّهِمْ their Lord أُولَئِكَ they
أَصْحَابُ (will be) the الْجَنَّةِ (of) Paradise هُمْ (of) they فِيهَا they
خَالِدُونَ therein * مَثَلُ the likeness الْفَرِيقَيْنِ and the
كَالْأَعْمَى (of) the two parties (is) as the blind وَالْأَصْمَى and the
وَالْبَصِيرِ deaf and the seer وَالسَّمِيعِ and the hearer هَلْ
يَسْتَوِيَانِ they equal مَثَلًا when compared أَفَلَا
تَذَكَّرُونَ you take heed ﴿٢٤﴾

21. They are those who have lost their own selves, and their invented false deities will vanish from them. 22. Certainly, they are those who will be the greatest losers in the Hereafter. 23. Verily, those who believe and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتِي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ
الْيَسْرِ ﴿٢٦﴾ فَقَالَ أَلَمَلَا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَبُّكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَبُّكَ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ
أَرَادُوا لَنَا بَادِيًّ أَرَأَيْتَ إِنْ رَأَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نُنَاقِظُكُمْ كَذِبِينَ ﴿٢٧﴾

وَلَقَدْ أَرْسَلْنَا We sent نُوحًا Noah إِلَىٰ to قَوْمِهِ his people
إِنِّي (and he said) verily لَكُمْ (have come) to you نَذِيرٌ مُّبِينٌ as warner
أَنْ لَا تَعْبُدُوا none إِلَّا you worship اللَّهَ but أَلَمَلَا

the torment عَذَابٌ for you عَلَيْكُمْ I fear أَخَافُ surely I إِنِّي Allah
 (of) Day يَوْمَ (the) chiefs أَلْيَسَ a painful فَقَالَ so said أَلَمْ تَرَ the chiefs الَّذِينَ
 (of) those who كَفَرُوا disbelieved مِنْ among قَوْمِهِ
 his people مَا not نَرَاكَ we see you إِلَّا but بَشَرًا a man يَتْلُو
 nor نَرَاكَ we see you أَتَبْعُكَ any follow you إِلَّا
 those who هُمْ (they) آرَادُوا (are) the rejected among
 us بَادِيَ الرَّأْيِ without deep| thinking
 and do not رَأَى we see لَكُمْ in you عَلَيْنَا above us مِنْ any فَضَّلِ
 in fact ظَنَنْتُمْ we think you كَذِبِكُمْ (are) liars

25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner." 26. "That you worship none but Allâh; surely, I fear for you the torment of a painful Day." 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

قَالَ يٰقَوْمِ ارْءَيْتُمْ اِنْ كُنْتُ عَلَىٰ يَدَيْنِ مِنْ رَبِّي وَاَلَيْسَ رَحْمَةً مِنْ عِنْدِهِ فَعَمِيََتْ عَلَيْكُمْ اَنْزَلْنَاهُمْ وَاَنْتُمْ لَهَا كَاذِبُونَ ﴿٢٦﴾ وَتَقْوِمُ لَا اَسْأَلُكُمْ عَلَيْهِ مَا لَا اِنْ اَجْرِي اِلَّا عَلَىٰ اللّٰهِ وَمَا اَنَا بِطَارِدِ الَّذِيْنَ ءَامَنُوْا اِنَّهُمْ مُّلَقَوْنَ رَبِّيْهِمْ وَلَكِنِّيْ اَرٰكُمْ قَوْمًا يَّجْهَلُوْنَ ﴿٢٧﴾

قَالَ He said يٰقَوْمِ O my people! اَرْءَيْتُمْ if اِنْ do you see كُنْتُ I
 was عَلَىٰ (on) يَدَيْنِ a clear proof مِنْ my Lord رَبِّي وَاَلَيْسَ
 but مِنْ عِنْدِهِ a Mercy رَحْمَةً and He has given me
 that (Mercy) has been obscured عَلَيْكُمْ اَنْزَلْنَاهُمْ from your (sight)
 shall we compel you to accept it وَاَنْتُمْ لَهَا when you
 كَاذِبُونَ ﴿٢٦﴾ have hatred وَتَقْوِمُ لَا and O my people! اَسْأَلُكُمْ I
 ask of you عَلَيْهِ مَا لَا wealth اِنْ (is) none اَجْرِي my reward
 but عَلَىٰ اللّٰهِ Allah وَمَا and not اَنَا I (am) اِنَّا اَطَارِدُ going to
 those ءَامَنُوْا اِنَّهُمْ who have believed اَلَّذِيْنَ surely they
 are going to meet رَبِّيْهِمْ their Lord وَلَكِنِّيْ see اَرٰكُمْ but I
 you قَوْمًا يَّجْهَلُوْنَ ﴿٢٧﴾ a people that are ignorant

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it? 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَقُولُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَفْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٢٨﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٢٩﴾

وَيَقُولُ مَنْ يَنْصُرُنِي who مَنْ and O my people! will help me against
 اللَّهُ Allah إِنْ if طَرَفْتُهُمْ I drove them away أَفَلَا I will not then
 تَذَكَّرُونَ ﴿٢٨﴾ and do not you give a thought وَلَا أَقُولُ I say لَكُمْ
 (of) اللَّهُ (are) the Treasures خَزَائِنُ (that) with me عِنْدِي you
 وَلَا أَعْلَمُ nor أَلْغَيْبَ (that) I know أَقُولُ nor I say الْغَيْبِ the unseen
 of لِلَّذِينَ I say أَقُولُ nor an angel وَلَا مَلَكٌ verily I (am) إِنِّي
 will never your eyes تَزْدِرِي أَعْيُنُكُمْ look down upon those whom
 اللَّهُ any good عَمَّا Allah will bestow on them يُؤْتِيهِمُ
 أَعْلَمُ knows best بِمَا (is) in أَنْفُسِهِمْ their inner-selves إِنِّي
 indeed (one) of لَمِنَ in that case إِذَا verily I (should be)
 the wrong-doers

30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought? 31. "And I do not say to you that with me are the Treasures of Allâh, "Nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief). In that case, I should, indeed be one of the *Zâlimûn* (wrongdoers, oppressors)."

قَالُوا يَنْتُوخُ قَدْ جَدَلْنَا فَاكْثَرْتَ جِدْلَنَا فَأَيْنَا بِمَا تَوَدُّنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٠﴾ قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣١﴾ وَلَا يَنْفَعُكُمْ تَصَدِّقُ إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٢﴾

you disputed us جَدَلْنَا verily قَدْ O Noah يَنْتُحُ they said قَالُوا
 the dispute with us جَدَلْنَا and much have you prolonged فَاسْتَكْرَتْ
 if أَنْ you threaten us وَعَدْنَا what بِمَا now bring upon us فَأَيْنَا
 كُنْتَ you are مِنَ of الصَّادِقِينَ ﴿٣٢﴾ He said قَالَ the truthful إِنَّمَا
 He wills if شَاءَ Allah إِنَّ it يَدُ will bring on you يَأْيِكُمْ only
 and not وَلَا will escape (it) يَمُغِيرَنَّ ﴿٣٣﴾ you أَنْتُمْ and then not وَمَا
 أَنْ I wish أَرَدْتُ even if إِنَّ my advice نَصِيحَتِي will profit you بِنَفْسِكُمْ
 Allah كَانَ was اللَّهُ if إِنَّ to you لَكُمْ give good counsel أَنْصَحَ to
 (is) your رَبِّكُمْ He هُوَ keep you astray يُؤَيِّبُكُمْ wanting أَنْ
 you shall be returned تَرْجَعُونَ ﴿٣٤﴾ and to Him وَإِلَيْهِ Lord

32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." 33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not. 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا يَشْكِرُونَ ﴿٣٢﴾ وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ
 مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخَاطَبُنِي فِي الَّذِينَ
 ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٤﴾

He (Muhammad) has fabricated it افْتَرَيْنَاهُ they say يَقُولُونَ or أَمْ
 upon قُلْ I have fabricated it افْتَرَيْتُهُ if إِنْ say. قُلْ (the Quran)
 of بَرِيءٌ and I (am) وَأَنَا my crime إِجْرَامِي me (be)
 and it was وَأَوْحَىٰ crime you commit يَشْكِرُونَ ﴿٣٢﴾ what
 believe يُؤْمِنُ never لَنْ that will أَنَّهُ Noah نُوحٍ to إِلَىٰ revealed
 have قَوْمِكَ of الَّذِينَ those who مَنْ except إِلَّا your people
 because of بَئِسْ so not فَلَا believed آمَنَ already
 what كَانُوا they used to يَعْمَلُونَ ﴿٣٣﴾ وَأَصْنَعِ and construct الْفُلَكَ
 and with Our Revelation وَوَحِّينَا under Our Eyes بِأَعْيُنِنَا the ship
 وَلَا and not تَخَاطَبُنِي address Me فِي on behalf الَّذِينَ (of) those who
 ظَلَمُوا did wrong إِنَّهُمْ they are مُّغْرَقُونَ ﴿٣٤﴾ to be drowned

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit." 36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

وَصَنَعَ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ ﴿٣٦﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٧﴾ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٣٨﴾

and the ship الْفُلَ and he was constructing وَصَنَعَ
his قَوْمِهِ of the chiefs مَلَأَ by him عَلَيْهِ passed مَرَّ whenever
إِنْ He said قَالَ of him مِنْهُ they made a mockery سَخِرُوا people
at you mock تَسَخَرُ so we فَإِنَّا at us إِنَّا you mock تَسَخَرُوا if
كَمَا as تَسَخَرُونَ ﴿٣٦﴾ and will فَسَوْفَ you mock تَعْلَمُونَ you know
that يُخْزِيهِ a torment عَذَابٌ on whom will come يَأْتِيهِ who (it is)
torment عَذَابٌ on whom عَلَيْهِ and will fall وَيَحِلُّ will disgrace him
(there) came جَاءَ when إِذَا (so it was) till حَتَّى a lasting مُقِيمٌ ﴿٣٧﴾
أَمْرُنَا the oven التَّنُّورُ and gushed forth وَفَارَ Our Command قُلْنَا
a زَوْجَيْنِ each كُلِّ of therein فِيهَا carry احْمِلْ We said
إِلَّا and your family وَأَهْلَكَ two (male and female) اثْنَيْنِ pair
against whom عَلَيْهِ has already gone forth سَبَقَ him مَنْ except
الْقَوْلُ the Word وَمَنْ the Word ءَامَنَ and those who ءَامَنَ believed وَمَا and not
believed مَعَهُ with him إِلَّا except قَلِيلٌ ﴿٣٨﴾ a few

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ نَجِّرُهَا وَمُرْسَلَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَبْنَىٰ أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾﴾

﴿وَقَالَ﴾ and he (Noah) said *اَرْكَبُوا فِيهَا* therein *بِسْمِ اللَّهِ* Name of Allah *نَجِّرُهَا* (of) Allah *وَمُرْسَلَهَا* (will be) its moving course and its resting anchorage. Surely, my Lord *رَبِّي* surely *إِنَّ* and its resting anchorage (is) *غَفُورٌ* my Lord *رَحِيمٌ* Most Merciful Oft-Forgiving *﴿٤١﴾* *وَهِيَ* so it (the ship) sailed like *الْجِبَالِ* the waves amidst *فِي* with them *بِهِمْ* sailed like mountains *وَنَادَىٰ* and called out *نُوحٌ* Noah *ابْنَهُ* to his son *وَكَانَ* to his son *يَبْنَىٰ* apart *أَرْكَبَ* O my son! *مَعَنَا* with us *وَلَا* and not *تَكُن* be *مَعَ* with *الْكَافِرِينَ* the disbelievers *﴿٤٢﴾*

41. And he [Nûh (Noah) عليه السلام] said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (*Tafsir At-Tabarî*) 42. So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

﴿قَالَ سَآوِيَ إِلَىٰ جِبَلٍ يَـَّصِفُنِي مِنْ أَلْمَاءٍ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجَعُ وَحَالٌ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَتَّزِشْ أَرْضَ آبَائِكَ وَيَسْمَعْ أَقْلِي وَيُغِصْ أَلْمَاءُ وَقُضِيَ الْأَمْرُ وَأَسْوَتْ عَلَى الْجُودَىٰ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾﴾

قَالَ he (the son) replied *سَآوِيَ* I will betake myself *إِلَىٰ* to *جِبَلٍ* a mountain *يَـَّصِفُنِي* it will save me *مِنْ* from *أَلْمَاءٍ* the water *قَالَ* the water (Noah) said *لَا* he (Noah) said *عَاصِمَ* (there is) no *الْيَوْمَ* this day *سَآوِيَ* saviour *مِنْ* him on whom *إِلَّا* except *أَمْرٍ* (of) Allah *الْيَوْمَ* the Decree *قَالَ* from *رَجَعُ* in between them *وَحَالٌ* and came *بَيْنَهُمَا* He has mercy *الْمَوْجُ* the wave *فَكَانَ* the wave *مِنْ* so he (the son) was *الْمُغْرَقِينَ* among *﴿٤٣﴾* the wave *وَقِيلَ* and it was said *يَتَّزِشْ* O earth! *أَرْضَ* and *أَبَائِكَ* your water *وَيَسْمَعْ* and *أَقْلِي* withhold (your rain) *وَيُغِصْ* and was diminished *أَلْمَاءُ* the water *وَقُضِيَ* and was fulfilled *الْأَمْرُ* the Decree (of Allah) *وَأَسْوَتْ* on *عَلَىٰ* and it (the ship) rested *الْجُودَىٰ*

with the people **لَلْقَوْمِ** away **بُعْدًا** and it was said **وَقِيلَ** Mount Judi
who are wrong-doers **الظَّالِمِينَ** ﴿١١﴾

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nûh (Noah) said: "This day there is no saviour from the Decree of Allâh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned. 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrongdoing)!"

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿١١﴾ قَالَ يَنْتَحِبُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَتَلَوَّنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿١٢﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَنتَ لَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَلَا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنْ مِنَ الْخَسِرِينَ ﴿١٣﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ my Lord and said (is) of أَهْلِي my family my son ابْنِي verily إِنَّ O my Lord! and certainly وَعْدَكَ Your Promise and (is) true وَأَنْتَ (are) the Most Just أَحْكَمُ You (of) the judges الْحَاكِمِينَ (is) not لَيْسَ surely he إِنَّهُ O Noah! said يَنْتَحِبُ of أَهْلِكَ (is) not غَيْرُ his work صَالِحٍ righteous family of which إِنَّهُ verily he عَمَلٌ what مَا ask of Me لَيْسَ not لَكَ you have بِهِ so not تَكُونَ lest أَنْ admonish you أَعِظُكَ indeed I إِنِّي knowledge (one) of الْجَاهِلِينَ (the ignorant) قَالَ he (Noah) said you be مِنْ (one) of أَهْلِي O my Lord! رَبِّ إِنِّي أَعُوذُ verily I ابْنِي with You بِكَ seek refuge أَنْ that لَيْسَ what مَا I ask you of it لَيْسَ I have بِهِ of أَهْلِكَ and تَغْفِرَ You forgive لِي me وَتَرْحَمَنِي and knowledge وَلَا unless (one) of الْخَسِرِينَ أَكُنْ have Mercy on me the losers ﴿١٣﴾

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." 46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I

admonish you, lest you should be one of the ignorant." 47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿١٩﴾

قِيلَ it was said يٰنُوحُ O Noah اهْبِطْ come down (from the ship) بِسَلَامٍ with peace مِنَّا from Us وَبَرَكَاتٍ and blessings عَلَيْكَ on you وَعَلَىٰ أُمَمٍ and on أُمَمٍ the people وَمِنْ of those مَعَكَ with you وَأُمَمٌ to whom We shall grant their pleasures (for a time) and people سَنُمَتِّعُهُمْ then بِمَسَّهِمْ they will reach them عَذَابٌ from Us (of) the غَيْبِ the news تِلْكَ (is) of أَنْبَاءِ this (is) of a painful (of) the غَيْبِ the news تِلْكَ a painful (is) of أَنْبَاءِ this (is) of a painful (of) the غَيْبِ the news نُوحِيهَا which We reveal إِلَيْكَ unto you (O Muhammed) مَا nor you were كُنْتَ neither قَوْمُكَ your people مِنْ قَبْلِ before هَٰذَا this فَاصْبِرْ so be patient إِنَّ the (good) end لِلْمُتَّقِينَ (is) for the pious

48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us." 49. This is of the news of the Unseen which We reveal unto you (O Muhammad ﷺ); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for the *Muttaqîn* (the pious)

وَالِىَ عَادِ أَخَاهُمْ هُودًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۚ إِنِ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يٰقَوْمِ لَا تَتَّبِعُوا طَائِفًا مِّنْ أَهْلِ الْبَلَدِ يَسْتَفْزِفُونَ ۚ إِنَّكُمْ بَعْدَ هَٰذَا تُؤْفَكُونَ ﴿٥١﴾ يٰقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

وَالِىَ and to عَادِ Ad (people) أَخَاهُمْ (We sent) their brother هُودًا Hud قَالَ He said يٰقَوْمِ O my people! اعْبُدُوا Allah worship اللَّهَ but Him غَيْرُهُ other يٰقَوْمِ you have لَكُمْ not

nothing أنشأ you (do) إِلَّا but مَفْتَرُونَ ﴿٥٠﴾ invent (lies) يَنْفَرُونَ for it (the Message) عَلَيْهِ I ask of you لَا أَنشَأَكُمُ not O my people! أَجْرًا reward إِنَّ (is) not أَجْرِي my reward إِلَّا but عَلَى on الَّذِينَ you فَطَرَنِي Him Who أَنَلَا created me will not then? تَقُولُونَ ﴿٥١﴾ you ask forgiveness وَتَقُولُوا and O my people! أَسْتَغْفِرُوا and then repent تَوُوبُوا (of) your Lord رَبِّكُمْ He يرْسِلُ to Him إِلَيْهِ then تُرْثَوْنَ (from the sky) rain عَلَيْكُمْ to you will send السَّمَاءُ وَزِدْكُمْ abundant and increase you قُوَّةً (in) strength إِلَيْنَا to your as sinners تَجْرِمُونَ ﴿٥٢﴾ turn away نَتَوَلَّوْا so do not وَلَا strength

50. And to the 'Ād (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies! 51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand? 52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimîn* (criminals, disbelievers in the Oneness of Allâh)."

قَالُوا يٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ تَقُولُ إِلَّا أَعْرَبْنَاكَ بَعْضُ آلِهَتِنَا بِسُوِّهِ قَالَ إِنْ أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾

قَالُوا they said يٰهُودُ O Hud! مَا no جِئْتَنَا have you brought us بَيِّنَةٍ evidence وَمَا we and shall not نَحْنُ leave آلِهَتِنَا our قَوْلِكَ your (mere) saying for قَوْلِكَ gods عَنْ we and not نَحْنُ we but لَا we say تَقُولُ not إِنْ (are) believers ﴿٥٣﴾ in you (of) our gods (false آلِهَتِنَا some بَعْضُ have seized you أَعْرَبْنَاكَ you deities) بِسُوِّهِ with evil (madness) قَالَ He said إِنْ I أَنَشِدُ that I أَنِّي and bear you witness وَأَشْهَدُوا Allah أَنَّهُ call to witness you ascribe as تَشْرِكُونَ ﴿٥٤﴾ from that which مِمَّا free am بَرِيءٌ partners (in worship)

53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. 54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

مِنْ دُونِهِ فَكَيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّا
رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُمْ شَيْئًا
إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

all of you جَمِيعًا so plot against me فَكِيدُونِي other than Him مِنْ دُونِهِ then ثُمَّ لَا not لَا تُنْظِرُونِ ﴿٥٥﴾ give me respite إِنِّي verily I تَوَكَّلْتُ put my trust عَلَى in trust عَلَى Allah رَبِّي my Lord وَرَبِّكُمْ and your Lord مَا (there is) not مِنْ دَابَّةٍ (there is) not a moving (living) creature إِلَّا but هُوَ He آخِذٌ has grasp بِنَاصِيَتِهَا of its forelock إِنَّا verily رَبِّي my Lord عَلَى you turn تَوَلَّوْا so if the Straight مُسْتَقِيمٍ ﴿٥٦﴾ Path (is) on I was أُرْسِلْتُ what مَا I conveyed أَبْلَغْتُكُمْ then verily away فَقَدْ and will make succeed وَيَسْتَخْلِفُ to you إِلَيْكُمْ with which بِهِ sent رَبِّي my Lord قَوْمًا people غَيْرَكُمْ besides you وَلَا and not تَضُرُّوهُمْ you will harm شَيْئًا Him in the least إِنَّ surely رَبِّي my Lord عَلَى over كُلِّ all شَيْءٍ things حَفِيفٌ ﴿٥٧﴾ (is) Guardian

55. With Him (Allâh). So plot against me, all of you, and give me no respite.
56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth). 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

وَلَمَّا جَاءَ أَمْرُنَا بَنِيَّانَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَبَيِّنَاتٍ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ آدَاءُ جَعَلُوا بِآيَاتِ
رَبِّهِمْ وَعَصَوْا رُسُلَهُمْ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ إِلَّا إِنَّا آدَاءُ كَفَرُوا
رَبَّهُمْ إِلَّا بَعْدًا لِّعَادِ قَوْمِ هُودٍ ﴿٦٠﴾

وَلَمَّا جَاءَ and when جَاءَ أَمْرُنَا Our Commandment بَنِيَّانَا Hud هُودًا and those who آمَنُوا believed مَعَهُ with him بِرَحْمَةٍ by a Mercy مِنَّا from Us وَبَيِّنَاتٍ from Us وَبَيِّنَاتٍ مِّنْ and We saved them from عَذَابٍ غَلِيظٍ ﴿٥٨﴾ a severe عَذَابٍ and such (were) تِلْكَ (of) their آدَاءُ the Signs كَفَرُوا they rejected جَعَلُوا Ad (people)

and وَعَصَوْا Lord His Messengers رُسُلَهُ and disobeyed أَتَمَّ followed the command كُلِّ (of) every جَبَّارٍ proud عَنِيدٍ ﴿٥٨﴾ world أَتَمَّ obstinate وَأَتَمَّ and they were pursued وَابْتِغَاءُ (of) أَلْقَيْنَهُ and (so they will be) on the Day وَيَوْمَ (by) a curse لَعْنَةُ Resurrection أَلَّا no doubt إِنَّ Ad عَادًا verily كَفَرُوا disbelieved their Lord رَبَّهُمْ (in) Ad بَعْدًا away لِعَادِ with قَوْمِ the (of) Hud ﴿٥٩﴾ people

58. And when Our Commandment came, We saved Hûd and those who believed with him by a mercy from Us, and We saved them from a severe torment.

59. Such were 'Âd (people). They rejected the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.

﴿٥٩﴾ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ ثَوَّبُوا إِلَيْهِ إِنِّي رَبُّ قَرِيبٍ مُّجِيبٍ ﴿٦٠﴾ قَالُوا يَصْلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّ لَنَا فِي شِكِّهِ مِمَّا نَدْعُونَ إِلَهِمْ مَرِيبًا ﴿٦١﴾

﴿٥٩﴾ (We sent) their brother ثَمُودَ and to أَخَاهُمْ Thamud (people) صَالِحًا Salih قَالَ He said يَاقَوْمِ O my people! اعْبُدُوا Allah worship مَا not لَكُم you have إِلَهِ other إِلَهِهُ God but Him هُوَ He أَنشَأَكُمْ brought you forth مِنَ the earth الْأَرْضِ وَاسْتَعْمَرَكُمْ the earth فَاسْتَغْفِرُوهُ therein settled you فِيهَا so ask forgiveness of Him ثُمَّ then ثَوَّبُوا turn in repentance إِلَيْهِ to Him إِنَّ certainly رَبِّي certainly رَبِّي then they said قَرِيبٌ Lord (is) مُّجِيبٌ ﴿٦٠﴾ Responsive قَالُوا they said as a مَرْجُوًّا among us فِينَا you were كُنْتَ verily قَدْ O Salih! يَصْلِحْ Bَصْلِحْ do you forbid us هَذَا this أَتَنْهَانَا before figure of good hope قَبْلَ our fathers أَبَاؤُنَا have worshipped يَعْبُدُ what مَا worship ثَوَّبُوا to as to that which شِكِّهِ (are) really in لَنَا and verily we دَعْوَانَا you invite us إِلَيْهِ to it مَرِيبًا ﴿٦١﴾ suspicious

61. And to Thamûd (people We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh: you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." 62. They said: "O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

قَالَ يَنْفَقِرُونَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي مِّنْهُ رَحْمَةً فَمَنْ يَصْرِفُنِي مِّنْ اللَّهِ إِنْ عَصَيْتُمْ مَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٢﴾ وَيَنْفَقِرُونَ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٣﴾

if do you see (tell me) أَرَأَيْتُمْ O my people! يَنْفَقِرُونَ He said قَالَ I am كُنْتُ my Lord رَبِّي from مِنْ a clear proof بَيِّنَةٍ (on) عَلَى I am كُنْتُ وَمَآتَانِي me وَآتَانِي مِنْهُ and He has given مَنْ يَصْرِفُنِي who then فَمَنْ if Allah اللَّهُ against مِّنْ can help me يَصْرِفُنِي if Allah اللَّهُ against عَصَيْتُمْ you increase me تَزِيدُونَنِي then not مَا I were to disobey Him عَصَيْتُمْ غَيْرَ but تَخْسِيرٍ ﴿٦٢﴾ and O my people وَيَنْفَقِرُونَ in loss هَذِهِ this نَاقَةُ she-camel of) اللَّهُ (of) لَكُمْ (to you آيَةٌ (is) a sign فَذَرُوهَا so and touch her not تَمَسُّوهَا with evil بِسُوءٍ lest will seize you يَأْخُذْكُمْ عَذَابٌ قَرِيبٌ ﴿٦٣﴾ a near torment

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss. 64. "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."

فَعَقَرُوهَا فَقَالَ تَمَعُّوْا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَدٌ غَيْرُ مَكْذُوبٍ ﴿٦٤﴾ فَلَمَّا جَاءَ أَمْرُنَا بَنَجْنَا صَلَاحًا دَٰلِزِينَ ءَامَنُوا مَعَهُ بِرَحْمَتِنَا مِن نَّكَالِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٥﴾ وَأَخَذَ الذَّيْبَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جُثثًا ﴿٦٦﴾

enjoy تَمَتُّوْا so he said فَقَالَ but they killed her فَمَقَرُوْهَا
 days أَيَّامٍ for three ثَلَاثَةَ your homes دَارِكُمْ in فِي yourselves
 be ذَٰلِكَ this وَعَدُ (is) a promise غَيْرُ that will not مَكْذُوبٌ ﴿٦٥﴾
 Our Commandment أَمْرُنَا came جَاءَ so when فَلَمَّا denied
 believed ءَامَنُوا and those who وَالَّذِينَ Salih صَلِّحًا We saved
 and from وَمِنْ from Us مِنَّا by a Mercy بِرَحْمَةٍ with him مَعَهُ
 your Lord رَبِّكَ verily إِنَّ (of) that Day يَوْمَئِذٍ the disgrace خِزْيِ
 هُوَ He الْقَوِيُّ (is) the All-Strong الْعَزِيزُ ﴿٦٦﴾ the All-Mighty وَلَئِنَّ
 the awful الْأَصْحٰهُ wronged ظَلَمُوا those who الَّذِينَ and overtook
 ﴿٦٧﴾ جَحِيْمٍ their homes دِيَارِهِمْ in فِي so they lay قَاَصَبُوهَا cry
 prostrate (dead)

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied." 66. So when Our Commandment came, We saved Sâlih (Saleh) and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty. 67. And As-Saihaḥ (torment — awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

كَانَ لَمْ يَفْتَوُ فِيهَا إِلَّا إِنْ تَمُودًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّتَمُودَ ﴿٦٨﴾ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرٰهِيْمَ بِالْبَشْرٰى قَالُوا
 سَلٰمًا قَالَ سَلٰمٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ
 خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطَ ﴿٧٠﴾

كَانَ لَمْ as if تَمُودًا they lived يَفْتَوُ therein فِيهَا no doubt إِنَّ
 verily تَمُودًا Thamud كَفَرُوا (in) disbelieved رَبَّهُمْ their Lord أَلَا
 so بُعْدًا away لِّتَمُودَ ﴿٦٨﴾ with Thamud وَلَقَدْ and verily جَاءَتْ (there)
 came رُسُلُنَا Our Messengers (angels) إِبْرٰهِيْمَ (to) Abraham بِالْبَشْرٰى
 He قَالَ greetings of peace سَلٰمًا they said قَالُوا with glad tidings
 answered سَلٰمٌ greeting of peace فَمَا لَبِثَ and he hastened أَنْ
 he saw رَآ but when فَلَمَّا a roasted حَنِيذٍ ﴿٦٩﴾ calf بِعِجْلٍ bring
 towards it (the meal) إِلَيْهِ reaching لَا their hands أَيْدِيَهُمْ
 نَكِرَهُمْ and conceived وَأَوْجَسَ he felt some mistrust of them مِنْهُمْ
 of them خِيفَةً a fear قَالُوا they said لَا not تَخَفْ fear إِنَّا we
 have been sent أُرْسِلْنَا إِلَى against قَوْمِ the people لُوطَ ﴿٧٠﴾ (of) Lot

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd! 69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf. 70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."

وَأَمْرَاتُهُ قَالِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٦٩﴾ قَالَتْ يَوْنٰلَيْقَ مَا أَلِدُ وَأَنَا عَجُوزٌ وَهٰذَا بَعْلِي شَيْخًا إِنَّ هٰذَا لَشَيْءٌ عَجِيبٌ ﴿٧٠﴾ قَالُوا أَنْتَجِدِينَ مِنَ أَمْرِ اللَّهِ رَحْمَةً اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُمْ حَمِيدٌ مَّجِيدٌ ﴿٧١﴾

وَأَمْرَاتُهُ قَالِمَةٌ (was) standing (there) فَضَحِكَتْ and his wife قَالِمَةٌ
 of Isaac بِشَّرْنَاهَا so We gave her glad tidings of Ishâq (Isaac) and after
 she said (of) Jacob يَعْقُوبَ ﴿٦٩﴾ and after إِسْحَاقَ Isaac
 an عَجُوزٌ while I (am) وَأَنَا shall I bear a child مَا أَلِدُ woe unto me
 an old man شَيْخًا (is) my husband بَعْلِي and this وَهٰذَا old woman
 they قَالُوا a strange عَجِيبٌ (is) thing هٰذَا لَشَيْءٌ this verily إِنَّ
 (of) the Decree اللَّهُ at مِنْ do you wonder? أَنْتَجِدِينَ said
 and His Blessings وَبَرَكَاتُهُ (of) Allah اللَّهُ the Mercy
 (of) the house أَلَيْتِ O the people (family) أَهْلُ be on you
 إِنَّهُمْ surely He (Allah) حَمِيدٌ (is) All-Praiseworthy مَّجِيدٌ ﴿٧١﴾
 All-Glorious

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob). 72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" 73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٢﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٣﴾ يٰٓإِبْرَاهِيمُ
 أَعْرِضْ عَنْ هٰذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَنَا بِهِمْ عَذَابٌ غَيْرَ مَرْدُودٍ ﴿٧٤﴾

Abraham إِبرٰهٖمَ from عَنْ had gone away ذَهَبَ then when لَمَّا the glad tidings الْبَشْرٰى and had reached him وَجَآءَتْهُ the fear الرُّوْعُ يُجٰدِلُكَ he begand to plead with Us (Our Messengers) فِي for قَوْرَ (was) Abraham إِبرٰهٖمَ verily إِنَّ (of) Lot لُوطٌ the people used to invoke Allah with humility اَوْءَ without doubt forbearing forsake اَعْرِضْ عَنْ O Abraham يٰٓاِبْرٰهٖمُ (and was) repentant مُنِيبٌ the هٰذَا this اِنَّهُ indeed it قَدْ verily جَآءَ has come اَمْرٌ and verily they وَرَآئِهِمْ (of) your Lord رَبِّكَ Commandment which can not عَيَّرَ a torment عَذَابٌ there will come for them مَرْدُوْرٌ be turned back

74. Then when the fear had gone away from (the mind of) Ibrâhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot). 75. Verily, Ibrâhîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again). 76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِىَءَ يَوْمٍ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هٰذَا يَوْمٌ عَصِيبٌ ۝٧٦ وَجَآءَهُ قَوْمُهُ يَمْرَعُونَ اِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْفُوْرُ هٰؤُلَاءِ بَنَاتِى هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللهَ وَلَا تَخْزُوْنِ فِىْ ضَيْفِىْ اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ ۝٧٧

وَلَمَّا Our messengers (angels) رُسُلُنَا came جَآءَتْ and when لَمَّا and felt وَضَاقَ on their account بِهِمْ he was grieved سِىَءَ (to) Lot this (is) هٰذَا and he said وَقَالَ strained ذَرْعًا for them constrained بِهِمْ a distressful day عَصِيبٌ ۝٧٦ وَجَآءَهُ and came to him قَوْمُهُ and since قَبْلُ and towards him اِلَيْهِ rushing يَمْرَعُونَ he كَانُوا crimes (sodomy) السَّيِّئَاتِ they used to to قَالَ my daughters بَنَاتِى here are هٰؤُلَاءِ O my people! يَنْفُوْرُ said (are) اَطْهَرُ purer لَكُمْ for you فَاتَّقُوا Allah so fear وَلَا Allah is ضَيْفِىْ my guests اَلَيْسَ as regards فِي degrade me and not تَخْزُوْنِ there not? رَجُلٌ among you رَّشِيْدٌ a single man ۝٧٧ right-minded

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day." 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and debase me not with regard to my guests! Is there not among you a single right-minded man?"

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ ﴿٧٧﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَايَ إِلَىٰ رَبِّي شَدِيدٌ ﴿٧٨﴾ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَنْفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٧٩﴾

قَالُوا لَقَدْ عَلِمْتَ surely they said مَا you know not لَنَا we have in/of بَنَاتِكَ your daughters مِنْ any حَقٍّ desire/right وَإِنَّكَ and indeed you نَعْلَمُ what you know well مَا we want ﴿٧٧﴾ قَالَ he said لَوْ أَنَّ if I had لِي that بِكُمْ you قُوَّةٌ (to overpower) strength أَوْ or (that) آوَايَ I could betake myself إِلَىٰ to رَبِّي support شَدِيدٌ powerful قَالُوا they (messengers) said يَلُوطُ O Lot! إِنَّا we رُسُلُ (are) the messengers (angels) رَبِّكَ so you فَاسْرِ they reach إِلَيْكَ shall not لَنْ (from) your Lord the أَهْلِكَ with your family بِقِطْعٍ in a part مِنَ of اللَّيْلِ night وَلَا and let not يَنْفِتْ any of you مِنْكُمْ أَحَدٌ any will مُصِيبُهَا verily (the punishment) it إِنَّهُ your wife but أَمْرًا أَنْفِكَ what أَصَابَهُمْ will afflict them إِنَّ مَوْعِدَهُمُ indeed is not? الصُّبْحُ morning أَلَيْسَ the الصُّبْحُ (is) their appointed time near بِقَرِيبٍ morning ﴿٧٩﴾

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" 80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." 81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَائِغَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُورٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَنْفَوْرُ اعْبُدُوا اللَّهَ مَا لَكُم مِّن إِلَهِ غَيْرُهُ وَلَا تَنْفُسُوا أَلِيمِكِيَ وَالْمِيزَانَ إِنِّي أَرَانَكُمْ يُخَيَّرُ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

فَلَمَّا جَاءَ Our Commandment أَمْرُنَا came so when
 on عَلَيْهَا and rained وَأَمْطَرْنَا down upside سَائِغَهَا turned it
 piled up مَّنصُورٍ baked clay سِجِّيلٍ of stones حِجَارَةً it
 they هِيَ and not وَمَا your Lord رَبِّكَ from عِندَ marked مُّسَوَّمَةً
 and far بِبَعِيدٍ the wrong-doers الظَّالِمِينَ from (are)
 to مَدْيَنَ the Madyan people أَخَاهُ (We sent) their brother شُعَيْبًا
 Shuaib قَالَ He said يَنْفَوْرُ O my people! اعْبُدُوا Allah worship
 but Him غَيْرُهُ any إِلَهِ you have لَكُمْ not مَا Allah
 and weight الْمِيزَانَ measure أَلِيمِكِيَ give short and not وَلَا
 and verily إِنِّي in prosperity يُخَيَّرُ I see you أَرَانَكُمْ verily I إِنِّي
 (of) a Day يَوْمٍ torment عَذَابَ for you عَلَيْكُمْ I fear
 encompassing مُّحِيطٍ

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; 83. Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evildoers). 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *ilâh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

وَيَنْفَوْرُ أَوْفُوا أَلِيمِكِيَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ يَقِيْتُ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِمُحْفِظٍ ﴿٨٦﴾ قَالُوا يَشْعِيبُ أَصْلُكَ تَأْمُرُكَ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

وَيَنْفَوْرُ and أَوْفُوا give full أَلِيمِكِيَ measure
 reduce تَبْخَسُوا and not وَلَا in justice بِالْقِسْطِ and weight وَالْمِيزَانَ
 النَّاسَ the people أَشْيَاءَهُمْ their things وَلَا and do not تَعْتُوا
 causing مُفْسِدِينَ the land فِي in أَرْضِ

(is) better خَيْرَ (by) Allah ﷻ that which is left بَقِيَتْ corruption
 and not وَمَا believers مُؤْمِنِينَ you are كُنْتُمْ if إِنْ for you لَكُمْ
 they said قَالُوا a guardian حَافِظٌ ﴿٨٦﴾ over you عَلَيْكُمْ I (am) أَنَا
 command تَأْمُرُكَ does your prayer? أَصَلَّوْا O Shuaib! يَسْعَيْبُ
 used to worship يَعْبُدُ what مَا we give up تَرَكْ that أَنْ you
 concerning فِي we do نَفْعَلُ that أَوْ or أَنْ our fathers مَا أَبَاؤُنَا
 you أَنْتَ verily you إِنَّكَ we like نَسْتَوْى what مَا our property أَمْوَالِنَا
 the right-minded الرَّاشِدُ ﴿٨٧﴾ the forbearer الْحَلِيمُ (are)

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. 86. "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." 87. They said: "O Shu'aib! Does your *Salât* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

قَالَ يَقَوْمُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَمِينِهِ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكَ لَكُمْ مِنْ شَيْءٍ إِنَّكُمْ لَأَخِلَّاءُ لَكُمْ فِي الْحَيَاةِ الدُّنْيَا وَعَلَىٰ الْعَرْشِ الْعَظِيمِ ﴿٨٨﴾

if **إِنْ** do you see (tell me) **أَرَأَيْتُمْ** O my people! **يَقُولُ** he said **كُنْتُ** I was (have) **عَلَى** (on) **يَتَّبِعُوهُ** a clear evidence **مِنْ** from **رَبِّي** my Lord **وَرَزَقَنِي** and He has given me **مِنْهُ** from Himself **رِزْقًا** sustenance **حَسَنًا** a good **وَمَا** and not **أُرِيدُ** I wish **أَنْ** that **أُخَالِفَكُمُ** I contradict you **إِلَّا** (to) **مَا** what **أَنْهَيْتُكُمْ** I forbid you **عَنْهُ** so far as **مَا** reform **الْإِصْلَاحَ** but **إِلَّا** I desire **أُرِيدُ** not **إِنْ** (from it) **أَسْتَطِيعُ** I am able (to the best of my power) **وَمَا** and (is) not **تَوْفِيقِي** I trust **إِلَّا** my success **إِلَّا** except **بِإِذْنِ اللَّهِ** from Allah **عَلَيْهِ** in Him **تَوَكَّلْتُ** and O my people! **وَيَتَقُولُونَ** I repent **أُنِيبُ** and unto Him **وَالَيْهِ** to **أَنْ** my separation (anger) **يُضِلُّكُمْ** harm you **شِقَاقِي** let not **أَنْ** the **أَصَابَ** befell you **مِثْلَ** similar to **مَا** what **قَوْمَ** the

people نُوح (of) Noah أَوْ or قَوْمَ Hud هُود (of) Hud أَوْ or قَوْمَ
 people صَلِّحَ (of) Salih وَمَا and not قَوْمَ the people لُوط (of) Lot
 مِنْكُمْ from you يَبْعِدُ (are) far off

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.
 89. "And O my people! Let not my *Shiqâq* cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih (Saleh), and the people of Lût (Lot) are not far off from you!

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿١٠٠﴾ قَالُوا يَنْشُعِبُ مَا نَفَقَهُ كَثِيرًا مِمَّا نَقُولُ وَإِنَّا
 لَنَرُّكَ فِيْنَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿١٠١﴾ قَالَ يَنْفَوْرُ أَهْطَىٰ أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ
 وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿١٠٢﴾

وَأَسْتَغْفِرُوا رَبَّكُمْ and ask forgiveness رَبَّكُمْ (of) your Lord ثُمَّ then تُوبُوا
 turn in repentance إِلَيْهِ unto Him إِنَّ verily رَبِّي my Lord رَحِيمٌ
 (is) Most Merciful وَدُودٌ Most Loving ﴿١٠٠﴾ قَالُوا they said يَنْشُعِبُ
 of مَا much كَثِيرًا We understand نَفَقَهُ do not O Shuaib!
 among us فِيْنَا we see you لَنَرُّكَ and we وَإِنَّا you say قَوْلُ what
 your family ضَعِيفًا were it not for وَلَوْلَا a weak (man) ضَعِيفًا
 لَرَجَمْنَاكَ you رَحْمَتُكَ and not وَمَا we should certainly have stoned you
 O my أَنْفَوْرُ he said قَالَ powerful ﴿١٠١﴾ بِعَزِيزٍ against us عَلَيْنَا are
 (of) more weight أَعَزُّ is then my family? أَهْطَىٰ poeple!
 and you have taken Him وَاتَّخَذْتُمُوهُ Allah اللَّهُ than مِن with you
 away وَرَاءَكُمْ your ظَهْرًا behind your إِنَّ رَبِّي verily my Lord
 بِمَا of what تَعْمَلُونَ you do مُحِيطٌ ﴿١٠٢﴾ (is) sorrounding

90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." 92. He said: "O my people! Is

the أمر but they followed فَاتَّبَعُوا and his chiefs وَمَلَائِكِهِ Pharaoh
the command أَمْرُ and (was) no وَمَا (of) Pharaoh فِرْعَوْنَ Command
he will go ahead بِرِشَادِهِ ﴿١٧﴾ rightly guided (of) Pharaoh فِرْعَوْنَ
(of) Resurrection الْقِيَامَةِ on the Day يَوْمَ (of) his people قَوْمِهِ
and evil وَيَسَّسَ the Fire النَّارَ and will lead them into فَأَزِيدُهُمْ
to which they are led أَلْوَرْدُ (is) the place الْمَوْرُودُ ﴿١٨﴾ indeed

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed). 96. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority. 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide. 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ يَسَّسَ الرِّفْدُ الْمَرْفُودُ ﴿١٧﴾ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ
وَحَصِيدٌ ﴿١٨﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ
لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ عِندَ تَنْبِيئِهِ ﴿١٩﴾

وَأَتَّبِعُوا in فِي هَذِهِ (by) a curse لَعْنَةً this (life) and they were pursued
وَيَوْمَ the Day الْقِيَامَةِ (of) Resurrection يَسَّسَ how bad الرِّفْدُ
(is) the gift الْمَرْفُودُ ﴿١٧﴾ the given ذَلِكَ that مِنْ from أَنْبَاءِ
the news الْقُرَى the towns نَقُصُّهُ (of) the towns عَلَيْكَ which We relate
you مِنْهَا of them قَائِمٌ standing (some are) وَحَصِيدٌ ﴿١٨﴾ (some)
reaped وَمَا have been) ظَلَمْنَاهُمْ and not وَلَكِنْ We wronged them
but ظَلَمُوا they wronged أَنْفُسَهُمْ themselves فَمَا so not أَغْنَتْ
profited عَنْهُمْ them آلِهَتُهُمُ their gods الَّتِي whom يَدْعُونَ they
invoked مِنْ دُونِ Allah اللَّهِ other than شَيْءٍ anything لَمَّا when جَاءَ
nor did أَمْرُ (there) came رَبِّكَ (of) your Lord وَمَا
destruction تَنْبِيئِهِ ﴿١٩﴾ but عِندَ they added to them زَادُهُمْ

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in the Hereafter)].

وَسَيُجِئُكُمْ وَخَلِيدِينَ and inhaling وَخَلِيدِينَ therein they will dwell فِيهَا مَا دَامَتِ
 إِلَّا and the earth وَالْأَرْضُ the heavens السَّمَوَاتُ as long as last
 your Lord رَبُّكَ verily إِنَّ your Lord رَبُّكَ wills شَاءَ what مَا except
 He wants يُرِيدُ (of) what لِمَا (is) the Doer فَعَالٌ

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed. 106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. 107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

وَأَمَّا الَّذِينَ سُعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُورٍ
 فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُونَ إِلَّا كَمَا يَعْْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيبُهُمْ غَيْرَ
 مَنقُوصٍ

وَأَمَّا and as for الَّذِينَ those who سُعِدُوا (are) blessed فِيهَا (they) as
 as the الْجَنَّةِ Paradise خَالِدِينَ abiding therein مَا دَامَتِ in
 إِلَّا and the earth وَالْأَرْضُ the heavens السَّمَوَاتُ long as last
 مَا what شَاءَ your Lord رَبُّكَ wills عَطَاءٌ a gift غَيْرَ without مَجْذُورٍ
 as to what مَا doubt مِرْيَةٍ in فِي be تَكُ so not an end
 nothing مَا these people (pagans and polytheists) هَؤُلَاءِ worship
 يَعْْبُدُونَ they worship إِلَّا but كَمَا as what يَعْْبُدُ worshipped آبَاؤُهُمْ
 and verily We وَإِنَّا before (them) مِنْ قَبْلُ their fathers
 مَنقُوصٍ without غَيْرَ their portion نَصِيبُهُمْ shall repay them in full
 decrease

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. 109. So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ
 مُرِيبٍ وَإِنَّ كَلَامَنَا لَيُوقِنُهُمْ رَبُّكَ أَعْمَلُهَا إِنَّهُمْ بِمَا يَعْمَلُونَ خَبِيرٌ

وَلَقَدْ ءَاتَيْنَا موسىَ the Book and indeed and had it not been فَاتَّخِذُوا therein but differences arose وَلَوْلَا رَبِّكَ from من that had gone forth before سَبَقَتْ a Word كَلِمَةً for between يَنْتَهِي (the case) would have been judged your Lord لَقَضَىٰ them and indeed they وَإِنَّهُمْ (are) in كَفَىٰ doubt إِنَّهُمْ to and verily وَإِنَّ suspicious مُرِيبٌ concerning it (this Quran) لَيُؤْتِيَنَّهُمْ (when) لَمَّا each (of them) رَبِّكَ will repay them in full أَعْمَلَهُمْ your Lord إِنَّهُمْ their works إِنَّمَا surely He يَعْمَلُونَ of what خَبِيرٌ (is) All-Aware they do

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân). 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

فَأَسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١١﴾ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ ﴿١١٢﴾

فَأَسْتَقِمْ as كَمَا so stand you (Muhammad) firm and straight turn in repentance تَابَ and those who وَمَنْ you are commanded (unto Allah) مَعَكَ وَلَا with you تَطْغَوْا transgress إِنَّهُ of what تَعْمَلُونَ verily He (is) All-Seer بِصِيرٌ you do لَا those who ظَلَمُوا toward الَّذِينَ incline إِلَىٰ and not تَمَسَّكُمُ the Fire النَّارُ lest should touch you وَمَا and not لَكُم protectors مِنْ Allah other than أَوْلِيَاءَ you have ثُمَّ لَا then لا تُنصَرُونَ you would be helped وَأَقِمِ and offer الصَّلَاةَ perfectly طَرَفَيِ prayers at the two ends النَّهَارِ (of) the day وَزُلْفًا and in some hours مِّنَ of اللَّيْلِ the night الْحَسَنَاتِ verily إِنَّ the night الْحَسَنَاتِ remove the evil deeds ذَلِكَ that ذِكْرٌ for the mindful لِلذَّاكِرِينَ (is) a reminder

112. So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits). Verily, He is All-Seer of what you do. 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped. 114. And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٢﴾ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَتَهَوَّتْ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أَتَوْا فِيهِ وَكَانُوا ثَجْرِمِينَ ﴿١١٣﴾

وَأَصْبِرْ and be patient فَإِنَّ Allah for verily لَا not يُضِيعُ loses أَجْرَ the reward the مُحْسِنِينَ ﴿١١٢﴾ (of) the good-doers فَلَوْلَا if not كَانَ there before you مِن the generations الْقُرُونِ among you had been أُولُوا persons (having) بَقِيَّةَ wisdom يَتَهَوَّتْ prohibiting (others) عَنِ but إِلَّا the earth الْأَرْضِ in فِي mischief (corruption) from الْفَسَادِ from قَلِيلًا a few مِمَّنْ of those whom أَنْجَيْنَا We saved مِنْهُمْ from among them الَّذِينَ and pursued وَاتَّبَعَ among them ظَلَمُوا those who did wrong مَا what أَتَوْا they were provided with good things فِيهِ they were sinners ثَجْرِمِينَ ﴿١١٣﴾ and they were in it

115. And be patient; verily, Allâh wastes not the reward of the good-doers. 116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimûn* (criminals, disbelievers in Allâh, polytheists, sinners).

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٥﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُنَّ مُنْزَلِينَ ۚ إِنَّا لَا مَن رَّحِمَ رَبُّكَ وَلَئِنَّكَ خَلْقُهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٦﴾

وَمَا and not كَانَ your Lord رَبُّكَ would لِيُهْلِكَ destroy الْقُرَىٰ the towns بِظُلْمٍ wrongfully وَأَهْلُهَا while their people مُصْلِحُونَ ﴿١١٥﴾

your Lord رَبُّكَ had so willed شَاءَ and if وَلَوْ (were) right-doers
 جَعَلَ nation أُمَّةٌ mankind النَّاسَ He could surely have made
 وَلَا one but not يَزَالُونَ they will cease تَخْلِفِينَ ﴿١١٨﴾ to disagree
 your رَبُّكَ has bestowed His Mercy رَحِمَ him on whom مَن except
 and shall وَتَمَتَّ He created them خَلَقَهُمْ and for that وَلَئِنَّكَ Lord
 surely I كَلِمَةُ (of) your Lord رَبِّكَ the Word be fulfilled
 أَجْمَعِينَ ﴿١١٩﴾ and men وَالنَّاسِ jinn الْجِنَّةِ with Hell جَهَنَّمَ shall fill
 all together

117. And your Lord would never destroy the towns wrongfully, while their people were rightdoers. 118. And if your Lord had so willed, He could surely, have made mankind one *Ummah* [nation or community (following one religion, i.e. Islâm)], but they will not cease to disagree. 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."

وَكُلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَحْنُ بِكَ بِهٖ قَوَادِكُمْ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانظُرُوا إِنَّا مُنظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فَعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

the news نَقُصُّ of أَنْبَاءِ to you عَلَيْكَ We relate and all that
 الرُّسُلِ (is) that مَا (of) the Messengers نَحْنُ بِكَ
 and has come to قَوَادِكُمْ your heart وَجَاءَكَ and firm
 as well as an وَمَوْعِظَةٌ the truth الْحَقُّ this وَذِكْرٌ in
 admonition لِلْمُؤْمِنِينَ ﴿١٢٠﴾ and a reminder وَذِكْرٌ for the believers
 and say لِلَّذِينَ لَا do not لَا to those who يُؤْمِنُونَ believe أَعْمَلُوا عَلَىٰ
 according to مَكَانَتِكُمْ إِنَّا your ability عَمِلُونَ ﴿١٢١﴾ (are)
 acting (in our way) وَانظُرُوا إِنَّا and you wait مُنظِرُونَ ﴿١٢٢﴾ We (too)
 (are) waiting وَلِلَّهِ (belongs) غَيْبُ the Unseen السَّمَوَاتِ and to Allah
 and the earth وَإِلَيْهِ and to Him رُجَعُ (of) the heavens
 return الْأُمُورُ كُلُّهَا all of it فَعْبُدْهُ so worship Him
 and put your trust وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

you تَعْمَلُونَ ﴿١٢٢﴾ (of) what عَمَّا unaware بِغَيْفٍ your Lord رَبُّكَ is not
(people) do

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ân) has come to you the truth, as well as an admonition and a reminder for the believers. 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way). 122. And you wait ! We (too) are waiting." 123. And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do."

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّءْيَاكَ ءَايَاتِ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ
بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي
رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

الرَّ Alif-Lam-Ra ءَايَاتِ these (of) الْكِتَابِ (are) the Verses
have sent it down أَنْزَلْنَاهُ verily We the Clear الْمُبِينِ ﴿١﴾ Book
may تَعْقِلُونَ ﴿٢﴾ so that you لَعَلَّكُمْ as an Arabic قُرْآنًا Quran
unto you (O Muhammad) عَلَيْكَ relate نَقُصُّ We نَحْنُ understand
We أَحْسَنَ the best الْقَصَصِ (of) stories بِمَا (of) أَوْحَيْنَا through what
and though هَذَا of this الْقُرْآنَ Quran وَإِنْ you were كُنْتَ
the الْغَافِلِينَ among لَمِنَ before this مِنْ قَبْلِهِ
to his لِأَبِيهِ Joseph يُوسُفُ قَالَ (remember) when إِذْ heedless
I saw (in a dream) رَأَيْتُ verily I إِنِّي O my father! يَا أَبَتِ father
and the moon وَالْقَمَرَ and the sun وَالشَّمْسَ stars كَوْكَبًا eleven
prostrating themselves سَاجِدِينَ ﴿٤﴾ to me لِي I saw them رَأَيْتُهُمْ

Sûrat 12. Yûsuf [(Prophet) Joseph]

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing). 2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand. 3. We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân). 4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَٰلِكَ
يَجَنَّبُكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُرِيكَ نِعَمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ
إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

قَالَ he said يَبْنَى O my son! لَا not relate رُءْيَاكَ your vision
عَلَىٰ to إِخْوَتِكَ your brothers فَيَكِيدُوا lest they should
لَكَ plot against you كَيْدًا a plot إِنَّ verily الشَّيْطَانَ Satan
وَالْإِنْسَانِ to man عَدُوٌّ enemy مُّبِينٌ (is) an open وَكَذَٰلِكَ and thus
يَجَنَّبُكَ you will choose you رَبُّكَ your Lord وَيُعَلِّمُكَ and teach you
(of) dreams (and other things) تَأْوِيلِ interpretation الْأَحَادِيثِ (from)
وَيُرِيكَ and perfect نِعَمَتَهُ His Favour عَلَيْكَ on you وَعَلَىٰ and on
أَتَمَّهَا just as كَمَا (of) Jacob يَعْقُوبَ the offspring
أَبَوَيْكَ on your two fathers إِبْرَاهِيمَ and Ishâq
إِسْحَاقَ (is) All-Knowing عَلِيمٌ your Lord رَبُّكَ verily إِنَّ Isaac
All-Wise

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitân* (Satan) is to man an open enemy! 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ ﴿٧﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَبْحِلُ لَكُمْ وَجْهٌ أَيْكُمُ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

and his Joseph in there were verily كَانَ signs لِّلسَّائِلِينَ ٧ when إِذْ for those who ask and his brother (Benjamin) truly Joseph they said أَحَبُّ إِلَيْنَا (are) dearer to أَبَانَا our father than us وَنَحْنُ (is) in our father really إِنَّ a (strong) group عُصْبَةٌ are ضَلَالٍ error مُّبِينٍ ٨ manifest اقْتُلُوا kill يُوسُفُ Joseph or اطْرَحُوهُ cast him out to some (other) land يَبْحِلُ so that-may be given لَكُمْ to you (alone) وَجْهٌ the favour أَيْكُمُ (of) your father and you will be righteous people صَالِحِينَ ٩ after that قَوْمًا and you will be فَالَ said قَائِلٌ a speaker مِنْهُمْ of them لَا not قَتَلُوا kill يُوسُفُ Joseph وَأَلْقُوهُ throw him down فِي in/to غَيَابَتِ bottom الْجُبِّ caravan of السَّيَّارَةِ some بَعْضُ will pick him (of) the well travellers إِنْ if كُنْتُمْ you are فَاعِلِينَ ١٠ doing

7. Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask. 8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are 'Usbah (a strong group). Really, our father is in a plain error. 9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." 10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

قَالُوا يٰأَبَانَا مَا لَكَ لَا تَأْمَرُنَا عَلَىٰ يُوسُفَ وَإِنَّا لَكُلِّ لَنَصْحُونَ ﴿١١﴾ أَرْسَلَهُ مَعَا خَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزَنُنِي أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخٰسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

قَالُوا يَا أَبَانَا O our father! why لَكَ you لَا not تَأْمَنَّا
 trust us عَلَى with يُوْسُفَ Joseph وَإِنَّا when we are indeed لَهٗ his
 نَتَّصِحُونَ ﴿١١﴾ well-wishers أَرْسِلْهُ send him مَعَنَا with us غَدًا
 tomorrow يَرْتَعْ to enjoy himself وَيَلْعَبْ and play وَإِنَّا and verily
 لَهٗ we of him لَحْفَظُونَ ﴿١٢﴾ قَالَ He (Jacob) said إِنِّي will take care
 لِيَحْرُثَنِي truly I أَن it saddens me تَذْهَبُوا that you should take away
 هِمَّ him وَأَخَافُ and I fear أَن lest يَأْكُلَهُ should devour him الذِّئْبُ
 a wolf وَأَنْتُمْ while you عَنْهُ of him غَفُولُونَ ﴿١٣﴾ قَالُوا (are) careless
 if they said لَئِنْ أَكَلَهُ a wolf الذِّئْبُ devours him وَنَحْنُ a wolf
 عُصْبَةٌ (are) a strong group إِنَّا إِنْكَا surely we then لَنُخْرِجُوهُ ﴿١٤﴾
 (are) the losers فَلَمَّا ذَهَبُوا they went away هِمَّ with him وَاجْتَمَعُوا
 and they all agreed أَن to يَجْعَلُوهُ put him down فِي in غِيَبَتِ the
 bottom of the well لِحَبِّهِ (of) the well وَأَوْحَيْنَا and We revealed إِلَيْهِ to him
 لَنُنَبِّئَهُمْ indeed you shall (one day) inform them بِأَمْرِهِمْ of their affair
 هَذَا this وَهُمْ when they لَا not يَشْعُرُونَ ﴿١٥﴾ know (you)

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?" 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." 13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." 14. They said: "If a wolf devours him, while we are 'Usbah (a strong group to guard him), then surely, we are the losers." 15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

وَجَاءَ آبَاهُمْ عِشَاءَ يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ
 وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءَهُ عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
 فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

وَجَاءَ آبَاهُمْ and they came to أَبَاهُمْ their father عِشَاءَ in the early part of
 the night يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا O our father weeping
 verily we ذَهَبْنَا نَسْتَبِقُ went racing with one another وَتَرَكْنَا
 we left يُوسُفَ Joseph عِنْدَ by مَتَاعِنَا our belongings فَأَكَلَهُ

devoured him اَلذِّئْبُ a wolf وَمَا and not أَنْتَ you بِمُؤْمِنٍ truthful صَادِقِينَ ﴿١٧﴾ we are وَلَوْ us even when كُنَّا believe
 وَجَاءَهُ عَلَى and they brought on قَبِيلِهِ (stained) بِدَمٍ his shirt
 have made سَوَّكَتْ nay, but بَلْ he said قَالَ false كَذِبٌ blood
 so فَصَبَّرَ a tale أَمْرًا your yourselves أَنْفُسَكُمْ for you لَكُمْ up
 and it is Allah (Alone) وَاللَّهُ (is) most fitting جَمِيلٌ patience
 اَلْمُسْتَعَانُ Whose help can be sought عَلَى against مَا what نَصِفُونَ ﴿١٨﴾
 you assert

16. And they came to their father in the early part of the night weeping. 17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." 18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe."

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلُومًا قَالَ يَبْنَشْرِي هَذَا غُلْمٌ وَأَسْرُوهُ بِضْعَةَ وَاللَّهِ عَلَيْهِ بِمَا يَعْمَلُونَ ﴿١٦﴾
 وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿١٧﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
 لَا مَرَئِيَهُ أَكْثَرِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذُهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ
 تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾

and there came سَيَّارَةٌ a caravan of travellers
 (and) he let down فَأَرْسَلُوا their water-drawer وَارِدَهُمْ so they sent
 what good يَبْنَشْرِي he said قَالَ his bucket (into the well) دَلُومًا
 as غُلْمٌ this news هَذَا (is) a boy وَأَسْرُوهُ بِضْعَةَ so they hid him
 (was) the All-Knower عَلَيْهِ and Allah وَاللَّهُ merchandise (a slave)
 بِمَا يَعْمَلُونَ of what they did وَشَرَوْهُ and they sold him بِثَمَنٍ
 and وَكَانُوا for a number دَرَاهِمَ Dirhams مَعْدُودَةٍ a low for price
 those not concerned أَكْثَرِي about him فِيهِ of الزَّاهِدِينَ
 bought أَشْتَرَاهُ he (the man) who الَّذِي and said وَقَالَ
 make أَكْثَرِي to his wife مِصْرَ Egypt لَا مَرَئِيَهُ from him
 he will يَنْفَعَنَا that أَن maybe عَسَى his stay مَثْوَاهُ comfortable

وَكَذَلِكَ as a son وَلَدًا we shall adopt him نَتَّخِذُهُ or أَوْ profit us the land الْأَرْضِ in فِي Joseph يُوسُفَ We established مَكَّنَّا and thus وَلِنُعَلِّمَهُ the interpretation مِنْ تَأْوِيلِ that We might teach him عَلَيْنَا has full power and control غَالِبٌ and Allāh وَاللَّهُ (of) events أَكْثَرُ but وَلَكِنَّ His Affairs أَمْرِهِ over (of) men النَّاسِ most لَا know يَعْلَمُونَ not

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did. 20. And they sold him for a low price, — for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His Affairs, but most of men know not.

وَلَمَّا بَلَغَ أَشُدَّهُ ۖ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢١﴾ وَرَاودَتْهُ أَلْيَىٰ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَعَلَّقَتْ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٢﴾

his full manhood أَشُدَّهُ he attained بَلَغَ and when لَمَّا and knowledge (the حُكْمًا wisdom We gave him ءَاتَيْنَاهُ the the الْمُحْسِنِينَ We reward نَجْزِي and thus وَكَذَلِكَ Prophethood) he هُوَ she who أَلْيَىٰ and sought to seduce him وَرَاودَتْهُ good-doers (was) فِي in بَيْتِهَا her house عَنْ نَفْسِهِ about himself وَعَلَّقَتْ come on هَيْتَ and said وَقَالَتْ the doors الْأَبْوَابَ and she closed لَكَ O you! قَالَ he said مَعَاذَ I seek refuge in اللَّهُ Allah إِنَّهُ he made أَحْسَنَ (is) my master رَبِّي truly, he (your husband) be يُفْلِحُ will not لَا verily إِنَّهُ my stay مَثْوَايَ agreeable the wrong-doers الظَّالِمُونَ successful

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinûn* (doers of good. See the footnote of V.9:120). 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come

on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zâlimûn* (wrong and evil-doers) will never be successful."

وَلَقَدْ هَمَّتْ يَوْهُ وَهَمَّ بِهَا لَوْلَا أَنَّ رَمَا بُرْهَنَ رَبُّهُ كَذَلِكَ لَنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُمْ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾ وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَيْصَمُ مِنْ دُبُرٍ وَالْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

and he would him يَوْهُ she did desire هَمَّتْ and indeed وَلَقَدْ he (that) رَمَا had not لَوْلَا to her desire بِهَا have inclined thus (it was) كَذَلِكَ (of) his Lord رَبُّهُ the evidence seen بُرْهَنَ thus (it was) كَذَلِكَ (of) his Lord رَبُّهُ the evidence seen لَنَصْرِفَ عَنْهُ the evidence seen السُّوءَ and the evidence seen evil وَالْفَحْشَاءَ evil (one) of مِنْ surely he was إِنَّهُمْ and illegal sexual intercourse so they sincere وَاسْتَبَقَا sincere Our slaves الْمُخْلَصِينَ ﴿٢٤﴾ and she tore وَقَدَّتْ the door الْبَابَ raced with one another to قَيْصَمُ and she tore وَقَدَّتْ the door الْبَابَ raced with one another to دُبُرٍ and they both found الْفَيَا the back دُبُرٍ from مِنْ his shirt سَيِّدَهَا and they both found الْفَيَا the back دُبُرٍ from مِنْ his shirt مَا she said قَالَتْ the door الْبَابِ at لَدَا her lord (i.e. her husband) (of) him who مَنْ the recompense (punishment) جَزَاءُ what is except إِلَّا an evil design سُوءًا against your wife بِأَهْلِكَ intended أَنْ يُسْجَنَ that he be put in prison أَوْ عَذَابٌ or أَلِيمٌ torment ﴿٢٥﴾ a painful

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, (guided) slaves. 25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَتْ قَيْصَمُ قَدْ مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٦﴾ وَإِنْ كَانَتْ قَيْصَمُ قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّا رَمَا قَيْصَمُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُمْ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُمْ عَظِيمٌ ﴿٢٨﴾ يَوْسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

that sought to seduce رَوَدَّتْنِي it was she هِيَ he (Joseph) said قَالَ
 a witness شَاهِدٌ and bore witness وَشَهِدَ about myself عَنْ نَفْسِي me
 his قَيْصُومُ it be (that) كَانَ if إِنَّ her household أَهْلِهَا of مَنِ
 then she speaks فَصَدَقَتْ the front قُبُلِي from مَنِ is torn قُدِّ shirt
 but if وَإِنْ the liars الْكَذِبِينَ ﴿١٦﴾ (is) of مَنِ and he وَهُوَ the truth
 the back دُبُرٍ from مَنِ is torn قُدِّ his shirt قَيْصُومُ it be (that) كَانَ
 فَكَذَبَتْ then she has told a lie وَهُوَ and he مَنِ (is) of الصَّادِقِينَ ﴿١٧﴾
 his قَيْصُومُ he (her husband) saw رَمَا so when فَلَمَّا the truthful
 (Joseph's) shirt قُدِّ torn from دُبُرٍ the back قَالَ he said إِنَّهُ
 certainly إِنَّ your plot (O women) كَيْدِكُنَّ of مَنِ surely, it is
 turn أَعْرِضْ O Joseph! يُوسُفُ ﴿١٨﴾ (is) mighty عَظِيمٌ your plot كَيْدَكُنَّ
 and ask (O woman) forgiveness وَاسْتَغْفِرِي this هَذَا from عَنْ away
 لَدُنْكَ for your sin إِنَّكَ were كُنْتِ of الْخَاطِئِينَ ﴿١٩﴾
 the sinful

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" 28. So when he (her husband) saw his [Yûsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! 29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

﴿٢٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْنَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٢١﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٢٢﴾

﴿٢٠﴾ وَقَالَ نِسْوَةٌ and said وَقَالَ the city الْمَدِينَةِ the امْرَأَتُ
 her young فَتْنَهَا is seeking to seduce تُرَاوِدُ (of) Al-Aziz الْعَزِيزِ wife
 he filled her شَغَفَهَا indeed قَدْ about himself عَنْ نَفْسِهِ man (slave)
 error ضَلَالٍ in فِي we see her لَنَرَاهَا verily إِنَّا with love حُبًّا
 of their بِمَكْرِهِنَّ she heard سَمِعَتْ so when فَلَمَّا plain ﴿٢١﴾
 and prepared وَأَعْتَدَتْ for them إِلَيْهِنَّ she sent أَرْسَلَتْ accusation

one وَجَدُوْهُ each كُلِّ and she gave وَأَنْتِ a banquet مُشْكَا for them
 come أَخْرَجَ and said (to Joseph) وَقَالَتْ a knife سِكِّينَا of them يَتَنَّهُنَّ
 أَكْبَرَتْ they saw him رَأَيْنَهُ then, when فَلَمَّا before them عَلَيْنَهُ out
 and cut (in their وَقَطَعْنَ they exalted him (at his beauty)
 forbidd حَسْبُ and they said وَقُلْنَ their hands أَيْدِيَهُنَّ astonishment)
 this (is) هَذَا none إِنَّ a man بَشَرًا this (is) هَذَا not مَا Allah!
 a noble مَلَكٌ but كَرِيمٌ ﴿٣٠﴾

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error." 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَكُونَنَّ مِنَ الصَّغِيرِينَ ﴿٣١﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْكَافِرِينَ ﴿٣٢﴾

you did blame لُمْتُنَنِي whom الَّذِي this is he فَذَلِكُنَّ she said قَالَتْ
 I sought to seduce رَوَدْتُهُ and indeed وَلَقَدْ about him فِيهِ me (for his love)
 seduce عَنْ نَفْسِهِ him فَاسْتَعْصَمَ but he refused وَلَئِنْ and now if لَّمْ يَفْعَلْ
 he shall certainly لَيَكُونَنَّ I order him ءَامُرُهُ what مَا he did not do
 (one) of الصَّغِيرِينَ ﴿٣١﴾ and will be وَلَيَكُونَنَّ be cast into prison
 O my Lord! رَبِّ he said قَالَ those who are disgraced
 they invite يَدْعُونَنِي than what مِمَّا to me إِلَيَّ (is) dearer أَحَبُّ prison
 from me عَنِّي you turn away تَصْرِفْ unless وَإِلَّا to it إِلَيْهِ me
 كَيْدَهُنَّ their plot أَصْبُ I will feel inclined إِلَيْهِنَّ towards them وَأَكُنْ
 the ignorant الْكَافِرِينَ ﴿٣٢﴾ (one) of and be

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٦﴾ ثُمَّ بَدَأْ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْأَبْنَاءَ لَيْسَ جُثَّةٌ حَتَّىٰ جِئَ ﴿٢٧﴾ وَدَخَلَ مَعَهُ السَّجَنَ فَتَبَيَّنَ قَالَ أَحَدُهُمَا إِنِّي أَرْنِي آخِصِرُ خَمْراً وَقَالَ الْآخَرُ إِنِّي أَرْنِي آخِصِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبْتُهَا بِتَأْوِيلِهِ إِنَّا نُرَبِّكَ مِنَ الْمُحْسِنِينَ ﴿٢٨﴾

and فَاسْتَجَابَ his Lord رَبُّهُ his invocation لَهُ so answered
He هُوَ Verily He إِنَّهُ their plot كَيْدَهُنَّ from him عَنْهُ turned away
it بِهَا then ثُمَّ the All-Knower الْعَلِيمُ (is) the All-Hearer السَّمِيعُ
they had seen رَأَوْا what مَا after مِنْ بَعْدُ to them لَهُمْ appeared
الْأَبْيَتِ the proofs (of his innocence) لِبَسْجُنتِهِ to imprison him حَتَّى
in السِّجْنِ with him مَعَهُ and there entered وَدَخَلَ a time جَيْنٌ for
one of them أَحَدُهُمَا said قَالَ two young men فَتَيَانٍ the prison
أَرْنِي I saw myself (in a dream) أَعْمُرُ pressing خَمْرًا
I saw أَرْنِي verily I إِنَّهُ the other الْآخَرُ and said وَقَالَ wine
my head رَأَيْتُ on فَرَّقَ carrying أَحْمِلُ myself (in a dream) خُبْرًا
(they said) نَبَقْنَا thereof مِنْهُ birds الطَّيْرِ were eating نَأْكُلُ bread
of the interpretation of this إِنَّا وَبِاللَّهِ inform us
the good-doers الْمُحْسِنِينَ (to be) (one) of مِنْ we think you

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. **35.** Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. **36.** And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا بِنَافَثِكُمَا يُتَابِلُهُ. قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي ابْتِغَاءَ وَاسْطَقٍ وَرِيعُوبٍ مَا كَانَتْ لَنَا أَنْ نَنُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٧٨﴾

قَالَ he said لَا not يَأْتِيَكُمَا food طَعَامٌ will come to you of its بِأَوَّلِيهِ I will inform you but يَنَاقُكُمَا interpretation قَبْلُ before أَنْ that يَأْتِيَكُمَا it (the food) comes to you ذَلِكُمَا this مِمَّا (is) of that which رَفِئٌ has taught me عَلَيْيَ (is) of that which مِلَّةَ I have abandoned نَزَكْتُ verily I إِلَى my Lord قَوْمٍ a people لَا (of) not يُؤْمِنُونَ that believe بِاللَّهِ in Allah وَهُمْ (are) كَافِرُونَ (they) هُمْ in the Hereafter and they بِالْآخِرَةِ وَاتَّبَعْتُ disbelievers مِلَّةَ and I have followed the religion of أَبَائِي the religion of my fathers إبراهيمَ Abraham وَإِسْحَاقَ and Isaac وَيَعْقُوبَ and Jacob مَا not كَانَتْ it is لَنَا for us أَنْ that تُشْرِكَ we attribute any (is) from مِنْ this ذَلِكَ anything to Allah مِنْ شَيْءٍ partners فَضَّلَ the Grace اللَّهُ (of) Allah عَلَيْنَا to us وَعَلَى and to النَّاسِ mankind وَلَكِنَّ but أَكْثَرُ most النَّاسِ (of) mankind لَا not يَشْكُرُونَ thank ﴿٣٨﴾

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the *Kan'anyûn* of Egypt who were polytheists and used to worship sun and other false deities). 38. "And I have followed the religion of my fathers, — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

يَصْحَبِي السِّجْنِ ۖ أَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَرَأَيْتَ إِلاَّ أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أُنْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْحُكْمَ إِلاَّ لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلاَّ إِيَّاهُ ۚ ذَلِكَ الَّذِينَ الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

يَصْحَبِي السِّجْنِ O my two companions! أَزْيَابٌ (of) the prison خَيْرٌ different مُتَفَرِّقُونَ many lords (gods)? أَرَأَيْتَ or أَرِ better اللَّهُ the Irresistible ﴿٣٩﴾ the One أَلَوْحُدُ Allah مَا not تَعْبُدُونَ besides Him إِلَّا but أَسْمَاءَ names you worship مِنْ دُونِهِ

سَمَيْتُمُوهَا and أَنْتُمْ you which you have named (forged) رَبَّكُمْ
 for it رَبَّكُمْ Allah has sent down أَنْزَلَ not رَبَّكُمْ your fathers
 but مِنْ سُلْطَانٍ any authority إِنَّ (is) not الْحُكْمُ the command إِلَّا
 you رَبَّكُمْ that none إِلَّا He has commanded رَبَّكُمْ for Allah
 the رَبَّكُمْ (is) religion إِلَهُ that إِلَهُ Him alone but إِلَّا worship
 not وَلَكِنْ (true) straight وَلَكِنْ but أَكْثَرُ most أَكْثَرُ men لَا
 يَعْلَمُونَ know ﴿١٠﴾

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible? 40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

بَصِغِي السِّجْنَ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ. قُضِيَ الْأَمْرُ
 الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿١١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَنَاهُ الشَّيْطَانُ ذِكْرَ
 رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿١٢﴾

بَصِغِي السِّجْنَ O two companions السِّجْنَ (of) the prison أَمَّا أَحَدُكُمَا as for one of you
 فَيَسْقِي رَبَّهُ خَمْرًا wine for his master رَبَّهُ he will serve one of you وَأَمَّا
 الْآخَرُ and as for the other فَيُصَلَّبُ he will be crucified فَتَأْكُلُ he will be crucified
 الطَّيْرُ and will eat from his head قُضِيَ his head قُضِيَ thus is the case judged
 السِّجْنَ concerning it فِيهِ which the case الَّذِي the case قُضِيَ you
 he said وَقَالَ both did inquire لِلَّذِي to the one whom he said ظَنَّ
 of them مِّنْهُمَا saved أَذْكُرْنِي to be نَاجٍ knew/thought
 mention me mention me mention me mention me mention me mention me mention me
 his Satan ذِكْرَ him forget ذِكْرَ him forget ذِكْرَ him forget ذِكْرَ him forget
 master (king) master (king) master (king) master (king) master (king) master (king) master (king)
 years سِنِينَ a few (more) years سِنِينَ a few (more) years سِنِينَ a few (more) years سِنِينَ a few (more) years

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire." 42. And he said to the one whom he knew to be

saved: "Mention me to your lord." But *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ كَثِيرٌ لِّلرُّءْيَا تَعْبُرُونَ ﴿١٣﴾ قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿١٤﴾ وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿١٥﴾

I saw أَرَى verily I إِنِّي the king (of Egypt) الْمَلِكُ and said وَقَالَ whom سَبْعَ (in a dream) seven بَقَرَاتٍ cows سِمَانٍ fat يَأْكُلُهُنَّ and seven سَبْعَ lean ones عِجَافٌ were devouring وَسَبْعَ and (seven) others خُضْرٍ green سُنبُلَاتٍ ears of corn وَأُخَرَ and (seven) others يَابِسَاتٍ dry my dream أَفْتُونِي explain to me فِي notables! الْمَلَأُ O يَا أَيُّهَا dry if كَثِيرٌ you are (able) لِّلرُّءْيَا for dreams تَعْبُرُونَ ﴿١٣﴾ قَالُوا to interpret أَضْغَتْ they said mixed up false أَحْلَامٌ dreams وَمَا and not نَحْنُ (of) dreams الْأَحْلَامِ (are) in interpretation we will tell you بِتَأْوِيلِهِ its interpretation a period أَنَا I أَنْبِئُكُمْ so send me forth فَأَرْسِلُونِ ﴿١٥﴾

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams." 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿١٦﴾ قَالَ تَزْعُمُونَ سَبْعَ سِنِينَ دَابًّا فَا حَصَدْتُمْ فَذُرُّوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا نَأْكُلُونَ ﴿١٧﴾

يُوسُفُ Joseph (He said) أَيُّهَا O الصِّدِّيقُ the man of truth أَفَتَنَا
fat cows سَمَانِ seven of سَبْعِ explain to us (the dream)
يَأْكُلُهُنَّ were devouring them سَبْعَ seven عِجَافَ lean ones وَسَبْعَ
and (seven) وَأُخَرَ green خُضَرَ ears of corn سُبُلَكُنَّ and (of) seven
the النَّاسِ to return أَنُجِئَ that I may dry لَمَّيْ others
He (Joseph) كَالْ know يَعْلَمُونَ ﴿٤٦﴾ so that they may لَعَلَّهُمْ people
as usual دَابَّا years سَبْعَ for seven سَبْعَ you shall sow
you shall فَذَرُوهُ (the harvest) which you reap حَصَدْتُمْ and that فَا
of it which قَلِيلًا except إِلَّا ears سُبُلِهِ in فِي leave it
you may eat تَأْكُلُونَ ﴿٤٧﴾

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." 47. [Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْتَصِنُونَ ﴿٤٦﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِصُونَ ﴿٤٧﴾ وَقَالَ لِلْكَلْبِ أَتَتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَيَّ رَبِّكَ فَتَسْأَلْهُ مَا بَالُ النَّسُوءِ الَّذِي قَطَعْنَ آيِدِيَهُنَّ إِنَّ رَبِّي بِكَافٍ عَلَيْهِنَّ ﴿٤٨﴾

ثُمَّ يَأْتِي then يَأْتِي will come مِنْ بَعْدِ after ذَلِكَ that سَبْعٌ seven شِدَادٌ
you have laid قَدَّمْتُمْ what مَا which will devour يَأْكُلْنَ hard (years)
of that مِمَّا a little قَلِيلًا except إِلَّا for them لَهُنَّ by in advance
will يَأْتِي then ثُمَّ you have guarded (stored) تَحْتَصِنُونَ ﴿٤٦﴾ which
will مِنْ بَعْدِ come ذَلِكَ after عَامٌ that فِيهِ a year فِيهِ in which يُغَاثُ
﴿٤٧﴾ and in which وَفِيهِ the people النَّاسُ have abundant rain
أَتَتُونِي the king الكَلْبِ and said وَقَالَ they will press (wine and oil)
the الرَّسُولُ came to him جَاءَهُ but when فَلَمَّا him بِهِ bring to me
your رَبِّكَ to return إِلَيَّ he (Joseph) said قَالَ messenger
lord (master) فَتَسْأَلْهُ and ask him مَا what بَالُ the النَّسُوءِ happened to

the women **الَّتِي** who **فَقَطَّعْنَ** cut **أَيْدِيَهُنَّ** their hands **إِنَّ** surely **رَبِّي** (is) Well-Aware **عَلِيمٌ** of their plot **يَكِيدُهُنَّ** my Lord (Allah)

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." 50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.'"

قَالَ مَا خَطْبُكَ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنَاصُصُ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

you **رَاوَدْتُنَّ** when **إِذْ** (was) your affair **خَطْبُكَ** what **مَا** he said **قَالَ** the **عَنْ نَفْسِهِ** about himself **يُوسُفَ** Joseph did seek to seduce **قُلْنَ** we know **عَلِمْنَا** not **مَا** Allah **لَهُ** forbid **حَاشَ** women said of **الْعَزِيزِ** the wife **امْرَأَتُ** said **قَالَتِ** evil **مِنْ سُوءٍ** against him (it was) I **أَنَا** the truth **الْحَقُّ** is manifest **حَاصُصُ** now **الْقَنَاصُصُ** Al-Aziz and **رَاوَدْتُهُ** about himself **عَنْ نَفْسِهِ** (who) sought to seduce him **وَإِنَّهُ** in order that **ذَلِكَ** the truthful **الصَّادِقِينَ** (is) surely of **لَمِنَ** he betrayed him **لَمْ** that I **أَنِّي** he (Al-Aziz) may know that **لِيَعْلَمَ** **بِالْغَيْبِ** in secret **وَأَنَّ** and that **اللَّهُ** Allah **لَا** not **يَهْدِي** guides **كَيْدَ** (of) the betrayers **الْخَائِنِينَ** the plot

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely, of the truthful." 52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence." And, verily, Allâh guides not the plot of the betrayers.

﴿٥٣﴾ وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾ وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ أَسْتَخْلِضُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾ قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾

﴿٥٣﴾ وَمَا أُبْرِئُ and not أبرئُ I free نَفْسِي myself إِنَّ verily النَّفْسَ the self لَأَمَّارَةٌ (is) inclined بِالسُّوءِ to evil إِلَّا except مَا when رَحِمَ my Lord رَبِّي verily إِنَّ my Lord رَبِّي bestows His Mercy the الْمَلِكُ and said وَقَالَ Most Merciful ﴿٥٤﴾ رَحِيمٌ (is) Oft-Forgiving king أَتُتُونِي that I may attain him أَسْتَخْلِضُهُ him بِهِ bring to me لِنَفْسِي that I may attach him to my person he said قَالَ he spoke to him كَلَّمَهُ then when فَلَمَّا to my person high in rank مَكِينٌ (are) with us لَدَيْنَا this day الْيَوْمَ verily you إِنَّكَ أَمِينٌ ﴿٥٥﴾ and fully trusted وَقَالَ he said اجْعَلْنِي set me عَلَى over خَزَائِنِ the storehouses الْأَرْضِ (of) the land إِنِّي verily I حَفِيظٌ (will) guard (them) عَلِيمٌ ﴿٥٦﴾ with full knowledge

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." 55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَا أَجْرَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

وَكَذَلِكَ thus مَكَّنَّا لِيُوسُفَ We gave full authority فِي to Joseph in الْأَرْضِ the land يَتَّبِعُوا to take possession مِنْهَا therein حَيْثُ as when نُصِيبُ he likes بِرَحْمَتِنَا Our Mercy مَنْ of We make to be lost نَشَاءُ and not وَلَا We will نَضِيعُ whom أَجْرَ the reward الْمُحْسِنِينَ (of) the good-doers (٥٦) وَجَاءَ (of) the hereafter الْآخِرَةِ (is) better لِلَّذِينَ (٥٧) (٥٨) for those

وَمَنْتُوا who believe وَكَانُوا and used to يَتَّقُونَ ﴿٥٧﴾ fear (Allah) وَجَاءَ and they entered فَدَخَلُوا Joseph's يُوسُف brothers إِخْوَهُ and came عَلَيْهِ him فَعَرَفَهُمْ he recognized them وَلَهُمْ but they لَمْ recognized not مُنْكَرُونَ ﴿٥٨﴾

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yûsuf's (Joseph's) brethren came and they entered unto him, and he recognized them, but they recognized him not.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتَأْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِندِي وَلَا تَقْرَبُونَنِي ﴿٦٠﴾ قَالُوا سَرْوَدٌ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

وَلَمَّا and when جَهَّزَهُمْ he had furnished them بِجَهَّازِهِمْ with of yours لَّكُمْ a brother أَخٍ bring me أَتَأْتُونِي he said قَالَ their provisions تَرَوْنَ أَنِّي أُوْفِي the best الْكَيْلَ and that I (am) وَأَنَا measure فَكَيْلَ give full أَتَأْتُونِي you bring to me (of) the hosts الْمُنْزِلِينَ ﴿٥٩﴾ but if (of) the hosts فَكَيْلَ there (shall be) no وَلَا him عِندِي for you لَّكُمْ measure تَقْرَبُونَنِي ﴿٦٠﴾ they said قَالُوا you shall come near me سَرْوَدٌ (from) his أَبَاهُ for him عَنْهُ we shall try to get permission لَفَاعِلُونَ ﴿٦١﴾ and verily we father

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? 60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." 61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

وَقَالَ لِفَتْنِيهِ اجْعَلُوا بِضَعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُكُمْ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

وَقَالَ لِفَتْنِيهِ اجْعَلُوا بِضَعَتَهُمْ to put his servants and he (Joseph) told so that they might their bags into their money their money they go back when they know it they go back to their people in order that they might come back people they returned so when they returned to their father they said: O our father! No more measure of grain shall we get with us so send measure of grain us us brother we shall get our measure and truly we are guardians for him can he said are guardians as I entrusted to you except him entrust to you but Allah aforetime his brother (on) you (is) Most Merciful and He to guard (is) the Best of those who show mercy Merciful

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again. 63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him." 64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعَتُنَا رُدَّتْ إِلَيْنَا وَنَبْغِي أَخَانَا وَنَحْذَرُ أَن يَنْزِدَ عَلَيْنَا كَيْلٌ بَعِيرٌ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أُرْسِلَ مَعَكُمْ حَتَّى تُؤْتُونِي مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا their bags they opened found their money had been returned to them they said: O our father what can we

إِنَّمَا has been returned رُدَّتْ our money يَضَعْنَاهَا this desire هَٰذِهِ
 and وَنَمِيرُ to us أَهْلَنَا and we shall get food for وَنَحْفَظُ our family
 and add more وَنَزِدَا our brother أَخَانَا we shall guard
 quantity كَيْلُ this ذَٰلِكَ (of) camels' load بَعِيرٍ measure
 with مَعَكُمْ send him أُرْسِلْهُ I will not لَنْ he said قَالَ (is) easy
 you حَتَّى until تَوَثُّونَ you give to me مَوْثِقًا a solemn oath
 that you will bring back to me لَأَأْتِيَنَّ Allah's Name اللَّهُ (from) in
 him إِلَّا unless أَنْ (that) يُحَاطَ (are) surrounded بِكُمْ
 their مَوْثِقَهُمْ they gave him مَآثُورَهُ and when فَلَمَّا yourselves
 we نَقُولُ what مَا over عَلَى Allah اللَّهُ he said قَالَ solemn oath
 (is) Trustee كَيْلُ have said

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." 66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أُلْحَقْتُكُمْ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٦﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٧﴾

وَقَالَ يَبْنَى and he said وَقَالَ لَا O my sons! تَدْخُلُوا enter مِنْ by
 بَابٍ gate وَاحِدٍ one but enter مِنْ by أَبْوَابٍ gates مُتَفَرِّقَةٍ
 different وَمَا أُغْنِي عَنْكُمْ I avail عَنْكُمْ you مِنَ against اللَّهُ
 Allah مِنْ any شَيْءٍ thing إِنْ أُلْحَقْتُكُمْ verily إِلَّا the decision (rests)
 and only اللَّهُ with Allah عَلَيْهِ in Him تَوَكَّلْتُ I put my trust
 all those that put فَلْيَتَوَكَّلِ let put their trust الْمُتَوَكِّلُونَ ﴿٦٦﴾
 trust وَلَمَّا and دَخَلُوا they entered مِنْ حَيْثُ from where أَمَرَهُمْ

ordered them أَوْهُمْ their father مَا did not كَانَتْ (was) يُعْنَى the least اِنْ شَاءَ in مِنْ Allah اَللّٰهُ against مِّنْ them عَنْهُمْ it avail إِلَّا but حَاجَةً it was a need فِيْ نَفْسِ (of) inner-self يَعْقُوبَ Jacob's was endowed لَهُ and verily he وَلَئِنْ which he discharged فَضْلَهَا عَلَيْهِ with knowledge لِمَا because عَلَّمْنَاهُ We had taught him وَلَكِنْ but أَكْثَرُ النَّاسِ most men لَا يَعْلَمُونَ ﴿٦٧﴾ know

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust, put their trust in Him." 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَخِيهِ قَالَ إِنَّ أَخَاكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٨﴾ فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَابَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا آلُيَرُ إِنَّكُمْ لَسَّرِقُونَ ﴿٦٩﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧٠﴾ قَالُوا تَفْقَدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧١﴾

وَلَمَّا and when دَخَلُوا they went in عَلَى يوسف before and said قَالَ his brother إِلَى أَخِيهِ he betook ءَاوَىٰ to himself إِنَّ أَخَاكَ I (am) أَنَا verily إِنَّ أَخَاكَ your brother فَلَا so not تَبْتَئِسْ grieve بِمَا for what كَانُوا they used يَعْمَلُونَ ﴿٦٨﴾ to do فَلَمَّا with their provision جَهَّزَهُمْ he had furnished them forth بِجَهَّازِهِمْ جَعَلَ the bowl السِّقَابَةَ he put فِي into رَحْلِ أَخِيهِ his brother's bag ثُمَّ أَذَّنَ then مُؤَذِّنٌ cried أَتَتْهَا a crier آلُيَرُ O you (in) the caravan إِنَّكُمْ surely you لَسَّرِقُونَ ﴿٦٩﴾ they said قَالُوا (are) thieves وَأَقْبَلُوا that you تَفْقَدُونَ ﴿٧٠﴾ what is it? مَاذَا turning towards عَلَيْهِمْ the bowl صَوَاعَ we have lost تَفْقَدُ they said قَالُوا have lost of the king الْمَلِكِ (of) وَلِمَن جَاءَ and for him بِهٖ who produces حِمْلُ بَعِيرٍ (is) a load (of) camel وَأَنَا and I زَعِيمٌ ﴿٧١﴾ by it will be bound

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do." 70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" 71. They, turning towards them, said: "What is it that you have lost?" 72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

قَالُوا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٢﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٣﴾ قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٤﴾ بَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاةِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاةِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٥﴾

قَالُوا you know تَاللّٰهِ indeed لَقَدْ by Allah they said we came not جِئْنَا to make mischief لِنُفْسِدَ in the land الْأَرْضِ وَمَا and not كُنَّا we سَارِقِينَ ﴿٧٢﴾ (are) thieves قَالُوا they said فَمَا you جَزَاؤُهُ if (shall be) the penalty of him إِنْ كُنْتُمْ you كَاذِبِينَ ﴿٧٣﴾ (are) liars قَالُوا they said جَزَاؤُهُ his penalty مَنْ وُجِدَ who is his رَحْلِهِ then it فَهُوَ his bag in it وَجِدَ it is found فِي the punishment كَذَلِكَ thus نَجْزِي we punish الظَّالِمِينَ ﴿٧٤﴾ the wrong-doers بَدَأَ so he began (the search) بِأَوْعِيَّتِهِمْ in their bags قَبْلَ the bag وَعَاةِ أَخِيهِ (of) his brother ثُمَّ then اسْتَخْرَجَهَا he brought it out مِنْ وَعَاةِ أَخِيهِ of his brother's كَذَلِكَ thus كِدْنَا We plan لِيُوسُفَ did Joseph مَا for not كَانَ he could يَأْخُذَ take أَخَاهُ his brother فِي by دِينِ the law الْمَلِكِ the king (of) إِلَّا except أَنْ that يَشَاءَ Allah willد it نَرْفَعُ We raise دَرَجَاتٍ degrees مَّنْ whom نَشَاءُ We will وَفَوْقَ but over كُلِّ all ذِي (is) the عَلِيمٌ knowledge those endowed with ﴿٧٥﴾ All-Knowing

73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!" 74. They [Yûsuf's (Joseph's) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." 75. They [Yûsuf's (Joseph's) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn*

(wrongdoers)!" 76. So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh).

﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يَوْسُفُ فِي نَفْسِهِ. وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾ ﴿٧٦﴾ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

﴿قَالُوا﴾ they said *إِن* if *يَسْرِقْ* he steals *فَقَدْ* verily *سَرَقَ* did steal *أَخٌ* a brother *لَّهُ* of his *مِنْ قَبْلُ* before *فَأَسْرَهَا* but *لَمْ* himself *وَلَمْ* in *نَفْسِهِ* Joseph *يَوْسُفُ* these things did keep *يُبْدِهَا* revealing (the secrets) *لَهُمْ* to them *قَالَ* he said *أَنْتُمْ* you *شَرُّ* (are) in worst *مَكَانًا* case *وَاللَّهُ* and Allah *أَعْلَمُ* knows best *يَا أَيُّهَا* they said *قَالُوا* you assert *تَصِفُونَ* of what (the truth) *يَا أَيُّهَا* O *الْعَزِيزُ* mighty one *إِنَّ* verily *لَهُ* he has *أَبًا* father *شَيْخًا* old *كَبِيرًا* very *فَخُذْ* so take *أَحَدَنَا* one of us *مَكَانَهُ* in his place *إِنَّا* indeed we *نَرَاكَ* think you *مِنْ* (are) (one) of *الْمُحْسِنِينَ* the good-doers

77. They [Yûsuf's (Joseph's) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!" 78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinûn* (good-doers. See the footnote of V.9:120)."

﴿قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ﴾ ﴿٧٧﴾ فَلَمَّا أَسْتَيْفَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِيَ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ﴾ ﴿٧٨﴾

we should take **تَأْخُذَ** that **أَنْ** Allah **اللَّهُ** forbid **مَعَاذَ** he said **قَالَ**
 our property **مَتَعَنَا** we found **وَجَدْنَا** him **مَنْ** (anyone) but **إِلَّا**
 (should be) **عِنْدَهُ** then **إِذَا** indeed we **إِنَّا** with him **لَظَالِمُونَ** ﴿٧٧﴾
 of him **مِنْهُ** they despaired **اَسْتَيْسَسُوا** so when **فَلَمَّا** wrong-doers
خَلَصُوا they held a conference **فِيْهَا** in private **قَالَ** said **كَبِيرُهُمْ**
 that **أَنْتَ** know you **تَعْلَمُوا** did not **أَلَمْ** the eldest among them
 an oath **مَوْثِقًا** from you **عَلَيْكُمْ** took **أَخَذَ** indeed **قَدْ** your father
يَمِنْ in **اللَّهُ** Allah's Name **وَمِنْ قَبْلُ** and before **مَا** this **قَرِطُئُهُ** you
 therefore will **فَلَنْ** Joseph **يُوسُفَ** with **فِي** did fail in your duty
 me **لِي** permits **يَاذَنْ** until **حَتَّى** this land **الْأَرْضَ** I leave **أَبْرَحَ** never
 and **وَهُوَ** my case **لِي** Allah **اللَّهُ** decides **بِحُكْمٍ** or **أَوْ** my father
 of the judges **الْمُتَكِبِينَ** ﴿٨١﴾ (is) the Best **خَيْرُ** He

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrongdoers)."
 80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ ابْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾
 وَشَلَّى الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِمْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
 فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

O our **يَا أَبَانَا** and say **فَقُولُوا** your father **إِلَىٰ** to **آبَائِكُمْ** return **أَرْجِعُوا**
 and not **وَمَا** has stolen **سَرَقَ** your son **ابْنُكَ** verily **إِنَّكَ** father
 we **عَلَّمَنَا** according to what **بِمَا** except **إِلَّا** we testify **شَهِدْنَا**
حَافِظِينَ ﴿٨١﴾ the Unseen **لِلْغَيْبِ** we could **كُنَّا** and not **وَمَا** know
 we have **وَشَلَّى** where **الَّتِي** the town **الْقَرْيَةَ** and ask **أَقْبَلْنَا** be guardians
 we **فِيهَا** in it **وَالْعِمْرَ** and the carvan **الَّتِي** which **أَقْبَلْنَا** been
 (are) telling the **لَصَادِقُونَ** ﴿٨٢﴾ and indeed we **وَإِنَّا** returned **فِيهَا**
قَالَ truth **بَلْ** he said **سَوَّلَتْ** but **لَكُمْ** have beguiled **أَنْفُسُكُمْ** you
فَصَبْرٌ (into) something **أَمْرًا** your ownelves so patience **جَمِيلٌ**

bring to يَأْتِينِي will أَن Allah الله maybe عَسَى (is) most fitting
(is) the الْعَلِيمُ He هُوَ truly He إِنَّهُ all جَمِيعًا them بِهِ me
the All-Wise الْحَكِيمُ All-Knowing

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! 82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth." 83. He [Ya'qûb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."

وَنَوَلَّى عَنْهُمْ وَقَالَ يَتَاسَفَى عَلَى يُوسُفَ وَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨١﴾ قَالُوا تَاللَّهِ تَفْتَوُا
تَذَكَّرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٢﴾ قَالَ إِنَّمَا أَشْكُوا بَنِي وَحْزَنِي إِلَى اللَّهِ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٣﴾

وَنَوَلَّى عَنْهُمْ وَقَالَ and he turned away عَنْهُمْ and said يَتَاسَفَى
alas myself عَلَى يُوسُفَ Joseph وَأَبْيَضَتْ and were whitened عَيْنَاهُ
his eyes مِنَ because of الْحُزَنِ the sorrow فَهُوَ that he كَظِيمٌ
you will تَفْتَوُا by Allah تَاللَّهِ they said قَالُوا was suppressing
until تَكُونَ Joseph يُوسُفَ remembering تَذَكَّرُ never cease
you be تَكُونَ or until أَوْ weak with old age حَرَضًا you become
of الْهَالِكِينَ the dead قَالَ he said إِنَّمَا I only أَشْكُوا
Allah to إِلَى and sorrow وَحْزَنِي my grief complain of
not لَا what مَا Allah from مِنَ and I know وَأَعْلَمُ
you know تَعْلَمُونَ

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. 85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead." 86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.

يَبْقَى أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْفُؤْمُ
الْكَافِرُونَ ﴿٨٤﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزَجَّجَةٍ فَاذْفِرْنَا الْكِيلَ

وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

يَنْبَغِيْ O my sons! اذْهَبُوا go you فَتَحَسُّوا and enquire مِنْ and not تَأْتِسُوا and his brother وَأَخِيهِ Joseph يُوسُفُ of رَوْحِ Mercy اللَّهِ إِنَّهُ certainly despair/give up hope لَا يَأْتِسُ no one of رَوْحِ Mercy اللَّهِ إِلَّا Allah's one despairs then when فَلَمَّا who disbelieve الْكَافِرُونَ ﴿٨٨﴾ the people أَلْقَمُوا except دَخَلُوا they entered عَلَيْهِ they said قَالُوا unto him يَا أَيُّهَا O الْعَزِيزُ they said a hard أَصْرٌ and our family وَأَهْلَنَا has hit us ruler of the land time وَحِينًا and we have brought مُرْتَجَةً capital فَاقْوِيْ poor full measure وَتَصَدَّقْ and be charitable عَلَيْنَا us the كَيْلَ so pay لَنَا us to us إِنَّ اللَّهَ truly Allah يَجْزِيْ the الْمُتَصَدِّقِينَ ﴿٨٩﴾ does reward you what عَلِمْتُمْ you know مَا you know فَكَلَّمْتُمْ what you did with Joseph وَأَخِيهِ and his brother إِذْ when أَنْتُمْ you were ignorant جَاهِلُونَ ﴿٨٩﴾

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." 88. Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable." 89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

قَالُوا لَوْ نَكُنَّ لَأَنْتَ يَٰ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ ﴿٩١﴾ قَالَ لَا تَتْرِبْ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

قَالُوا لَوْ نَكُنَّ they said أَنْتَ you are لَأَنْتَ indeed you يُوسُفُ Joseph قَالَ he my brother أَخِي and this (is) وَهَٰذَا Joseph أَنَا I (am) قَدْ indeed مَنَّ اللَّهُ has been Gracious عَلَيْنَا to us إِنَّهُ and (is) patient وَيَصْبِرْ fears Allah مَنْ verily He the أَجْرَ makes to be lost لَا not يُضِيعُ then surely

reward الْمُحْسِنِينَ ﴿٥١﴾ (of) the good-doers قَالُوا they said نَالَوُ Allah لَقَدْ indeed مَآثِرَكَ Allah عَلَيْنَا has preferred you وَآبَ above us وَإِن and certainly كُنَّا we have been لَخَطِئِينَ ﴿٥٢﴾ on you عَلَيْكُمْ reproach لَا he said قَالُ sinners تَنْرِيبُ no تَنْرِيبُ you وَهُوَ and He أَرْحَمُ this day (of) those who show mercy الرَّحِيمِ ﴿٥٣﴾ (is) the Most Merciful

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers. See V.2:112) to be lost."

91. They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners." 92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٥٤﴾ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفِئْتُونِ ﴿٥٥﴾ قَالُوا نَالَهُ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيرِ ﴿٥٦﴾

and cast it فَأَلْقُوهُ this هَذَا with shirt of mine أَذْهَبُوا you go بِقَمِيصِي he will become عَلَى over وَجْهِ the face أَبِي (of) my father يَأْتِ clear-sighted/a seer بَصِيرًا and bring to me وَأْتُونِي your أَهْلِكُمْ and family أَجْمَعِينَ ﴿٥٤﴾ and when فَصَلَتِ the caravan departed الْعِيرُ and when the father said أَبُوهُمْ قَالُ I do indeed إِنِّي their father لَأَجِدُ (find) feel رِيحَ (of) Joseph يُوسُفَ the smell لَوْلَا if not أَنْ if not تُفِئْتُونِ ﴿٥٥﴾ you think me senile نَالَهُ they said قَالُوا by Allah إِنَّكَ certainly you لَفِي (are) in ضَلَالِكَ your error الْقَدِيرِ ﴿٥٦﴾ old

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." 95. They said: "By Allâh! Certainly, you are in your old error."

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾
 قَالُوا يَتَابْنَا أَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ
 الرَّحِيمُ ﴿٩٨﴾

فَلَمَّا then when أَن (that) جَاءَ arrived the bearer of the الْبَشِيرُ glad tidings
 his face عَلَى he cast it (the shirt) أَلْقَاهُ over وَجْهِهِ his face
 did not فَارْتَدَّ so he became بَصِيرًا clear-sighted قَالَ he said أَلَمْ I say لَّكُمْ I say
 أَقُلْ to you إِنِّي verily I أَعْلَمُ know مِنَ from اللَّهِ Allah
 they said قَالُوا you know لَا that which تَعْلَمُونَ ﴿٩٦﴾ not
 يَتَابْنَا O our father! أَسْتَغْفِرُ ask forgiveness لَنَا for us ذُنُوبَنَا our sins
 إِنَّا indeed كُنَّا we have been خَاطِئِينَ ﴿٩٧﴾ sinners قَالَ he said سَوْفَ
 أَسْتَغْفِرُ I will ask forgiveness لَكُمْ for you رَبِّي my Lord إِنَّهُ
 هُوَ verily He الْعَفُورُ only He (is) الرَّحِيمُ ﴿٩٨﴾ the Oft-Forgivenss
 the Most Merciful

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.' " 97. They said: "O our father! Ask forgiveness (from Allâh) for our sins, indeed we have been sinners." 98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَيْتَ إِلَىٰ آبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى
 الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَٰذَا تَأْوِيلُ رُءُوسِي مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ
 السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ
 الْحَكِيمُ ﴿١٠٠﴾

فَلَمَّا then when دَخَلُوا they entered عَلَىٰ unto يُوسُفَ Joseph ءَاوَيْتَ he took
 إِلَىٰ to himself أَبَوَيْهِ his parents وَقَالَ and said ادْخُلُوا
 in security مِصْرَ Egypt إِن if شَاءَ اللَّهُ Allah ءَامِنِينَ ﴿٩٩﴾
 the throne وَعَلَىٰ his parents أَبَوَيْهِ and he raised وَرَفَعَ
 and they fell down خَرُّوا لَهُ and سُجَّدًا prostrate وَقَالَ
 the interpretation تَأْوِيلُ this is هَٰذَا O my father! يَتَابَتِ he said

my رَبِّ has made it قَدْ جَعَلَهَا before قَبْلُ of مِنْ (of) my dream رَبِّىَ
 Lord حَقًّا come true وَقَدْ indeed أَحْسَنَ He was good بِى to me إِذْ
 and أَخْرَجَنِ when He took me out of مِنَ السِّجْنِ the prison وَجَاءَ
 brought بِكُمْ you مِنْ out of الْبَدْوِ the bedouin-life مِنْ بَعْدِ after أَنْ
 and between بَيْنَ between me بَيْنِ Satan الشَّيْطَانُ had sown enmity
 (is) the Most لَطِيفٌ my Lord رَبِّى certainly إِنَّ my brothers إِخْوَتِ
 only He هُوَ truly He إِنَّهُ He wills يَشَاءُ unto whom Kind لِمَا
 the All-Wise الْحَكِيمُ (is) the All-Knowing الْعَلِيمُ

99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security." 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitân* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

رَبِّ قَدْ ءَاتَيْتَنِى مِنَ الْمُلْكِ وَعَلَّمْتَنِى تَأْوِيلَ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِىٌّ فِى الدُّنْيَا
 وَالْآخِرَةِ تَوَفَّنِى مُسْلِمًا وَالْحَقِّقِى بِالصَّالِحِينَ ۝ ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
 أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ۝ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ۝

رَبِّ قَدْ my Lord رَبِّى indeed ءَاتَيْتَنِى You have bestowed on me
 the الْمُلْكِ of the sovereignty وَعَلَّمْتَنِى and taught me مِنْ of تَأْوِيلِ
 (of) dreams الْأَحَادِيثِ interpretation فَاطِرَ (of) the Creator السَّمَوَاتِ
 (are) my وَلِىٌّ You أَنْتَ and the earth وَالْأَرْضِ the heavens
 and (in) the Hereafter وَالْآخِرَةِ this world الدُّنْيَا in Protector
 and join me تَوَفَّنِى cause me to die مُسْلِمًا as a Muslim وَالْحَقِّقِى
 the news بِالصَّالِحِينَ ۝ with the righteous ذَٰلِكَ (is) this مِنْ of أَنْبَاءِ
 and مَا to you إِلَيْكَ which We reveal نُوحِيهِ (of) the Unseen الْغَيْبِ
 they arranged أَجْمَعُوا when إِذْ with them لَدَيْهِمْ you were كُنْتَ not
 أَمْرَهُمْ their plan together وَهُمْ and they يَمْكُرُونَ ۝ were plotting وَمَا
 you حَرَصْتَ even if وَلَوْ (of) mankind النَّاسِ most أَكْثَرُ and not
 will believe بِمُؤْمِنِينَ ۝ desire (it) eagerly

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." 102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. 103. And most of mankind will not believe even if you desire it eagerly.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠١﴾ وَكَأَيِّنْ مِنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٢﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٣﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللهِ أَنْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٤﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ any for it عَلَيْهِ you ask of them and not وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ any for it عَلَيْهِ you ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Ālamîn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Ālamîn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَشَهِدَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

قُلْ هَذِهِ say this is سَبِيلِي my way أَدْعُو I invite إِلَى unto اللَّهِ and whosoever وَمَنِ I أَنَا sure knowledge with بَصِيرَةٍ Allah أَتَّبَعِيَ follows me وَشَهِدَ and Glorified and Exalted is اللَّهُ Allah وَمَا and not أَنَا I (am) مِنَ of الْمُشْرِكِينَ the polytheists وَمَا the polytheists وَمَا the polytheists but لَا before you مِنْ قَبْلِكَ We sent (as Messengers) أَرْسَلْنَا not from among مِنْ unto them إِلَيْهِمْ We revealed نُوْحِي men رِجَالًا أَهْلِ the people الْقُرَىٰ (of) townships أَفَلَمْ have not يَسِيرُوا how they travelled فِي in الْأَرْضِ the land فَانظُرُوا and seen كَيْفَ (were) عَاقِبَةُ was (of) those who الَّذِينَ the end (of) the Hereafter الْآخِرَةِ and verily the home وَلَدَارُ before them خَيْرٌ the best لِلَّذِينَ (is) the best اتَّقَوْا fear (Allah) أَفَلَا do you understand تَعْقِلُونَ not then

108. Say (O Muhammad ﷺ): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh, i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikân* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." 109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

the Messengers الرَّسُلُ gave up hope أَسْتَيْسَسَ when إِذَا until حَتَّى
وَكَلَّمُوا and thought أَنَّهُمْ that they قَدْ كُذِّبُوا were denied جَاءَهُمْ
فَنُجِيَ Our help فَتَرْنَا then came to them مَنْ so were rescued
can be warded off بَرَدُ and not وَلَا We willed نَشَاءُ whomsoever
بِأَسْنَا Our Punishment عَنِ from الْقَوْمِ the people الْمُجْرِمِينَ ﴿١٠﴾ who
their قَصَصِهِمْ in فِي there is كَانَتْ indeed لَقَدْ are sinners/criminals
مَّا (of) understanding الْأَلْبَابِ for men لِأُولَى a lesson عِبْرَةٌ stories
كَانَ it is حَقِيْقًا a statement يُفْتَرَى forged وَلَكِنْ but تَصْدِيقُ
بَيْنَ (of) which أَلَدَى a confirmation (of Allah's existing Books)
(of) وَتَفْصِيْلٌ and a detailed explanation كُلِّ (of) يَكْدِيهِ
for شَيْءٍ every وَهْدَى a guide وَرَحْمَةً and a Mercy لِقَوْمٍ for
who believe يُؤْمِنُونَ ﴿١١﴾ the people

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a mercy for the people who believe.

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْءَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ
لَعَلَّكُمْ بَلِقَاءَ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

الْمَرْءُ (of) تِلْكَ the Verses آيَاتُ these are تِلْكَ Alif-Lam-Mim-Ra
unto إِلَيْكَ has been revealed أُنْزِلَ and that which وَالَّذِي the Book
كَرَّرَ you رَبِّكَ your Lord الْحَقُّ (is) the truth وَلَكِنَّ but أَكْثَرُ
(is) He إِلَهِي Allah اللَّهُ believe يُؤْمِنُونَ ﴿١﴾ not لَا men أَكْثَرُ

any pillars **عَدِ** without **بَعْدَ** the heavens **الْسَّمَوَاتِ** raised **رَفَعَ** Who
 the **الْعَرْشِ** above **عَلَى** He rose **أَسْتَوَى** then **ثُمَّ** that you can see **تَرَوْنَهَا**
 and the moon **وَالْقَمَرَ** the sun **الشَّمْسَ** and subjected **وَسَخَّرَ** Throne
كُلِّ each **يَجْرِي** running (its course) **لِأَجَلٍ** for a term **مُسَمًّى**
 He explains in **يُفَصِّلُ** all affairs **الْأَمْرِ** He manages **يُدَبِّرُ** appointed
 in the meeting **يُلَقَّاهُ** that you may **لَعَلَّكُمْ** the Verses **آيَاتِ** detail
 believe with certainty **تُوقِنُونَ** your Lord **رَبِّكُمْ** with

Sûrat Ar-Ra'd

(The Thunder) XIII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Mîm-Râ.* [These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾ وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّدَاتٌ وَجَعَلْنَا مِنْ أَغْشَبٍ وَزَرْعٍ وَنَجِيلٍ صُنُوفًا وَغَيْرَ صُنُوفٍ يَسْتَفْنِي بَيْنَهُمَا وَحِيدٍ وَتُفَضَّلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٣﴾

وَهُوَ **الَّذِي** and (it is) He **مَدَّ** the earth **الْأَرْضَ** spread out **وَجَعَلَ**
 and placed **فِيهَا** therein **رَوَاسِيَ** firm mountains **وَأَنْهَارًا**
 and of **وَمِنْ كُلِّ** every kind **الشَّجَرِ** fruits **جَعَلَ** (of) He made **فِيهَا**
 (in it) **زَوْجَيْنِ** in pairs **اثْنَيْنِ** two **يُغْشَى** He brings as a cover **الَّيْلُ**
 the night **النَّهَارَ** (over) the day **إِنَّ** verily **فِي** in **ذَلِكَ** that **لَآيَاتٍ**
 (there are) signs **لِّقَوْمٍ** for people **يَتَفَكَّرُونَ** who reflect **وَفِي**
 the earth **الْأَرْضِ** in **قِطْعٌ** tracts **مُتَجَوِّدَاتٌ** (there are) neighbouring
 and gardens **وَجَعَلْنَا** of **أَغْشَبٍ** vines **وَزَرْعٍ** and green crops

growing into two or three **صِنُونًا** and date-palms **وَنَخِيلٌ** (fields) one stem root for **صِنُونًا** or otherwise **وَعَيْرٌ** from a single stem root **وَنُقْضِلُ** the same **وَجِدَ** with water **يَمَّاءُ** watered **يُسْقَى** every palm **بَعْضُ** than **عَلَى** some of them **بَعْضَهَا** yet We make more excellent these things **ذَلِكَ** in **فِي** verily **إِنَّ** eating **الْأَكْلُ** (in) **فِي** others **لَّآيَنَتِ** Signs **لِقَوْمٍ** there are Signs **لِقَوْمٍ** for the people **يَعْقِلُونَ** who understand

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnain* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayât* for people who reflect. 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayât* for the people who understand.

وَإِنْ مَسَّجَبٌ قَوْلُهُمْ أَءَدَا كُنَّا تُرْبًا أَمْ إِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَعْلَىٰ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ۝

وَإِنْ مَسَّجَبٌ قَوْلُهُمْ then wondrous **فَعَجَبٌ** you wonder **وَمَسَّجَبٌ** and if **وَإِنْ** shall we **أَمْ إِنَّا** dust **تُرْبًا** we are **كُنَّا** when **أَدَا** their saying and they are those **أُولَٰئِكَ** a new **جَدِيدٌ** creation **خَلْقٍ** indeed (be) in **وَأُولَٰئِكَ** in their Lord **بِرَبِّهِمْ** disbelieve **كَفَرُوا** who **الَّذِينَ** their **أَعْنَاقِهِمْ** in **فِي** will have iron chains **الْأَعْلَىٰ** are those who (of) the Fire **النَّارِ** dwellers **أَصْحَابُ** and they will be **أُولَٰئِكَ** necks **هُمْ** they **فِيهَا** therein **خَالِدُونَ** will abide **وَيَسْتَعْجِلُونَكَ** and they ask **وَيَسْتَعْجِلُونَكَ** the good **الْحَسَنَةِ** before **قَبْلَ** the evil **بِالسَّيِّئَةِ** you to hasten **وَقَدْ** and verily **خَلَتْ** occurred **مِنْ قَبْلِهِمْ** before them **الْمَثَلَتُ** (is) your Lord **رَبَّكَ** but verily **وَإِنَّ** exemplary punishments **لَذُو** full **مَغْفِرَةٍ** (of) forgiveness **لِلنَّاسِ** for mankind **عَلَىٰ** in spite of **ظُلْمِهِمْ** (is) your Lord **رَبَّكَ** and verily **وَإِنَّ** their wrong-doing **لَشَدِيدٌ** in punishment **الْعِقَابِ** Severe

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٥﴾ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَرْزَأُ وَمَا تَرْزَأُ الْأَرْحَامُ وَمَا تَزَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٦﴾ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٧﴾ سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿٨﴾

وَيَقُولُ الَّذِينَ كَفَرُوا those and say لَوْلَا who disbelieve why not نُزِّلَ is sent down to him عَلَيْهِ a sign آيَةٌ from رَبِّهِ his Lord إِنَّمَا you are أَنْتَ only a warner مُنذِرٌ and to every قَوْمٍ people and what مَا knows يَعْلَمُ Allah (there is) a guide هَادٍ ﴿٥﴾ what تَحْمِلُ what falls and by how much وَمَا female أُنْثَىٰ every كُلُّ bears and what تَزَادُ the wombs الْأَرْحَامُ short (of their time or number) or exceed they exceed وَكُلُّ and every شَيْءَ thing عِنْدَهُ with Him بِمِقْدَارٍ ﴿٦﴾ (is) (of) the الْغَيْبِ (He is) All-Knower عِلْمُ in (due) proportion الْكَبِيرِ the Most Great الْمُتَعَالِ ﴿٧﴾ the Most High سَوَاءٌ (it is) the same (to Him) (whether) مَنْ of you (who) أَسَرَ conceals الْقَوْلَ (his) speech وَمَنْ (he) جَهَرَ declares openly بِهِ it وَمَنْ whoever by night بِاللَّيْلِ be hid مُسْتَخْفٍ by day وَسَارِبٌ or goes freely بِالنَّهَارِ ﴿٨﴾

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

لَمْ مُعَقِّبَتْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

لَمْ مُعَقِّبَتْ for him (there are) angels in succession مِنْ بَيْنِ يَدَيْهِ before him وَمِنْ خَلْفِهِ and behind him يَحْفَظُونَهُ they guard him مِنْ by أَمْرِ اللَّهِ the Command (of) Allah إِنَّ اللَّهَ verily لَا يُغَيِّرُ changes مَا بِقَوْمٍ the condition of a people حَتَّى until they change مَا بِأَنْفُسِهِمْ what (is) and when أَرَادَ Allah wills (there can be) no سُوءًا misfortune for a people فَلَا turning away لَهُمْ of it وَمَا (there is) not besides Him دُونِهِ any (it is) He هُوَ protector (it is) He Who يُرِيكُمْ shows you الْبَرْقَ the lightning خَوْفًا as a fear (for travellers) and (it is He) وَيُنْزِلُ and as a hope (for rain) وَطَمَعًا heavy (with water) السَّحَابَ Who) brings up (or originates) the clouds الثِّقَالَ (with water)

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿١٣﴾ لَمْ دَعَا لِقَى وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَثِيرٍ إِلَى الْمَاءِ لِيَتَلَفَّ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَا الْكَاذِبِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

وَيُسَبِّحُ and glorifies الرَّعْدُ thunder بِحَمْدِهِ His praises
وَالْمَلَائِكَةُ (so do) the angels مِنْ (because of) خِيفَتِهِ His Awe
وَيُرْسِلُ and He sends الصَّوَاعِقَ the thunderbolts فَيُصِيبُ He strikes

يَٰهَا therewith مَنْ whom يَشَاءُ He wills وَهُمْ yet they
 (disbelievers) يُجَادِلُونَ dispute فِي about اللَّهِ Allah وَهُوَ and He
 (is) شَدِيدٌ Mighty الْحَالُ ﴿١٣﴾ in punishment لَهُ for Him (Alone) دَعْوَهُ
 the call لَقِيْ (is) Truth (of) وَالَّذِينَ and those whom يَدْعُونَ they
 invoke مِنْ دُونِهِ besides Him لَا not يَسْتَجِيبُونَ they can answer
 them بِشَيْءٍ except إِلَّا any thing كَبِشْطٍ like one who stretches forth
 his hands إِلَى for الْمَاءِ water يَنْتَعِلُ to reach فَاُ his mouth وَمَا
 but not هُوَ it يَلْبِغُهُ reaches it وَمَا and is nothing دَعَاُ the
 invocation الْكَافِرِينَ (of) the disbelievers إِلَّا but فِي (in) حَتْلٍ ﴿١٤﴾ an
 error (i.e. of no use)

13. And *Ar-Ra'd* (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment. 14. For Him (Allâh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allâh). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدْوِ وَالْآصَالِ ﴿١٣﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَتَأْخُذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَةُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٤﴾

وَاللَّهُ whoever مَنْ falls in prostration يَسْجُدُ and unto Allah (Alone) فِي in the السَّمَوَاتِ the heavens وَالْأَرْضِ the earth طَوْعًا willingly
 وَكَرْهًا or unwillingly وَظِلَالُهُم and so do their shadows بِالْعُدْوِ and in the mornings وَالْآصَالِ ﴿١٣﴾ and in the afternoons قُلْ (O Muhammad) قُلِ and the Lord رَبُّ Who مَنْ
 have you then taken أَتَأْخُذْتُمْ say قُلْ (it is) اللَّهُ Allah say قُلِ earth
 (for worship) مِنْ دُونِهِ other than Him أَوْلِيَاءَ protectors لَا not يَمْلِكُونَ
 they have power لِأَنْفُسِهِمْ for themselves نَفْعًا either for benefit وَلَا
 nor ضَرًّا for harm قُلْ say قُلْ هَلْ are يَسْتَوِي equal the blind الْأَعْمَى
 and the seer وَالْبَصِيرُ أَمْ or هَلْ are تَسْتَوِي equal الظُّلُمَةُ darkness

وَالْتَوَّرُ and light أَمْ or جَعَلُوا do they (disbelievers) assign the like of His كَخَلْقِهِ who created خَلَقُوا partners شُرَكَاءَ Allah to them عَلَيْهِمُ the creation أَلَمْ يَخْلُقْ so that seemed alike creation قُلْ say اللهُ Allah خَلَقَ (is) the Creator كُلِّ (of) all شَيْءٍ things وَهُوَ the Irresistible الْقَهَّارُ ⑩ the One الْوَاحِدُ and He is

15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. 16. Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ⑪

أَنْزَلَ He sends down مِنَ the sky السَّمَاءِ water (rain) مَاءً according to their measure بِقَدَرِهَا the valleys أَوْدِيَةٌ and flows فَسَالَتْ that فَاحْتَمَلَ the flood زَبَدًا the foam رَابِيًا they يُوقِدُونَ and (also) from what وَمِمَّا mounts up to the surface حِلْيَةٍ in order to make ابْتِغَاءَ the fire النَّارِ in فِي it عَلَيْهِ heat like unto it مِثْلُهُ rises a foam زَبَدٌ utensils أَوْ or مَتَاعٍ ornaments (of) truth كَذَلِكَ thus يَضْرِبُ Allah اللهُ does set forth (parables) الْحَقَّ and the falsehood وَالْبَاطِلُ فَأَمَّا then as for الزَّبَدُ the foam فَيَذْهَبُ that جُفَاءً as scum upon the banks وَأَمَّا while مَا which يَنْفَعُ mankind النَّاسَ benefits فَيَمْكُثُ in فِي the earth كَذَلِكَ thus يَضْرِبُ Allah اللهُ sets forth الْأَمْثَالَ ⑪ parables

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments

or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّرَ لِلْهَادِثِينَ ﴿١٨﴾ أَفَمَن يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَن هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُ أَولُوا الْأَلْبَابِ ﴿١٩﴾

لِّلَّذِينَ اسْتَجَابُوا answered رَبِّهِمُ their Lord's call the حُسْنَىٰ (is) Paradise (is) وَالَّذِينَ لَمْ and those who يَسْتَجِيبُوا not لَمْ answered رَبِّهِمُ Him لَوْ أَنَّ if أَن (that) لَهُم they had مَّا in the earth جَمِيعًا together وَمِثْلَهُ and its like مَعَهُ with it لَافْتَدَوْا they would offer to save themselves أُولَٰئِكَ it they would offer to save themselves سُوءُ for whom are those (will be) the terrible الْحِسَابِ reckoning وَمَأْوَهُمْ and their dwelling-place (will be) جَهَنَّمُ shall وَيَسَّرَ (is that) place for rest لِلْهَادِثِينَ (is) that who knows أَنَّمَا that what أُنْزِلَ has been revealed إِلَيْكَ unto you رَبِّكَ your Lord لَقَدْ (is) the truth كَمَن (be) like him who هُوَ أَفَمَن (is) blind إِنَّمَا but it is only يَنْذَرُ that pay heed أَولُوا the men of understanding (of) understanding ﴿١٩﴾

18. For those who answered their Lord's Call (believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e. Islâmic Monotheism) is *Al-Husnâ* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. 19. Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

الَّذِينَ يُؤْفُونَ عَمَّا ظَنُّوا أَنَّهُمُ اتَّبَعُوا اللَّهَ وَأَتَّخَذُوا رَسُولَهُمْ يَوْمَ الْقِيَامَةِ وَيَقُولُونَ سَوَاءٌ عَلَيْنَا أَوَّلُكُمْ أَوْ آخِرُكُمْ أَفَمَن يَدْعُوا إِلَى الْغَيْبِ وَيَقُولُ إِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٠﴾ وَالَّذِينَ يَسْتَعْجِلُونَ الْقِتَالَ وَيَقُولُونَ لَوْ أَنَّ لَنَا آيَةً مِّمَّا يُنْزِلُ اللَّهُ عَلَىٰ رَسُولِهِ لَآتَيْنَا بِآيَةٍ كَآيَةِ الْغَايِبِينَ ﴿٢١﴾ وَالَّذِينَ يَسْتَعْجِلُونَ الْقِتَالَ وَيَقُولُونَ لَوْ أَنَّ لَنَا آيَةً مِّمَّا يُنْزِلُ اللَّهُ عَلَىٰ رَسُولِهِ لَآتَيْنَا بِآيَةٍ كَآيَةِ الْغَايِبِينَ ﴿٢٢﴾

الَّذِينَ (of) Allah ﷻ the Covenant يَمْتَدِّ fulfill those who
وَالَّذِينَ the covenant ٱلْمِيثَاقِ break يَنْقُضُونَ and not
to أَن for it يَأْمُرُ Allah ﷻ has commanded what مَا join
and dread وَيَخَافُونَ their Lord رَبَّهُمْ and fear وَيَخْشَوْنَ be joined
يُوصَلُ مَوْءَا the terrible ٱلْحِسَابِ reckoning ٱلَّذِينَ and those who
رَبِّهِمْ (the) Face وَجْهِ seeking ٱتَّبِعَكَ remain patient/persevere
and أَنفَقُوا prayers الصَّلَاةَ and offer perfectly (of) their Lord
رَبِّهِمْ We have bestowed on them رَزَقْنَاهُمْ that which مِمَّا spend out
with good بِالْحَسَنَةِ and they repel وَيَدْرُؤُونَ and openly
ٱلسَّيِّئَةِ أُولَئِكَ evil هُمْ they are those لِمَ for whom عَقِبَى end ٱلْآدَارِ
is the (Good) Home

20. Those who fulfil the Covenant of Allâh and break not the *Mithâq* (bond, treaty, covenant). 21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). 22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.

جَنَّتٍ ٱلَّذِينَ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ ٱلْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْهِمْ بِمَا صَبَرُوا فَيَنْعَمُ عَقِبَى ٱلْآدَارِ ۖ وَالَّذِينَ يَنْقُضُونَ عَهْدَ ٱللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ ٱللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي ٱلْأَرْضِ أُولَئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوءُ ٱلْآدَارِ ۖ

جَنَّتٍ Gardens ٱلَّذِينَ (of) Adn (Paradise) يَدْخُلُونَهَا from
وَمَنْ entered righteously صَلَحَ and (also) those who
وَأَزْوَاجِهِمْ and their wives وَذُرِّيَّتِهِمْ among
وَالَّذِينَ shall enter يَدْخُلُونَ and angels ٱلْمَلَائِكَةُ
سَلَامٌ gate ٱلْبَابِ every مِنْ from them
فَيَنْعَمُ you persevered in patience صَبَرْتُمْ for what بِمَا be upon you
and those ٱلَّذِينَ home ٱلْآدَارِ (is) the final عَقِبَى excellent indeed
after مِنْ (of) Allah ﷻ the Covenant عَهْدِ break يَنْقُضُونَ who

يَسْتَفِيدُ its ratification وَيَقْطَعُونَ and sever مَا what أَمَرَ has
 ALLAH commanded اللَّهُ for it أَنْ to يُوصَلْ be joined وَيُقْسِدُونَ
 they are those أُولَئِكَ the land فِي in and work mischief
 (is) the curse الْكَفْرَةُ (is) the curse لَهُمْ and for them سُوْءُ
 الْبَارِئَةِ home

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): 24. "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" 25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٦٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ﴿٦٧﴾

اللَّهُ ALLAH يَسْطُرُ increases الرِّزْقَ the provision لِمَنْ for whom يَشَاءُ
 He wills وَيَقْدِرُ and straitens (it for whom He wills) وَفَرِحُوا and
 they rejoice بِالْحَيَاةِ الدُّنْيَا worldly وَمَا (is) and
 nothing الْحَيَاةُ الدُّنْيَا the life الدُّنْيَا worldly فِي as compared with الْآخِرَةِ
 the Hereafter إِلَّا but مَتَاعٌ a brief enjoyment وَيَقُولُ and say الَّذِينَ
 those who كَفَرُوا disbelieved لَوْلَا why (is) not نُزِّلَ sent down
 عَلَيْهِ (Muhammad) to him آيَةٌ a sign مِنْ from رَبِّهِ his Lord قُلْ
 say إِنَّ اللَّهَ verily ALLAH يُضِلُّ sends astray مَنْ whom يَشَاءُ He
 wills وَيَهْدِي and guides إِلَيْهِ unto Himself أُنَابَ those who
 turn to Him in repentance

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

وَلَوْ أَنَّهُ and if there had been قُرْآنًا a Quran سُبُرَتْ could be moved with it أَلْجِبَالُ mountains أَوْ or قُطِعَتْ could be cloven asunder with it الْأَرْضُ the earth أَوْ or كُفِّمَ could be made to speak with it الْمَوْتَى the dead بَلْ but وَلِلَّهِ the decision جَمِيعًا (of) all (things) أَفَلَمْ have not then yet يَأْتِسْ known الَّذِينَ those who أَمْ أَلَمْ believe that لَوْ had يَشَاءُ willed اللَّهُ Allah لَهْدَى He could have guided النَّاسَ mankind جَمِيعًا all وَلَا and not يَزَالُ will cease الَّذِينَ those who كَفَرُوا disbelieve نُصِيبُهُمْ to strike them بِمَا because of what صَنَعُوا they did قَارِعَةً a disaster أَوْ or تَحُلُّ it settles قَرِيبًا close to their homes دَارِهِمْ until يَأْتِي comes وَعَدُ the Promise of Allah (of) Allah الْوَعْدُ certainly لَا does not يَخْلُفُ break الْوَعْدُ (His) Promise

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِي ﴿٣١﴾ أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَبْظَاهِرُونَ الْقَوْلَ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٢﴾

وَلَقَدْ أَسْتَهْزِئَ and indeed رُسُلٍ Messengers (many) مِّن قَبْلِكَ before you (O Muhammad) فَأَمَلَيْتُ but I granted respite ثُمَّ then كَفَرُوا to those who أَخَذْتُهُمْ I seized them عِقَابِي was (My) punishment فَكَيْفَ so how (terrible) أَفَمَن هُوَ قَائِمٌ He is it every نَفْسٍ soul بِمَا yet they كَسَبَتْ it has earned وَجَعَلُوا شُرَكَاءَ to Allah قُلْ partners سَمُّوهُمْ say name them

not لَا of what بِمَا you will inform Him تَنْبِئُونَهُ or
 يَعْلَمُ He knows فِي in الْأَرْضِ the earth أَمْ (just) (is it) or بِظَاهِرٍ
 is made fair-seeming زَيْنَ nay كَلَّ false words الْقَوْلُ of يَنْ a show
 لِلَّذِينَ to those who كَفَرُوا disbelieve مَكْرَهُمْ their plotting وَصَدُّوا
 from السَّبِيلِ the Right Path عَنِ and they have been hindered وَمَنْ
 Allah يُضِلُّ and whom لَا so (there is) not لَهُ for any guide مِنْ هَادٍ him ﴿٣٥﴾

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

لَهُمْ عَذَابٌ for them عَذَابٌ a torment (is) فِي in الْحَيَاةِ the life الدُّنْيَا (of)
 وَلَعَذَابُ the world وَالْعَذَابُ and certainly the torment الْآخِرَةِ (of) the
 Hereafter أَشَقُّ (is) harder وَمَا (is) and not لَهُمْ they have against مِنَ
 اللَّهُ Allāh مِنْ any وَاقٍ ﴿٣٤﴾ protector مَثَلُ the likeness الْجَنَّةِ the
 the الْمُتَّقُونَ have been promised وَعَدَ which (of) الْآلِ Paradise
 its أَنْهَارُ rivers تَجْرِي flows مِنْ تَحْتِهَا underneath it ظِلُّهَا (is) eternal دَائِمٌ provision
 and (so is) its shade تِلْكَ and (of) those who are اتَّقَوْا the end (final destination) عُقْبَى (is)
 (of) the الْكَافِرِينَ and the end (final destination) وَعُقْبَى pious
 (is) Fire النَّارُ ﴿٣٥﴾ disbelievers

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no Wâq (defender or protector) against Allāh. 35. The description of the Paradise which the Muttaqûn (the pious) have

been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqûn* (the pious), and the end (final destination) of the disbelievers is Fire.

وَالَّذِينَ آمَنَتْهُمْ أَكْتَبَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُمْ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَهُهُ أَدْعُوا وَإِلَهِهٖ مَتَابِ ﴿٣٦﴾ وَكَذَٰلِكَ أُنزِلَتْهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

وَالَّذِينَ آمَنَتْهُمْ and those to whom We have given the Book أَكْتَبَ rejoice بِمَا at what has been revealed إِلَيْكَ unto you وَمِنَ (i.e. the Quran) the الْأَحْزَابِ and (there are) among مَنْ those who يُنْكِرُ reject بَعْضَهُمْ a part thereof قُلْ I am commanded أُمِرْتُ only إِنَّمَا say (O Muhammad) Allah اللَّه worship وَلَا and not أُشْرِكَ to join partners إِلَهِهِ to Him (Alone) أَدْعُوا I call وَمَتَابِ ﴿٣٦﴾ and to Him إِلَهِهِ We have sent it (the Quran) أُنزِلَتْهُ and thus وَكَذَٰلِكَ (is) my return حُكْمًا down to be a judgement of authority عَرَبِيًّا in Arabic وَلَئِنْ were you (O Muhammad) أَتَيْتَ their (vain) أَهْوَاءَهُمْ to follow جَاءَكَ what after مَا desires of the الْعِلْمِ has come to you مَا knowledge not لَكَ you will have وَلِيٍّ any protector وَلَا nor وَاقٍ ﴿٣٧﴾ defender

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." 37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walî* (protector) or *Wâq* (defender) against Allâh.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَحَقَّقْنَا لَهُمُ الزَّوْجَا وَذُرِّيَّةَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِطَاغِيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ وَإِنْ مَا تُرِيدُكَ بَعْضُ الَّذِينَ نَعِدُهُمْ أَوْ تَوَفَّيْتِكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

وَلَقَدْ أَرْسَلْنَا and indeed We sent رُسُلًا Messengers مِنْ قَبْلِكَ before
 وَجَعَلْنَاكُمْ and We made لَكُمْ you (O Muhammad) زُوجًا wives
 وَمَا and offspring وَذُرِّيَّةً it was لِرَسُولٍ for
 إِلَّا a sign بِإِذْنِ except by a Messenger أَنْ
 اللَّهُ's Leave إِلَهٍ Allah's لِكُلِّ for each and every مَatter كِتَابٌ ﴿٣٨﴾
 He يَمْحُو there is a Decree مَا Allah الله blots out يَشَاءُ what
 and with Him وَعِنْدَهُ and confirms (what He wills) وَيُثَبِّتُ wills
 أُمُّ the Mother (is) the Book اَلْكِتَابِ ﴿٣٩﴾ (of) the Book وَإِنَّمَا and whether ثِيَابُكُمْ
 نَعْدُهُمْ (of) what بَعْضُ We show you (O Muhammad) أَلَى part
 or أَوْ We have promised them تَوَفِّيْتَكُمْ cause you to die فَإِنَّمَا (is)
 only عَلَيْكَ your duty أَلْبَغُ (the Message) to convey وَعَلَيْنَا and on Us
 (is) the reckoning اَلْحِسَابِ ﴿٤٠﴾

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). (*Tafsir At-Tabari*) 39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*) 40. Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عَفَى الدَّارِ ﴿٤٢﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَسَتْ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

أَوَلَمْ did not يَرَوْا they see أَنَّا We that نَأْتِي come to الْأَرْضَ the land
 نَنْقُصُهَا reducing it مِنْ from أَطْرَافِهَا its outlying borders وَاللَّهُ and
 يَحْكُمُ judges لَا (there is) none مُعَقِّبَ to put back لِحُكْمِهِ
 (at) اَلْحِسَابِ (is) Swift سَرِيعٌ and He وَهُوَ His Judgement
 وَمَكَرَ and reckoning وَقَدْ those who الَّذِينَ did devise plots
 is the planning اَلْمَكْرُ so unto Allah فَلِلَّهِ (were) before them مِنْ قَبْلِهِمْ
 جَمِيعًا all يَعْلَمُ He knows مَا what تَكْسِبُ earns كُلُّ every نَفْسٍ
 person وَسَيَعْلَمُ and will know الْكُفْرُ the disbelievers لِمَنْ for

وَيَقُولُ (of) the Home ﴿١٠﴾ the good end عَمَّوْ whom will be
 you لَسْتَ disbelieved كَفَرُوا those who and say
 is كَفَى say قُلْ a Messenger مُرْسَلًا (O Muhammad) are not
 between me بَيْنِي for witness شَهِيدًا Allah بِالله Sufficient
 وَبَيْنَكُمْ and (between) you وَمَنْ and whoever عِنْدَهُ he has عِلْمُ
 (of) the Scripture ﴿١١﴾ knowledge

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning. 42. And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). 43. And those who disbelieved, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

سُورَةُ اِبْرٰهِيْمَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلرَّحْمٰنُ اَنْزَلْنَاهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِلَى صِرَاطٍ الْعَزِيْزِ
 الْحَمِيْدِ ﴿١﴾ اللّٰهُ الَّذِى لَمْ يَلَمْ اِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَوَيْلٌ لِّلْكَافِرِيْنَ مِنْ عَذَابٍ شَدِيْدٍ ﴿٢﴾ الَّذِيْنَ
 يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عَوْمًا اُولٰٓئِكَ فِى ضَلٰلٍ بَعِيْدٍ ﴿٣﴾

which We have اَنْزَلْنَاهُ (this is) a Book كِتٰبُ Alif-Lam-Ra اَلرَّ
 in order that you تُخْرِجَ unto you (O Muhammad) اِلَيْكَ revealed
 darknesses (of الظُّلُمٰتِ from مِنَ mankind النَّاسِ bring out
 by leave بِاِذْنِ light (of belief) اَلنُّوْرِ into اِلَى disbelief)
 (of) the All-Mighty الْعَزِيْزِ the Path صِرَاطٍ to اِلَى (of) their Lord
 to Him لَمْ Who الَّذِى Allah اللّٰهُ the Praise-Worthy الْحَمِيْدِ ﴿١﴾
 and مَا (belongs) اِى all that فِى (is) السَّمٰوٰتِ the heavens وَمَا
 to اِلَى all that فِى (is) الْاَرْضِ the earth وَوَيْلٌ and woe لِّلْكَافِرِيْنَ
 a severe شَدِيْدٍ torment عَذَابٍ from مِنَ the disbelievers
 to اِلَى those يَسْتَحِبُّوْنَ the life الدُّنْيَا worldly عَلَى

الْآخِرَةِ from عَنْ and hinder (men) وَصُدُّوكَ the Hereafter
 the Path اللَّهُ (of) Allah وَتَبَعُونَهَا and seek therein عِوَجًا
 crookedness أُولَئِكَ they فِي in (are) ضَلَالٍ straying بَعِيدٍ far

Sûrat Ibrâhîm

[(Prophet) Abraham] XIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. 2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allâh (i.e. Islâm) and seek crookedness therein — they are far astray.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝

وَمَا أَرْسَلْنَا and not رَّسُولٍ any Messenger إِلَّا except
 in order لِيُبَيِّنَ (of) his people قَوْمِهِ with the language بِلِسَانٍ
 then فَيُضِلُّ for them لَهُمْ that he might make (the Message) clear
 and guides وَيَهْدِيَ He wills يَشَاءُ whom مَنْ Allah اللَّهُ misleads
 (is) the All-Mighty الْعَزِيزُ and He وَهُوَ He wills يَشَاءُ whom مَنْ
 الْحَكِيمُ ۝ the All-Wise وَلَقَدْ and indeed أَرْسَلْنَا We sent مُوسَى
 bring أَخْرِجْ (saying) that أَنْ with Our Signs بِآيَاتِنَا Moses
 into الظُّلُمَاتِ from الظُّلُمَاتِ your people قَوْمَكَ out
 the days بِآيَاتِنَا and make them remember وَذَكِّرْهُمْ light النُّورِ
 اللَّهُ (of) Allah إِنَّ truly فِي ذَلِكَ therein لَآيَاتٍ (are) signs لِكُلِّ
 thankful (person) شَكُورٍ ۝ patient صَبَّارٍ for every

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. 5. And indeed We sent Mûsâ (Moses) with Our Ayât (saying): "Bring out your people from darkness into light, and remind them of the annals of Allâh. Truly, therein are Ayât (evidences, proofs and signs) for every patient, thankful (person)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُوءُونَكُمْ سُوءَ الْعَذَابِ وَيَذُبُّونَ آبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ لَكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّتْ رَبِّكُمْ لَمَّا شَكَّرْتُمْ لَا زِيَادَ لَكُمْ وَلَكِن كَفَرْتُمْ إِنَّا عَذَابِي لَشَدِيدٌ ﴿٧﴾

وَإِذْ and (remember) when قَالَ موسى said to his قَوْمِهِ people to أَذْكُرُوا call to mind نِعْمَةَ Allah's فَavour عَلَيْكُمْ He delivered you إِذْ you from آلِ فِرْعَوْنَ Pharaoh's يَسُوءُونَكُمْ who were afflicting you with سُوءَ horrible and were slaughtering وَيَذُبُّونَ آبْنَاءَكُمْ and letting alive وَيَسْتَحْيُونَ your sons your Lord رَّبِّكُمْ from trial بَلَاءٌ it (was) and in عَظِيمٌ ﴿٦﴾ a tremendous وَإِذْ and (remember) when تَأَذَّتْ you give thanks شَكَّرْتُمْ if لَمَّا your Lord رَّبِّكُمْ proclaimed but if وَلَكِن I will give you more (of My Blessings) لَا زِيَادَ لَكُمْ كَفَرْتُمْ My عَذَابِي verily إِذْ you are thankless (i.e. disbelievers) (is) indeed Severe لَشَدِيدٌ ﴿٧﴾ Punishment

6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord." 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَفِيْرٌ حَمِيْدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ مِن قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادُ وَثَمُودُ وَالَّذِيْنَ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَعْيُنَهُمْ فِيْ أَوَاهِيْهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِيْ شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ﴿٩﴾

وَقَالَ موسى and said and you disbelieve أَنْتُمْ you
 وَمِنْ and all and فِي on the earth جَمِيعًا together فَايَك then verily اللَّهُ
 اللَّهُ (is) All-Rich (Free of all wants) حَمِيدٌ ﴿٨﴾
 the news بَأْسِكُمْ has not Praise-Worthy أَلَمْ
 (of) those الَّذِينَ (of) before you قَوْمِ the people نُوْحِ (of)
 and those الَّذِينَ and Ad وَثَمُودَ and Noah
 اللَّهُ but لَا none يَعْلَمُهُمْ knows them إِلَّا
 with clear بَيِّنَاتٍ their Messengers رُسُلُهُمْ came to them
 their أَفْوَاهِهِمْ in فِي their hands أَيْدِيَهُمْ but they put فَرَدُّوا proofs
 mouths (biting them from anger) وَقَالُوا and said إِنَّا verily كَفَرْنَا
 with بِكُمْ you have been sent أُرْسِلْتُمْ in what بِمَا We disbelieve
 as to وَمَا doubt شَكِّ (are) really in لَفِي and we وَإِنَّا it
 suspicious مُرِيبٌ ﴿٩﴾ to it إِلَيْهِ you invite us what تَدْعُونَا

8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allâh is Rich (Free of all needs), Owner of all praise." 9. Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."

﴿٩﴾ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأَتُونَا بِسُلْطَانٍ مُّبِينٍ ﴿١٠﴾

﴿٩﴾ قَالَتْ رُسُلُهُمْ أَفِي their Messengers رُسُلُهُمْ said
 (of) the السَّمَوَاتِ the Creator فَاطِرِ a doubt شَكٌّ Allah اللَّهُ about
 لِيَغْفِرَ He calls you (to Him) يَدْعُوكُمْ and the earth وَالْأَرْضِ heavens
 your sins ذُنُوبِكُمْ of you لَكُمْ that He may forgive
 وَيُخْرِجَكُمْ إِلَى أَجَلٍ مُّسَمًّى a term أَجَلٍ for إِلَى and give you respite
 بَشَرٌ but إِلَّا you are أَنْتُمْ not إِنْ they said قَالُوا appointed
 turn us تَصُدُّونَا to أَنْ you wish تُرِيدُونَ like us human beings

our worship used to from what away
 a clear authority then bring us fathers

10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e., a clear proof of what you say)."

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

قَالَتْ لَهُمْ رُسُلُهُمْ to them said
 are but human beings like you but
 Allah bestows His Grace on whom He wills of His slaves
 that it is and not His slaves
 by the except an authority we bring you
 let put Allah and in Allah
 for us and what (is) the believers their trust
 while Allah in we put our trust that not
 indeed He has guided/shown us our ways
 hurt what and we shall certainly bear with patience
 let put Allah (Alone) and in you may cause us
 those who trust their trust

11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust. 12. "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust."

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَتُسْكَنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

وَقَالَ الَّذِينَ كَفَرُوا those who and said الَّذِينَ disbelieved كَفَرُوا their Messengers of نَخْرِجَنَّكُمْ surely we shall drive you out لَتَعُوذُنَّ or أَزْ our land أَرْضِنَا to you shall return فِي to مِلَّتِنَا their Lord رَبُّهُمْ (to) them إِلَيْهِمْ so revealed religion فَأَوْحَى the wrong-doers الظَّالِمِينَ truly We shall destroy وَلَتُسْكَنَنَّكُمْ the land الْأَرْضَ and indeed We shall make you dwell in مِنْ بَعْدِهِمْ after them ذَلِكَ (is) لِمَنْ for whoever خَافَ fears مَقَامِي and (also) وَخَافَ standing before Me (on the Day of Resurrection) and they (the Messengers) وَاسْتَفْتَحُوا My Threat وَعِيدِ fears and failed/remained وَخَابَ sought help and victory from Allah كُلُّ unsuccessful obstinate عَنِيدٍ dictator every جَبَّارٍ arrogant

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrongdoers). 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat." 15. And they (the Messengers) sought victory and help [from their Lord (Allâh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

مِنْ وَرَائِهِ جَهَنَّمَ وَشَقَى مِنْ مَاءٍ صَدِيدٍ ﴿١٦﴾ يَجْرَعُهُمْ وَلَا يَكَادُ يُسَبِّغُهُمْ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الصَّلَافُ الْبُعِيدُ ﴿١٨﴾

مِنْ وَرَائِهِ جَهَنَّمَ (is) Hell وَشَقَى behind him and he will be made مِنْ مَاءٍ صَدِيدٍ water to drink يَجْرَعُهُمْ boiling festering وَلَا يَكَادُ sip it (unwillingly) يُسَبِّغُهُمْ and he will find hard

from death الْمَوْتُ and will come to him وَيَأْتِيهِ swallow it
 كُلِّ مَكَانٍ every side وَمَا yet not هُوَ he يَمِيتُهُ (will) die وَمِنْ
 (will be) a great عَذَابٌ torment عَظِيمٌ ﴿١٧﴾ and behind him
 مَثَلُ الَّذِينَ the parable of الَّذِينَ كَفَرُوا disbelieved in رَبِّهِمْ
 (are) as ashes كَرَمَادٍ (is that) their works أَعْمَلُهُمْ their Lord
 day يَوْمَ on فِي the wind أَلْفُحٌ with it يَدُ blows furiously
 of what مِمَّا they shall be able يَقْدِرُونَ not لَا a stormy عاصِفٌ
 كَسَبُوا they have earned عَلَى (get) to مَثْوًى اُتُوا that ذَلِكَ هُوَ
 far away (from the Right Path) الْبَعِيدُ ﴿١٨﴾ the straying اَلضَّالُّ the it is

16. In front of him is Hell, and he will be made to drink boiling, festering water.

17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment. 18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَئُودُ بِذَهَبِكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ
 بِعَزِيزٍ ﴿١٧﴾ وَيَرْزُقُوا اللَّهُ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ
 عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّيْنَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحْجُوسٍ ﴿١٨﴾

أَلَمْ تَرَ do not تَرَ you see أَنَّ Allah that خَلَقَ the heavens السَّمَوَاتِ and the earth وَالْأَرْضَ بِالْحَقِّ with truth إِنَّ if
 يَأُودُ بِذَهَبِكُمْ He wills يَأْتِ he can remove you وَيَأْتِ بِخَلْقٍ جَدِيدٍ a new creation جَدِيدٍ ﴿١٦﴾ وَمَا that (is) ذَلِكَ on عَلَى Allah
 بِعَزِيزٍ ﴿١٧﴾ وَيَرْزُقُوا hard/difficult عَزِيزٍ ﴿١٧﴾ Allah and they shall appear وَيَرْزُقُوا before Allah جَمِيعًا
 فَقَالَ the weak الضُّعَفَاءُ then will say اسْتَكْبَرُوا to those كُنَّا we verily إِنَّا who were arrogant (chiefs)
 لَكُمْ تَبَعًا for you كُنَّا were أَنْتُمْ you مُغْنُونَ عَنَّا avail عَنَّا us مِنْ Allah's اللَّهُ Torment عَذَابِ from/against
 هَدَيْنَا if هَدَيْنَا guided us هَدَيْنَا thing قَالُوا they will say لَوْ if هَدَيْنَا هَدَيْنَا on
 هَدَيْنَاكُمْ We would have guided you هَدَيْنَاكُمْ it is equal سَوَاءٌ هَدَيْنَا هَدَيْنَا on

bear (those torments) with صَبْرًا or أَمْ whether we rage أَمْ us
place of ٱلْمَحِيصِ ﴿١٩﴾ any مِن (there is) for us لَّا not مَا patience
refuge

19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! 20. And for Allâh that is not hard or difficult. 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ
سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا أَنْفُسُكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ
بِمُصْرِخِي إِنْ كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٠﴾

has been decided قُضِيَ when لَمَّا Satan الشَّيْطَانُ and will say وَقَالَ
الْأَمْرُ the matter إِنَّ the matter Allah الله وَعَدَكُمْ promised you وَعَدَ
and I (too) promised you وَوَعَدْتُكُمْ (of) truth الْحَقِّ a promise
over you عَلَيْكُمْ I had كَانَ لِي and not وَمَا but I betrayed you فَأَخْلَفْتُكُمْ
I called you دَعَوْتُكُمْ that أَنْ except إِلَّا authority سُلْطَانٍ any
blame me تَلُمُونِي so not فَلَا to me لِي and you responded فَاسْتَجَبْتُمْ
I can أَنَا not مَا yourselves أَنْفُسُكُمْ but blame وَلَوْلَا
help me بِمُصْرِخِي you (can) أَنتُمْ nor وَمَا help you بِمُصْرِخِكُمْ
you associated me as أَشْرَكْتُمُونِ what بِمَا deny كَفَرْتُ verily I
the الظَّالِمِينَ verily إِنَّ before مِنْ a partner (with Allah)
(is) a painful أَلِيمٌ ﴿٢٠﴾ torment عَذَابٌ for them لَهُمْ wrong-doers

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh. Verily, there is a painful torment for the *Zâlimûn*."

وَأَدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

وَأَدْخِلَ الَّذِينَ ءَامَنُوا those who and will be made to enter الَّذِينَ the righteous deeds الصَّالِحَاتِ and did وَعَمِلُوا flowing جَنَّاتٍ Gardens تَجْرَى under them الْأَنْهَارُ rivers خَالِدِينَ to dwell forever therein بِإِذْنِ with the Permission رَبِّهِمْ (of) their Lord تَحِيَّتُهُمْ their greeting فِيهَا therein سَلَامٌ (will be) peace ﴿٢٣﴾ أَلَمْ (will be) do not تَرَ you see كَيْفَ how ضَرَبَ sets forth اللَّهُ Allah مَثَلًا a parable كَلِمَةً a word طَيِّبَةً a goodly كَشَجَرَةٍ as tree طَيِّبَةٍ a goodly أَصْلُهَا a root ثَابِتٌ (is) firm وَفَرْعُهَا (reach) its branches (are) فِي in السَّمَاءِ the sky (i.e. very high) ﴿٢٤﴾ تُؤْتِي giving أُكْلَهَا its fruit كُلَّ all حِينٍ times بِإِذْنِ by the Leave رَبِّهَا (of) its Lord وَيَضْرِبُ and sets forth اللَّهُ Allah الْأَمْثَالَ parables لِلنَّاسِ for mankind لَعَلَّهُمْ in order that they may remember ﴿٢٥﴾

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!). 24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). 25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾ يُمِيتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّانِي فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

وَمَثَلُ the parable and the كَلِمَةٍ word خَبِيثَةٍ (of) evil كَشَجَرَةٍ (is) tree that of خَبِيثَةٍ an evil اجْتُثَّتْ uprooted مِنْ from فَوْقِ the surface الْأَرْضِ (of) earth مَا not لَهَا having مِنْ any قَرَارٍ ﴿٢٦﴾ يُمِيتُ stability اللَّهُ Allah الَّذِينَ those who ءَامَنُوا

in **الْحَيَاةِ** that stands firm **الَّتِي** with the word **بِالْقَوْلِ** believe the Hereafter **وَالْآخِرَةِ** and in **وَفِي** (of this) world **الدُّنْيَا** the life those who **وَيُضِلُّ** Allah **اللَّهُ** and will cause to go astray **وَيَقْعُدُ** He **يَسَاءُ** what **مَا** Allah **اللَّهُ** and does **وَيَقْعُدُ** are wrong-doers **وَلَمْ** you seen **تَرَوْا** have not **أَلَمْ** wills those who **الَّذِينَ** (to) **إِلَى** into **كُفْرًا** (of) Allah **اللَّهُ** the Blessing **يَقَعَتْ** have changed (in)the **كَانَ** their people **وَقَوْمَهُمْ** and caused to dwell **وَأَحْلَوْا** disbelief **وَالْبُورِ** house (of) destruction **وَالْبُورِ**

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. 27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are *Zâlimûn* (polytheists and wrongdoers), and Allâh does what He wills. 28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islâm), and caused their people to dwell in the house of destruction?

جَهَنَّمَ يَصَلَوْنَهَا وَيُنْسِكُ الْقَرَارُ **وَجَعَلُوا لِلَّهِ أَدَاةً لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ** **قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ**

and what an **وَيُنْسِكُ** in which they will burn **يَصَلَوْنَهَا** Hell **جَهَنَّمَ** to **وَجَعَلُوا** place to settle in **وَجَعَلُوا** evil **وَجَعَلُوا** Allah **أَدَاةً** from **عَنْ** to mislead (men) **لِيُضِلُّوا** rivals **وَجَعَلُوا** His **سَبِيلِهِ** Path **قُلْ** say **تَمَتَّعُوا** enjoy (your brief life) **فَادُّوا** but certainly **قُلْ** your destination **إِلَى** (is) **النَّارِ** the Hell-Fire **وَجَعَلُوا** that **يُقِيمُوا** have believed **وَيُنْفِقُوا** who **وَيُنْفِقُوا** say **لِعِبَادِيَ** to My slaves **وَيُنْفِقُوا** prayers **وَيُنْفِقُوا** they should perform **وَيُنْفِقُوا** We have provided them **وَيُنْفِقُوا** from what **وَيُنْفِقُوا** secretly **وَيُنْفِقُوا** and openly **وَيُنْفِقُوا** before **وَيُنْفِقُوا** comes **وَيُنْفِقُوا** a Day **وَيُنْفِقُوا** neither **وَيُنْفِقُوا** (there will be) mutual bargaining **وَيُنْفِقُوا** in it **وَيُنْفِقُوا** nor **وَيُنْفِقُوا** friendship **وَيُنْفِقُوا**

29. Hell, in which they will burn, — and what an evil place to settle in! 30. And they set up rivals to Allâh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" 31. Say (O Muhammad ﷺ) to 'Ibâdî (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ
الْفُلَّكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٣١﴾ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ
لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٣٢﴾

Allah ﷻ the heavens السَّمَوَاتِ has created خَلَقَ (is) He Who ﷻ Allah ﷻ the earth وَالْأَرْضَ and sends down وَأَنْزَلَ and the sky مَاءً water (rain) فَأَخْرَجَ thereby مِنْ and brought forth الثَّمَرَاتِ fruits رِزْقًا as provision لَكُمْ for you وَسَخَّرَ and He has made the ships الْفُلَّكَ to you لَكُمْ made to be of service that لِتَجْرِيَ the sea الْبَحْرِ through بِأَمْرِهِ by His Command the أَنْهَارَ to you لَكُمْ and He has made to be of service وَسَخَّرَ rivers to you لَكُمْ and He has made to be of service الشَّمْسَ the sun وَالْقَمَرَ the moon دَائِبَيْنِ both constantly pursuing their courses وَسَخَّرَ and He has made to be of service لَكُمْ to you الَّيْلَ the night وَالنَّهَارَ ﴿٣٢﴾

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

وَمَا آتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٣﴾ وَإِذْ
قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٤﴾ رَبِّ إِنَّهُمْ أَضَلَّنَا كَثِيرًا مِنَ
النَّاسِ فَمَنْ يَنْصُرُنَا فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٥﴾

you سَأَلْتُمُوهُ that all of كَلِّ and He gave you وَآتَاكُمْ
 the Blessings بَعَثَ you count تَعُدُّوْا and if وَإِنْ asked Him for
 you will be able to count them تَحْصُوهُمْ not لَا (of) Allah اِنَّهُ
 (is) indeed an extreme wrong-doer لَقُلُوْمْ Man الْاِنْسَانَ verily اِنَّكَ
 كَفَّارٌ ﴿٢١﴾ said قَالَ and (remember) when اِذْ a disbeliever
 city اَلْبَلَدَ this هٰذَا make اَجْعَلْ O my Lord! رَبِّ Abraham
 and my sons وَبَنِيَّ and keep me away وَاجْنُبْنِي safe مَاِيْنَا (Makkah)
 O my Lord! رَبِّ idols اَلْاَصْنَامَ ﴿٢٢﴾ we worship تَعْبُدُ that اَنْ (from)
 اِمْتَنَنْ verily they اَضَلُّنَّ have led astray كَثِيْرًا many مِنْ among النَّاسِ
 (is) verily he فَاَتَمَّ follows me يَعْصِي so whoever فَمَنْ mankind
 then You (are) فَاِنَّكَ disobeys me عَصَايَ and whoever وَمَنْ of me
 Most Merciful رَحِيْمٌ ﴿٢٣﴾ Oft-Forgiving غَفُوْر indeed

34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad ﷺ). 35. And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

رَبَّنَا اِنِّیْ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِیْ رِزْقٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيْمُوا الصَّلَاةَ فَاجْعَلْ اَفْنَدَةً مِنَ النَّاسِ تَهْوِيْ اِلَيْهِمْ وَاَرْزُقْهُمْ مِنَ الشَّجَرَتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿٢٤﴾ رَبَّنَا اِنَّكَ تَعْلَمُ مَا تُخْفِيْ وَمَا تُعْلِنُ وَمَا يَخْفَى عَلٰی اَللّٰهِ مِنْ شَيْءٍ فِی الْاَرْضِ وَلَا فِی السَّمَاوٰتِ ﴿٢٥﴾

رَبَّنَا اِنِّیْ اَسْكَنْتُ verily I اِنِّیْ O our Lord! رَبَّنَا
 ذُرِّيَّتِيْ my offspring بِوَادٍ in a valley غَيْرِ not ذِیْ with رِزْقٍ
 O our Lord! رَبَّنَا Sacred الْمُحَرَّمِ Your House بَيْتِكَ by عِنْدَ cultivation
 لِيُقِيْمُوا Lord! اَفْنَدَةً in order that they may perform perfectly الصَّلَاةَ
 mankind اِلَيْهِمْ love تَهْوِيْ towards them وَاَرْزُقْهُمْ (O Allah) provide
 اَللّٰهِمْ so that they may يَشْكُرُوْنَ ﴿٢٤﴾

ما know مَلَكُ certainly You إِنَّكَ Our Lord! رَبَّنَا give thanks
 وَما we reveal تُعَلِّمُ and what وَما we conceal تُخْفِي what
 مِنْ Allah ﷻ on فِي thing شَيْءٍ any من Allah ﷻ is hidden
 the heaven السَّمَاءُ in فِي nor the earth وَلَا

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks. 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٧﴾ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ
 وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٣٨﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٣٩﴾ وَلَا
 تَحْسَبْ أَنَّ اللَّهَ غَفْلًا عما يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٠﴾

Who الَّذِي (are) to Allah ﷻ all the praises and thanks الْحَمْدُ
 وَهَبَ لِي has given me عَلَى in الْكِبَرِ old age إِسْمَاعِيلَ Ishmael
 (is) indeed the لَسَمِيعُ my Lord رَبِّي verily إِنَّ and إِسْحَاقَ Isaac
 make اجْعَلْنِي O my Lord! رَبِّ (of) invocation الدُّعَاءِ All-Hearer
 and مُقِيمَ me one who performs perfectly الصَّلَاةِ prayers وَمِنْ
 and accept وَتَقَبَّلْ our Lord! رَبَّنَا my offspring from
 دُعَاءِ ﴿٣٨﴾ my invocation رَبَّنَا our Lord! اغْفِرْ لِي me وَلِوَالِدَيَّ
 on the Day يَوْمَ and (all) the believers وَلِلْمُؤْمِنِينَ and my parents
 (when) يَقُومُ will be established الْحِسَابُ ﴿٣٩﴾ the reckoning وَلَا
 (of) غَفْلًا Allah ﷻ you consider (that) تَحْسَبْ and not
 الظَّالِمُونَ do يَعْمَلُ that which the wrong-doers إِنَّمَا only يُؤَخِّرُهُمْ
 will stare تَشْخَصُ up to a Day (when) لِيَوْمَ He gives them respite
 the eyes الْأَبْصَارُ in it فِي in horror

39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'îl (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. 40. "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation. 41. "Our Lord! Forgive me and my parents, and (all) the believers on

the Day when the reckoning will be established.” 42. Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.

مُهَاطِعَاتٍ مُّقْنِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿١٧﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ يُجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ ﴿١٨﴾

(they will be) hastening forward with necks outstretched مُهَاطِعَاتٍ مُّقْنِي رُءُوسِهِمْ raised up (towards the sky) لَا يَرْتَدُّ not their heads and their gaze طَرْفُهُمْ returning towards them إِلَيْهِمْ and their hearts هَوَاءٌ ﴿١٧﴾ empty (are) وَأَنْذِرِ mankind and warn the torment الْعَذَابُ will come unto them يَأْتِيهِمُ the Day (when) فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا wronged those who so will say our Lord! آخِرْنَا our Lord! RESPITE us we will answer قَرِيبٍ awhile أَجَلٍ for (it) دَعْوَتَكَ your call وَتَتَّبِعِ the Messengers أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ you were أَقْسَمْتُمْ you swore (that there will be) not for you مَالَكُمْ any زَوَالٍ ﴿١٨﴾ fall, end

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). 44. And warn (O Muhammad ﷺ) mankind of the Day when the torment will come unto them; then the wrongdoers will say: “Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!” (It will be said): “Had you not sworn aforetime that you would not leave (the world for the Hereafter).

وَسَكَنْتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَبَيَّنَّ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ﴿١٩﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَتْ مَكْرُهُمْ لِيَرْزُؤَ مِنْهُ الْجِبَالَ ﴿٢٠﴾ فَلَا تَحْسَبَنَّ اللَّهَ مُخَلَّفًا وَعَدُوَّهُ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٢١﴾

وَسَكَنْتُمْ in فِي and you dwelt مَسَاكِينِ the dwellings الَّذِينَ (of) and it was بَيَّنَّ themselves ظَلَمُوا wronged الَّذِينَ and how فَعَلْنَا We had dealt بِهِمْ with clear لَكُمْ to you كَيْفَ them وَضَرَبْنَا for you الْأَمْثَالَ ﴿١٩﴾ and We put forth لَكُمْ them

وَقَدْ indeed مَكْرُوا they planned مَكْرَهُمْ their plot وَعَدَ and
 was (was) with الله Allah مَكْرَهُمْ their plot وَإِنْ though كَانَتْ
 it would remove لِيُزِيلَ their plot (great) مَكْرَهُمْ
 مِنْهُ whereby الْجِبَالُ ١٥ the mountains فَلَا so not تَحْسَبَنَّ
 His Promise will fail to keep عَدْوِهِ. اللهُ Allah يُخْلِفُ you think(that)
 رُسُلَهُ (to) His Messengers إِنَّ certainly اللهُ Allah عَزِيزٌ (is)
 (of) Retribution أَيْقَامُ ١٦ All-Able ذُرُّ All-Mighty

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." 46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance). 47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ١٥ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ١٦ سَرَابِلُهُمْ مِّنْ فِطْرَانٍ وَتَقْنَىٰ وُجُوهُهُمُ النَّارُ ١٧ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ١٨ هَذَا بَلَّغٌ لِّلنَّاسِ وَلِيُنذَرُوا بِهِمْ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ١٩

يَوْمَ the earth الْأَرْضُ will be changed تُبَدَّلُ on the Day (when)
 and the heavens السَّمَوَاتُ earth to other than
 the الواحد Allah and they (all creatures) will appear before
 the الْقَهَّارِ ١٥ the Irresistible وَتَرَى the الْمُجْرِمِينَ and you will see
 يَوْمَئِذٍ that Day مُقَرَّنِينَ sinners in bound together فِي الْأَصْفَادِ ١٦
 سَرَابِلُهُمْ their garments فِطْرَانٍ (will be) of pitch وَتَقْنَىٰ
 that may لِيَجْزِيَ Fire النَّارُ ١٧ their faces وُجُوهُهُمْ and will cover
 what نَفْسٍ each soul نَفْسِ Allah كُلِّ requite
 (is) Swift سَرِيعُ Allah truly إِنَّ it has earned كَسَبَتْ
 الْحِسَابِ ١٨ at reckoning هَذَا (Quran) this بَلَّغٌ (is) a Message لِّلنَّاسِ
 وَلِيُنذَرُوا for mankind in order that they may be warned
 وَلِيَعْلَمُوا thereby and that they may know أَنَّمَا that only هُوَ إِلَهُهُ
 (is) God وَاحِدٌ ١٩ One وَلِيَذَّكَّرَ and that may take heed أُولُو
 (of) understanding الْأَلْبَابِ ١٩

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible. 49. And you will see the *Mujrimûn* that Day *Muqarranûn* (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning. 52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

سُورَةُ الْحَجَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ۝ (١) رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝ (٢) ذَرَهُمْ يَأْكُلُوا
وَرَتَمَتُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْمَلُونَ ۝ (٣) وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ۝ (٤) مَا تَسْبِقُ مِنْ أَمْرٍ
أَجَلَهَا وَمَا يَسْتَعِجِرُونَ ۝ (٥) وَقَالُوا يَأْتِيهَا آلِ الذِّى نَزَّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝ (٦) لَوْ مَا تَأْتِينَا بِالْمَلَكِ ۝ (٧) إِنْ
كُنْتَ مِنَ الصَّادِقِينَ ۝ (٨)

الرَّ Alif-Lam-Ra تِلْكَ these آيَاتُ the Verses (of) الْكِتَابِ (are) the Book
wish رَبِّمَا perhaps يَوَدُّ a plain مُبِينٍ and Quran وَقُرْآنٍ the Book
they were كَفَرُوا those who (if) that لَوْ disbelieved كَانُوا (if) that
and let ذَرَهُمْ Muslims (٢) to eat يَأْكُلُوا leave them رَتَمَتُوا
and be preoccupied وَيُلْهِمُ them enjoy الْأَمَلُ (with) hope فَسَوْفَ
We destroy أَهْلَكْنَا and not وَمَا they come to know يَعْمَلُونَ will
مِنْ (from) قَرْيَةٍ a town إِلَّا but وَلَهَا (there was) for it كِتَابٌ
(can) advance تَسْبِقُ not مَا a known مَعْلُومٌ decree (book)
delay (it) يَسْتَعِجِرُونَ nor وَمَا its term أَجَلَهَا nation أَمْرٍ any
was sent down نَزَّلَ to whom الذِّى O you يَأْتِيهَا and they say وَقَالُوا
عَلَيْهِ (unto him) الذِّكْرُ the Quran إِنَّكَ truly you لَمَجْنُونٌ (are)
angels بِالْمَلَكِ you bring to us تَأْتِينَا not مَا if لَوْ a mad man
إن if كُنْتَ you are مِنَ of الصَّادِقِينَ the truthful

Sûrat 15. Al-Hijr (The Rocky Tract)

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are Verses of the Book and a plain Qur'ân. 2. How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allâh's Will in Islâm, i.e. Islâmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise) 3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to

know! 4. And never did We destroy a township but there was a known decree for it. 5. No nation can advance its term, nor delay it. 6. And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'ân) has been sent down! Verily, you are a mad man! 7. "Why do you not bring angels to us if you are of the truthful?"

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُكُمْ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

مَا نُنَزِّلُ not the angels الْمَلَائِكَةَ We send down إِلَّا except بِالْحَقِّ with the truth وَمَا so not كَانُوا they would be إِذَا then مُنْظَرِينَ ﴿٨﴾ the الذِّكْرَ have sent down نَزَّلْنَا We truly إِنَّا given respite and لَقَدْ guardians حَافِظُونَ ﴿٩﴾ and surely We وَإِنَّا Quran the شَيْعِ amongst فِي before you مِنْ قَبْلِكَ We sent أَرْسَلْنَا indeed came يَأْتِيهِمْ and not وَمَا (of) old الْأَوَّلِينَ ﴿١٠﴾ communities (sects) at they did كَانُوا but إِلَّا Messenger any مِنْ to them him يَسْتَهْزِئُونَ ﴿١١﴾ mock كَذَلِكَ thus نَسْلُكُكُمْ do We let it enter فِي (into) قُلُوبِ the hearts الْمُجْرِمِينَ ﴿١٢﴾ (of) the sinners لَا not يُؤْمِنُونَ they would believe بِهِ in it وَقَدْ and indeed خَلَتْ has gone سُنَّةُ (of) the ancients الْأَوَّلِينَ ﴿١٣﴾ example

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite! 9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption). 10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. 11. And never came a Messenger to them but they did mock at him. 12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn*. 13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients has gone forth.

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ عَنْهُمْ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مَنْ أَسْرَفَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

وَلَوْ a gate بَابًا to them عَلَيْهِم We opened فَتَحْنَا and even if
 from السَّمَاءِ the heaven فَظَلُّوا and they were to continue
 ascend لَقَالُوا they would say إِنَّمَا سُبُكْرَتُ surely
 Our eyes أَبْصَرْنَا have been blocked (blurred) بَلْ We نَحْنُ
 (are) people مَسْحُورُونَ ۝۱۵ and indeed وَلَقَدْ bewitched
 in the heaven بُرُوجًا big stars وَزَيَّنَّهَا We put
 لِلنَّظِيرِ ۝۱۶ beautified it for the beholders وَحَفِظْنَاهَا We have
 from كُلِّ شَيْطَانٍ devil رَجِيمٍ ۝۱۷ outcast
 him who سَرَقَ gains (steals) أَسْرَقَ except مَنْ he is
 pursued by شِهَابٍ flaming fire ثَيِّبٍ ۝۱۸ a clear

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long). 15. They would surely, say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched." 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. 17. And We have guarded it (near heaven) from every outcast *Shaitân* (devil). 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَوْبَقْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ۝۱۹ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمِنْ أَنْتُمْ لَكُمْ يَرْزُقِينَ ۝۲۰ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ۝۲۱ وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ فَاذْرَآءَ مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمْ مَوْءً وَمَا أَشْرَكْ لَكُمْ بِخَازِنِينَ ۝۲۲

وَالْأَرْضَ and placed وَأَلْقَيْنَا We spread it مَدَدْنَاهَا and the earth
 therein رَوَاسِيَ firm mountains وَأَوْبَقْنَا and caused to grow
 of كُلِّ شَيْءٍ thing مَوْزُونٍ ۝۱۹ balanced (in due
 and We have made provision وَجَعَلْنَا proportion) لَكُمْ for you
 therein مَعِيشَ means of living وَمِنْ أَنْتُمْ and for those whom
 (for whom) يَرْزُقِينَ ۝۲۰ provide وَإِنْ (there is) not
 a thing إِلَّا عِنْدَنَا خَزَائِنُهُ with Us but (are) the stores thereof
 and not نُنْزِلُهُ We send it down إِلَّا بِقَدَرٍ except in a measure
 مَعْلُومٍ ۝۲۱ known وَأَرْسَلْنَا and We send الرِّيحَ لَوْفِحَ winds
 فَازْرَآءَ then cause to descend مِنَ السَّمَاءِ the sky مَاءً water

فَأَسْقَيْنَكُمُوهُ ۖ فَأَنْتُمْ بِهَا لَا تَحْزِنُونَ ﴿٢٠﴾ and We gave it to you to drink and not أَنْتُمْ you (are) able to store بِهَا for it

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion. 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]. 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

وَأَنَّا لَنَحْنُ غَنِيٌّ ۚ وَنُفِثُ وَنَحْنُ الْوَارِثُونَ ﴿٢١﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٢﴾ وَإِنَّ رَبَّكَ هُوَ بِحَشْرِهِمْ لَأَنِّمٌ حَكِيمٌ عَلِيمٌ ﴿٢٣﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٤﴾

وَأَنَّا Who give life غَنِيٌّ We it is لَنَحْنُ and certainly We نُفِثُ and cause death وَنَحْنُ and We الْوَارِثُونَ (are) the inheritors وَلَقَدْ the first generations who الْمُسْتَقْدِمِينَ We know عَلِمْنَا and indeed We know عَلِمْنَا and indeed وَلَقَدْ of you مِنْكُمْ have passed away the present (late) generations who will come الْمُسْتَأْخِرِينَ ﴿٢١﴾ Who بِحَشْرِهِمْ (is) He هُوَ your Lord رَبَّكَ and verily وَإِنَّ afterwards لَأَنِّمٌ will gather them حَكِيمٌ truly He عَلِيمٌ (is) All-Wise ﴿٢٣﴾ All-Knowing وَلَقَدْ and indeed خَلَقْنَا We created الْإِنْسَانَ man مِنْ صَلْصَلٍ from clay حَمَلٍ of mud مَسْنُونٍ altered into shape

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritors. 24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards. 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing. 26. And indeed, We created man from dried (sounding) clay of altered mud.

وَاللَّيْلَانَ خَلَقْتَهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٥﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٦﴾ فَلَإِذَا سَوَّيْتُهُمْ وَنَفَخْتُ فِيهِمْ مِنْ رُوحِي فَقَعُوا لَهُمْ سٰٓجِدِينَ ﴿٢٧﴾ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٢٨﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّٰجِدِينَ ﴿٢٩﴾

وَاللَّامِزَاتِ from مِن aforetime مِن قَبْلُ We created it خَلَقْنَاهُ and the jinn النَّجِّنَ fire ٱلنَّارَ (of) smokeless flame ٱلْغَيْرِ ٱلْمُؤْتَمِرَةِ and (remember) when وَذَكَرَ and رَبِّكَ said رَبُّكَ to the angels لِّلْمَلَائِكَةِ your Lord رَبُّكَ verily I (am) إِنِّي to the angels إِنِّي of clay مِن صَلَاسِلٍ from مِن a man بَشَرًا going to create I have مَسْنُونٍ so when إِذَا altered into shape مُشَوَّنٍ mud fashioned him وَفَخَّخْتُ and breathed فِيهِ into him رُوحِي My soul فَخَرُّوا then fall down لَّهُ for him سَاجِدِينَ ٱلْمَلَائِكَةُ so prostrated كُتِبَتْ all of them أَجْمَعُونَ together إِلَّا except ٱلْإِبْلِيسَ Iblis (Satan) أَبَى he refused أَن يَكُونَ to be with ٱلسَّاجِدِينَ the prostrators

27. And the jinn, We created aforetime from the smokeless flame of fire. 28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud. 29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him." 30. So the angels prostrated themselves, all of them together. 31. Except *Iblis* (Satan) — he refused to be among the prostrators.

قَالَ يٰٓإِبْلِيسُ مَا لَكَ ٱلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ۖ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ ۖ خَلَقْتُم مِّن صَلَاسِلٍ مِّنْ حَمَلٍ مَّسْنُونٍ ۖ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ۖ وَإِنَّ ظِلَّكَ ٱللَّعْنَةُ ٱلْيَوْمَ ٱلَّذِينَ ۖ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ۖ

قَالَ (Allah) said يٰٓإِبْلِيسُ O Iblis (Satan) مَا what لَكَ (is) for you ٱلَّا that not تَكُونَ you are مَعَ with ٱلسَّٰجِدِينَ the prostrators قَالَ (Iblis) said لَمْ not أَكُن I am لِّأَسْجُدَ to prostrate لِشَرٍّ to a man بَشَرٍ (human being) خَلَقْتُم from مِن whom You created صَلَاسِلٍ (mud) of حَمَلٍ مَّسْنُونٍ altered, into shape قَالَ (Allah) said فَٱخْرُجْ then, get out مِنْهَا from here فَإِنَّكَ for truly you رَجِيمٌ are ٱللَّعْنَةُ shall be upon you عَلَيْكَ and truly وَإِنَّ outcast ٱلْيَوْمَ the Day (when) ٱلَّذِينَ (of) Recompense قَالَ (Iblis) رَبِّ فَأَنْظِرْنِي O my Lord! رَبِّ said إِلَى give me then respite ٱلْيَوْمَ till the Day يُبْعَثُونَ (the dead) will be resurrected

32. (Allâh) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?" 33. [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." 34. (Allâh) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." 35. "And verily, the curse shall be upon you till the Day of Recompense." 36. [*Iblîs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٢﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٣﴾ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٤﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٣٥﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٣٦﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٣٧﴾

قَالَ فَإِنَّكَ (Allah) said then truly you (are) of those الْمُنْظَرِينَ ﴿٣٢﴾ of the time الْوَقْتِ the Day يَوْمِ till إِلَى who are reprieved because of what بِمَا O my Lord! رَبِّ (Iblis) said the known أَغْوَيْتَنِي I shall indeed adorn لَأُزَيِّنَنَّ You misled me لَهُمْ I shall indeed adorn لَأُغْوِيَنَّهُمْ the earth فِي on the chosen (sincere) the earth الْأَرْضِ and I shall mislead them أَجْمَعِينَ ﴿٣٤﴾ among them مِنْهُمْ Your slaves عِبَادَكَ except all إِلَّا the chosen (sincere) the chosen (sincere) هَذَا (Allah) said the chosen (sincere) صِرَاطٌ this (is) Way عَلَى to Me مُسْتَقِيمٌ ﴿٣٦﴾ Straight إِنَّ certainly عِبَادِي My slaves any authority عَلَيْكَ you have shall not لَيْسَ لَكَ over them سُلْطَانٌ the chosen (sincere) of the الْغَاوِينَ ﴿٣٧﴾ the chosen (sincere) ones who go astray

37. Allâh said: "Then verily, you are of those reprieved, 38. "Till the Day of the time appointed." 39. [*Iblîs* (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. 40. "Except Your chosen, (guided) slaves among them." 41. (Allâh) said: "This is the Way which will lead straight to Me." 42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwîn*.

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٣٨﴾ لَمَّا سَبَعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٣٩﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٠﴾ أَتَخْلَوْهَا يُسَلِّمُونَ هِيَ دَارُ الْإِيمَانِ ﴿٤١﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ ذَلِّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٢﴾ لَا يَسْمَعُونَ فِيهَا نَغْبًا وَلَا هَيْهَاتَ وَلَا هُنَا وَمَا هُمْ بِمُتَحَرِّجِينَ ﴿٤٣﴾ نَفْعَ عِبَادِي أَفِي أَنَا الْعَفْوَ الرَّحِيمُ ﴿٤٤﴾

(is) the promised place for Hell **جَهَنَّمَ** and surely **وَلَإِنَّ** them **أَجْمَعِينَ** (14) all (Hell) has **لَهَا** seven **سَبْعَةُ** gates **أَبْوَابٍ** **لِكُلِّ** (is) a portion **جُزْءٌ** of them **مِنْهُمْ** each **بَابٍ** door **مَقْشُورٌ** (15) (will be) amidst **فِي** the pious people **الْمُتَّقِينَ** truly **إِنَّ** assigned enter therein **وَدُخُلُوا** and water springs **وَعُيُونٌ** (16) Gardens **بَنَاتٍ** and We shall remove **وَنَزَعْنَا** and security **أَمِينِينَ** (17) in peace **بِسَلَامٍ** injury (hard **عَلَى** any **مِنْ** their breasts **صُدُورِهِمْ** (is) in **فِي** what **إِخْوَانًا** feeling) so they will be **عَلَى** on **سُورٍ** thrones **مُتَقَابِلِينَ** (18) facing each other **لَا** not **يَمَسُّهُمْ** will touch them **فِيهَا** therein **ثَوْبٌ** fatigue **وَمَا** nor **هُمْ** shall they **يَتَّخِذُونَ** of it **يُسْمَعُونَ** (19) My slaves **عِبَادِي** inform (O Muhammad) **يَقُولُ** be removed **أَنَا** that I **أَنَا** (servants) **الرَّحِيمُ** (20) the Oft-Forgiving, the Most Merciful

43. "And surely, Hell is the promised place for them all. 44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. 45. "Truly, the *Muttaqûn* (the pious) will be amidst Gardens and water-springs (Paradise). 46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.' 47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. 48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." 49. Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ۖ وَيُنَبِّئُهُم عَنْ صَيْفِ إِبْرَاهِيمَ ۖ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ۖ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ۚ قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَا يُبَشِّرُونَ ۚ

وَأَنَّ **عَذَابِي** My torment **هُوَ** (it) is **الْعَذَابُ** torment **الْأَلِيمُ** the most painful **وَيُنَبِّئُهُم** and tell them **عَنْ** about **صَيْفِ** they entered **دَخَلُوا** when **إِذْ** (of) Ibrahim **إِبْرَاهِيمَ** guests (angels) **عَلَيْهِ** upon him **قَالُوا** and said **سَلَامًا** peace **قَالَ** he said **إِنَّا** indeed **وَجِلُونَ** of you **فِي** we **نُبَشِّرُكَ** bring glad tidings to you **بِغُلَامٍ** We truly **إِنَّا** be afraid **أَبَشَّرْتُمُونِي** (Ibrahim) said **قَالَ** knowledgeable **عَلِيمٍ** of a son (boy)

has مَسَقَى (that) أَنْ when عَلَى do you give me glad tidings
you give تَبَشِّرُونَ ﴿٥٠﴾ so of what الْكِبَرُ old age overtaken me
glad tidings

50. And that My Torment is indeed the most painful torment. 51. And tell them about the guests (the angels) of Ibrâhîm (Abraham). 52. When they entered unto him, and said: *Salâm* (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you." 53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom." 54. [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"

قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَنِيطِ ﴿٥١﴾ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ ۖ إِلَّا الضَّالُّونَ ﴿٥٢﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٣﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ﴿٥٤﴾ إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٥﴾ إِلَّا أَمْرًا تَرَاهُ قَدَرْنَا إِنَّمَا لِنُؤْتِيكَ الْغَايِبَ ﴿٥٦﴾

قَالُوا in truth بِالْحَقِّ we give you glad tidings بَشِّرْنَا they said فَلَا (Ibrahim) قَالَ the despairing الْقَنِيطِ of تَكُنْ so not
﴿٥١﴾ وَمَنْ said يَقْنَطُ and who مِنْ despairs رَحْمَةِ the Mercy رَبِّهِ
﴿٥٢﴾ الضَّالُّونَ except (of) His Lord إِلَّا those who are astray
﴿٥٣﴾ أَيُّهَا your mission خَطْبُكُمْ then what is (Ibrahim) said
﴿٥٤﴾ أُرْسِلْنَا truly we إِنَّا they said قَالُوا messengers (angels) الْمُرْسَلُونَ
﴿٥٥﴾ مُجْرِمِينَ a people قَوْمٍ to we have been sent إِلَى
﴿٥٦﴾ لُوطٍ the family آلَ except إِلَّا criminals (sinners)
﴿٥٧﴾ أَمْرًا تَرَاهُ Qَدَرْنَا إِنَّمَا لِنُؤْتِيكَ الْغَايِبَ (is) of those لِمَنْ that she إِنَّمَا We have decreed قَدَرْنَا his wife
﴿٥٨﴾ remain behind (to be destroyed) الْغَايِبَ who

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing." 56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?" 57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O messengers?" 58. They (the angels) said: "We have been sent to a people who are *Mujrimûn*." 59. "(All) except the family of Lût (Lot). Them all we are surely, going to save (from destruction)." 60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿٦٢﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾
وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَاتْرِكْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكَ أَحَدٌ وَامْضُ
حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمَرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ ﴿٦٦﴾

فَلَمَّا جَاءَ then when النَّاسُ the family لُوطٍ (of) Lot
الْمُرْسَلُونَ ﴿٦١﴾ He said قَالَ the messengers (angels)
قَوْمٌ مُنْكَرُونَ ﴿٦٢﴾ (are) people unknown to me قَالُوا
they said بَلْ they said جِئْنَاكَ بِمَا we have come to you
يَمْتَرُونَ ﴿٦٣﴾ nay, but and We have brought
أَتَيْنَكَ دُوبْتِغِ in it فِيهِ were tell the truth
الْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ and we truly
فَاتْرِكْ بِأَهْلِكَ then travel بِقِطْعٍ with your family
مِنْ in part of the لَيْلٍ the night
وَاتَّبِعْ أَدْبَارَهُمْ and follow وَلَا their backs
يَلْتَفِتْ and not where حَيْثُ but go on
أَمْضُوا anyone أَحَدٌ of you
تُؤْمَرُونَ ﴿٦٥﴾ you are ordered
وَقَضَيْنَا إِلَيْهِ and We made
ذَلِكَ to him
الْأَمَرَ أَنَّ decree أَنَّ
(of) those (sinners) هَؤُلَاءِ the root
دَابِرَ that
مَقْطُوعٌ (was) to be cut off
مُصْبِحِينَ ﴿٦٦﴾ in the early morning

61. Then when the messengers (the angels) came unto the family of Lût (Lot).
62. He said: "Verily, you are people unknown to me." 63. They said: "Nay, we have come to you with that (torment) which they have been doubting. 64. "And we have brought you the truth and certainly, we tell the truth. 65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered." 66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوا أَوْلَيْكُمْ
تَهْلُكُ عَنِ الْعَالَمِينَ ﴿٧٠﴾ قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾ لَعَنَّاكَ يَا أَيُّهَا الْمُبْرِكُونَ ﴿٧٢﴾ فَخَذَتْهُمْ
الصَّبْحَةُ مُشْرِقِينَ ﴿٧٣﴾

وَجَاءَ أَهْلُ the inhabitants الْمَدِينَةِ (of) the city
يَسْتَبْشِرُونَ ﴿٦٧﴾ (Lot) said قَالَ rejoicing
هَؤُلَاءِ these ضَيْفِي
فَلَا (are) my guests
تَفْضَحُونِ ﴿٦٨﴾ so not
وَاتَّقُوا اللَّهَ and fear
لَعَنَّاكَ يَا أَيُّهَا الْمُبْرِكُونَ ﴿٧٢﴾

Allah وَلَا and not تَحْزُونُ ﴿٦٦﴾ disgrace me قَالُوا they said أَوَلَمْ did
 (entertaining) the تَهْلِكُ from عَنِ we forbid you تَعْلَمُونَ ﴿٦٧﴾ the
 if (are) my daughters بَنَاتِي these هَؤُلَاءِ he said قَالِ people
 truly they إِنَّهُمْ by your life لَعَنُوكَ act فَعَلِينَ ﴿٦٨﴾ you must كُنْتُمْ
 wandering يَمْعَهُونَ ﴿٦٩﴾ their wild intoxication سَكَرِينَ (were) in
 at the مُشْرِقِينَ ﴿٧٠﴾ awful cry الصَّيْحَةُ so, overtook them فَأَخَذَتْهُمْ blindly
 time of sunrise

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). 68. [Lût (Lot)] said: "Verily, these are my guests, so shame me not. 69. "And fear Allâh and disgrace me not." 70. They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Âlamîn?" 71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." 72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. 73. So As-Saiha (torment — awful cry) overtook them at the time of sunrise.

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ﴿٧١﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٢﴾ وَإِنَّهَا لِسَبِيلٍ
 مُّقِيمٍ ﴿٧٣﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٤﴾ وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٥﴾ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَارٍ
 مُّبِينٍ ﴿٧٦﴾ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجَرِ الْمُرْسَلِينَ ﴿٧٧﴾

فَجَعَلْنَا and We turned it عَلَيْهَا upside سَافِلَهَا down وَأَمْطَرْنَا and
 baked clay سِجِّيلٍ of stones حِجَارَةً unto them عَلَيْهِمْ rained
 for those لَآيَاتٍ this لَآيَاتٍ (are) signs لِّلْمُتَوَسِّمِينَ ﴿٧٢﴾ in فِي surely
 (were) on a road لِسَبِيلٍ and verily they (the cities) وَإِنَّهَا who see
 (is) indeed لَآيَةً therein فِي ذَلِكَ surely إِنَّ established مُّقِيمٍ ﴿٧٣﴾
 the أَصْحَابُ were كَانَ and surely وَإِنْ for the believers لِّلْمُؤْمِنِينَ ﴿٧٤﴾ a sign
 wrong-doers لَظَالِمِينَ ﴿٧٥﴾ (of) the wood الْأَيْكَةِ owners (dwellers)
 and they are وَإِنَّهُمَا on them مِنْهُمْ so, We took vengeance فَانْتَقَمْنَا
 both لَبِإِمَارٍ (way) مُّبِينٍ ﴿٧٦﴾ clear وَلَقَدْ and verily كَذَّبَ
 (of) the rocky tract الْحَجَرِ dwellers أَصْحَابُ denied
 the Messengers الْمُرْسَلِينَ ﴿٧٧﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. 75. Surely, in this are signs for those who see. 76. And verily, they (the cities) were right on the highroad. 77. Surely, therein is indeed a sign for the believers. 78. And the Dwellers of the Wood, were also *Zâlimûn*. 79. So, We took vengeance on them. They are both on an open highway, plain to see. 80. And verily, the Dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

وَأَيَّلْنَاهُمْ مَا بَيْنَنَا وَمَعْرُضِينَ ﴿٨١﴾ وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا مَّائِينَ ﴿٨٢﴾ فَآخَذْتَهُمُ الصَّيْحَةُ مُضْجِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَرَأَتْ السَّاعَةَ لِآيَةٍ ۖ فَاصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

but they were ٨١ Our Signs مَا بَيْنَنَا and We gave them ٨٢ هِمْ to them مَا بَيْنَنَا مُضْجِينَ ٨٣ and they used to ٨٤ وَكَانُوا homes (dwellings) مَّائِينَ ٨٥ the mountains الْجِبَالِ from ٨٦ مَا بَيْنَنَا secure ٨٧ فَآخَذْتَهُمُ but overtook them الصَّيْحَةُ ٨٨ an awful cry مُضْجِينَ ٨٩ what ٩٠ مَا them ٩١ عَنْهُمْ availed ٩٢ أَغْنَىٰ and not ٩٣ مَا in the early morning We created ٩٤ خَلَقْنَا and not ٩٥ وَمَا to earn ٩٦ يَكْسِبُونَ they used ٩٧ كَانُوا ٩٨ السَّمَوَاتِ the heavens وَالْأَرْضَ ٩٩ وَمَا and all that is ١٠٠ بَيْنَهُمَا and surely ١٠١ وَرَأَتْ with truth بِالْحَقِّ except ١٠٢ إِلَّا in between them ١٠٣ السَّاعَةَ the Hour لِآيَةٍ (is) coming فَاصْفَحَ ١٠٤ your faults فَاصْفَحَ ١٠٥ (with) gracious الْجَمِيلَ ١٠٦ forgiveness ١٠٧ رَبَّكَ verily إِنَّ ١٠٨ the All-Knowing الْعَلِيمُ ١٠٩ the Creator الْخَلَّاقُ ١١٠ Lord هُوَ

81. And We gave them Our Signs, but they were averse to them. 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure. 83. But *As-Saiha* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days). 84. And all that they used to earn availed them not. 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely, coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. 86. Verily, your Lord is the All-Knowing Creator.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِ وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ ۖ وَخَافِضٌ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿٩١﴾ قُلْ رَبِّكَ لَسْتَ لَهُمْ آبَاجُمِينَ ﴿٩٢﴾

of seven سَبْعًا We have given you مَا آتَيْنَاكَ and indeed وَلَقَدْ
 and the Quran وَالْقُرْآنَ the repeatedly recited Verses الْمَثَانِي
 at إِلَٰك (with) your eyes عَيْنِكَ look مَدَّنْ not لَا Grand الْعَظِيمُ ﴿٨٧﴾
 (couples) أَزْوَاجًا (with) it بِهِ We have bestowed مَتَّعْنَا what
 over them عَلَيْهِمْ grieve تَحْزَنَ nor وَلَا of them مِنْهُمْ certain classes
 وَأَخْفِضْ your wing جَنَاحَكَ and lower وَأَخْفِضْ for the believers لِّلْمُؤْمِنِينَ ﴿٨٨﴾
 the الْنَذِيرُ I (am) أَنَا I indeed إِنِّي and say the الْنَذِيرُ the الْوَارِثِ ﴿٨٩﴾
 the الْوَارِثِ on عَلَى We have sent down أُنزَلْنَا as كَمَا plain
 the الْقُرْآنَ have made جَعَلُوا who الَّذِينَ dividers
 We shall certainly نَسْأَلُهُمْ so, by your Lord قَوْلِيكَ into parts
 all أَجْمَعِينَ ﴿٩٠﴾ ask them

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly-recited Verses), (i.e. *Sûrat Al-Fâtiḥah*) and the Grand Qur'ân. 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). 89. And say (O Muhammad ﷺ): "I am indeed a plain warner." 90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians). 91. Who have made the Qur'ân into parts (i.e. believed in one part and disbelieved in the other). 92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

therefore, فَأَصْدَعْ to do ﴿٩٣﴾ they used كَانُوا about what عَمَّا
 and turn وَأَعْرِضْ you are commanded تُؤْمَرُ that which بِمَا proclaim
 will كَفَيْنَاكَ truly We إِنَّا the polytheists الْمُشْرِكِينَ ﴿٩٤﴾ away
 الَّذِينَ (against) the scoffers الْمُسْتَهْزِئِينَ ﴿٩٥﴾ who يَجْعَلُونَ
 so another مَاخِرَ god إِلَهًا Allah اللَّه along with مَعَ set up
 We know نَعْلَمُ and indeed وَلَقَدْ they come to know يَعْلَمُونَ ﴿٩٦﴾
 of what يَضِيقُ that you أَنَّكَ is straitened صَدْرُكَ your breast بِمَا
 (of) your رَبِّكَ the praises بِحَمْدِ so, glorify فَسَبِّحْ they say ﴿٩٧﴾

Lord وَكُنْ and be مِّنَ of السَّاجِدِينَ ﴿٩٣﴾ those who prostrate رَاعِبُدْ and worship رَبِّكَ your Lord حَتَّىٰ until يَأْتِيكَ comes unto you اَلْيَقِيْنُ ﴿٩٩﴾ the certainty (death)

93. For all that they used to do. 94. Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikân*. 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allâh another *ilâh* (god); but they will come to know. 97. Indeed, We know that your breast is straitened at what they say. 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). 99. And worship your Lord until there comes unto you the certainty (i.e. death).

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحْمَنِ

أَنَّهُ أَمْرٌ اللَّهُ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٩٣﴾ يُزِيلُ الْمَلٰٓئِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٩٤﴾ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٩٥﴾ خَلَقَ الْإِنسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿٩٦﴾

أَنَّهُ (of) Allah the Command أَمْرٌ came (will come) فَلَا so
تَسْتَعْجِلُوهُ not to hasten it سُبْحَنَهُ Glorified is He وَتَعَالَىٰ
they associate as partners with يُشْرِكُونَ ﴿٩٣﴾ all that عَمَّا and above
with the بِالرُّوحِ the angels الْمَلٰٓئِكَةُ He sends down يُزِيلُ (Him)
He revelation مِنْ of أَمْرِهِ His Command عَلَىٰ to مَنْ whom يَشَاءُ
وَيَلَّا that (there is) أَنَّهُ warn أَنْذِرُوا that أَنَّ His slaves عِبَادِهِ of
He no إِلَهَ god إِلَّا but أَنَا I فَاتَّقُونِ ﴿٩٤﴾ so fear Me خَلَقَ
with بِالْحَقِّ and the earth وَالْأَرْضَ the heavens السَّمٰوٰتِ created
they associate يُشْرِكُونَ ﴿٩٥﴾ above all عَمَّا He is exalted truth
مِنْ man الْإِنسَانَ He created خَلَقَ as partners (with Him)
نُطْفَةٍ from سَمَن/سَپَرْم then behold فَإِذَا semen/sperm هُوَ he خَصِيْمٌ
open مُّبِيْنٌ ﴿٩٦﴾ becomes opponent

Sûrat 16. An-Nahl**(The Bees)***In the Name of Allâh**the Most Gracious, the Most Merciful*

1. The Event ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. 2. He sends down the angels with the *Rûh* (Revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lâ ilâha illa Ana*, so fear Me (by abstaining from sins and evil deeds). 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him. 4. He has created man from *Nutfah*, then behold, this same (man) becomes an open opponent.

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُنْزَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّا تَكُونُوا بِلَيْفِهِ إِلَّا يَشِقُّ الْآنْفُسُ إِنَّ رَبَّكُمْ لَرؤُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

وَالْأَنْعَمَ خَلَقَهَا and the cattle لَكُمْ He has created them لَكُمْ in them دِفْءٌ (is) warmth وَمَنْفَعٌ and benefits وَمِنْهَا and of تَأْكُلُونَ ﴿٥﴾ you eat وَلَكُمْ you and for you فِيهَا therein جَمَالٌ (is) beauty حِينَ تُرْجَعُونَ when you bring them home in the evening وَحِينَ تُنْزَحُونَ ﴿٦﴾ and as you lead them to pasture in the morning وَتَحْمِلُ أَثْقَالَكُمْ and they carry your loads إِلَىٰ بَلَدٍ a land (town) لَّا تَكُونُوا you could not reach it بِلَيْفِهِ except يَشِقُّ your (to) yourselves الْآنْفُسُ with great trouble رَبَّكُمْ truly إِنَّ (is) Most Kind رَّحِيمٌ ﴿٧﴾ Lord and donkeys وَالْحَمِيرَ and mules وَالْبِغَالَ has created horses and as an adornment وَزِينَةً so that you may ride them لِتَرْكَبُوهَا وَيَخْلُقُ مَا and He creates لَّا not تَعْلَمُونَ ﴿٨﴾ you have knowledge about

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. 6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. 7. And they carry your loads to a land that you could not reach

except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٠﴾ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١١﴾ يُبَشِّرُكُمْ بِهِ الْزَيْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ﴿١٢﴾

(of) the السَّبِيل (is) the direction قَصْدُ Allah and upon وَعَلَى that are جَاهٍ but some of them (are ways) وَمِنْهَا Straight Path He would have هَدَاكُمْ He willed سَاءَ and had وَلَوْ crooked sends down أَنْزَلَ Who أَلَيْسَ it is He هُوَ all أَتَمَّيْتُمْ guided you from مِنَ the sky السَّمَاءِ ماءً water (rain) لَكُمْ for you وَمِنْهُ and from it (grows) وَمِنْهُ (is) drink (that you have) شَرَابٌ it you pasture your تُسِيمُونَ therein فِيهِ vegetation (trees) شَجَرٌ the الزَّرْعَ with it بِدْ for you لَكُمْ He causes to grow يُنْبِتُ cattle and the الْأَعْنَابَ and the date-palm النَّخِيلَ and the olives وَالزَّيْتُونَ crop verily إِنَّ (of) fruits الثَّمَرَاتِ (of) every kind كُلِّ and from وَمِنْ grapes فِي in ذَلِكَ that لَايَةً (is) a sign لِقَوْمٍ for people يَنْفَكِرُونَ who reflect

9. And upon Allâh is the responsibility to explain the Straight Path. But there are ways that turn aside. And had He willed, He would have guided you all (mankind). **10.** He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. **11.** With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالْجِبُومُ مَسْحَرَاتٌ بِأَمْرِ رَبِّكَ فِي ذَلِكَ لَا يَدَّبُّ الْقَوْمُ
بِقَوْلِكَ ﴿١٧﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنُهُ إِنَّ فِي ذَلِكَ لآيَةً لِقَوْمٍ يَذْكُرُونَ ﴿١٨﴾
وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ إِنَّا كُنَّا مِنْهُ لَحَامًا طَرِيدًا وَاسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ كَـ
مَوَاجِرَ فِيهِ وَلَيَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٩﴾

وَسَخَّرَ لَكُمْ the night أَلَيْلَ and He has subjected and the sun وَالشَّمْسَ the day and the moon وَالْقَمَرَ and the stars وَالنُّجُومَ and the stars مُسَخَّرَاتٌ and the stars مُسَخَّرَاتٌ (are) subjected بِأَمْرِهِ by His Command إِنَّك in فِي surely who understand لِقَوْمٍ (are) signs لَايُنَبِّئُ that for people يَعْقِلُونَ ﴿١٢﴾ who understand وَمَا ذَرَأَ and what He created لَكُمْ for you فِي on the الْأَرْضِ the earth وَمَا مَنَّلْنَا of varying ألوانَهُ colours إِنَّك in فِي verily who لَايَبْهَةَ (is) a sign بَلَّغُورُ ﴿١٣﴾ who has subjected سَخَّرَ Who أَلَّذِي and He (it is) وَهُوَ remember the sea إِنَّاكُلُوا that you eat مِنْهُ thereof لَحْمًا meat طَرِيًّا tender وَنَسْتَخْرِجُهَا and that you bring forth مِنْهُ of it حِلِيَةً the ships وَتَرَى and you see الْفُلُكَ ornaments تَلْبَسُونَهَا to wear وَتَرَى through it وَتَسْتَفْتُوا that you may seek مِنْ that you may seek فَضْلِهِ His Bounty وَلَمَّاكُم and that you may تَشْكُرُونَ ﴿١٤﴾ give thanks

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. 13. And whatsoever He has created for you on the earth of varying colours. Verily, in this is a sign for people who remember. 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

وَأَلْقَى فِي الْأَرْضِ رَوًى أَنْ يَنبِذَ بِكُمْ وَأَنْتُمْ لَكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَمَنَ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُوبُونَ وَمَا تَعْلَمُونَ ﴿١٩﴾

وَأَلْقَى the earth رَوًى into فِي and He affixed وَأَلْقَى firm أَنْ lest يَنبِذَ it should shake بِكُمْ with you وَأَنْتُمْ and roads لَكُمْ and rivers تَهْتَدُونَ ﴿١٥﴾ they هُمْ and by the star وَبِالنَّجْمِ and land-marks يَهْتَدُونَ ﴿١٦﴾ as كَمَنْ creates يَخْلُقُ is then, He Who? أَفَمَنْ guide themselves لَا one who لَا يَخْلُقُ creates أَفَلَا will you not then تَذَكَّرُونَ ﴿١٧﴾

(of) the Grace **نِعْمَةً** you count **تَعُدُّوْا** and if **وَإِنْ** remember Allah **لَا** not **لَا تَحْصُوْهُمَّا** you can count it **إِنْ** truly Allah **لَعَفُوْهُ** and Allah **وَاللّٰهُ** Most Merciful **رَحِيْمٌ** (is) Oft-Forgiving **يَعْلَمُ** you **تَكْتُمُوْنَ** and what **وَمَا** you conceal **تُسْرُوْنَ** what **مَا** knows reveal

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. 16. And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. 17. Is then He, Who creates as one who creates not? Will you not then remember? 18. And if you would count the Favours of Allâh, never could you be able to count them. Truly, Allâh is Oft-Forgiving, Most Merciful. 19. And Allâh knows what you conceal and what you reveal.

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْئًا وَهُمْ يُخْلَقُوْنَ ﴿١٥﴾ اَمْوَاتٌ غَيْرٌ اَحْيَاوْا وَمَا يَشْعُرُوْنَ اَيَّانَ يَبْعَثُوْنَ ﴿١٦﴾ اِلٰهَهُمْ اِلٰهٌ وَحِدٌ ۖ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ قُلُوْبُهُمْ مُّنْكَرٌ وَهُمْ مُّسْتَكْبِرُوْنَ ﴿١٧﴾ لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسْرُوْنَ وَمَا يُعْلِنُوْنَ اِنَّهُمْ لَا يُحِبُّوْنَ الْمُسْتَكْبِرِيْنَ ﴿١٨﴾

وَالَّذِيْنَ يَدْعُوْنَ **يَدْعُوْنَ** and those who **مِنْ دُوْنِ** other than Allah **لَا** not **لَا يَخْلُقُوْنَ** they create **شَيْئًا** anything **وَهُمْ** and they themselves **يُخْلَقُوْنَ** are created **اَمْوَاتٌ** are dead **غَيْرٌ اَحْيَاوْا** (they are) lifeless **وَمَا** they will be **يَبْعَثُوْنَ** when **اَيَّانَ** they know **وَلَا** and not **وَلَا** but for **اِلٰهَهُمْ** One **وَحِدٌ** (is) God **اللّٰهُ** your God **يَعْلَمُ** resurrected **لَا** those who **لَا** not **لَا يَزَالُ** believe **بِالْآخِرَةِ** in the Hereafter **قُلُوْبُهُمْ** their hearts **مُنْكَرٌ** deny **وَهُمْ** and they **مُسْتَكْبِرُوْنَ** (are) proud **لَا** no **جَرَمَ** doubt **اَنَّ** that **اللّٰهُ** Allah **يَعْلَمُ** what **مَا** knows **تُسْرُوْنَ** what **مَا** knows **وَمَا** they conceal **يُعْلِنُوْنَ** and what **وَمَا** they reveal **اِنَّهُمْ** truly He **لَا** not **يُحِبُّ** He likes **الْمُسْتَكْبِرِيْنَ** the proud (arrogant) **﴿١٨﴾**

20. Those whom they (*Al-Mushrikûn*) invoke besides Allâh have not created anything, but are themselves created. 21. (They are) dead, not alive; and they know not when they will be raised up. 22. Your *Ilâh* (God) is One *Ilâh*. But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. 23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

وَلَمَّا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رَجُوكُمْ قَالُوا اسْطِطِرُّوا الْأُولِيَّاتِ ﴿٢٤﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ
الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلِيسَاءَ مَا يَزُرُّونَ ﴿٢٥﴾ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنَّ اللَّهَ بَنَسَنَّهُمْ
مِنَ الْفَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنَ فَوْقِهِمْ وَأَنْتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

وَلَمَّا قِيلَ and when and what is that to them it is said لَهُمْ what is that أُنْزِلَ sent down
رَجُوكُمْ your Lord قَالُوا they say اسْطِطِرُّوا tales of the الْأُولِيَّاتِ ﴿٢٤﴾ of the men of old
their own أَوْزَارَهُمْ they will bear لِيَحْمِلُوا (of) burdens كَامِلَةً on the Day يَوْمَ in full الْقِيَمَةِ
and of أَوْزَارِ the burdens الَّذِينَ (of) those whom يُضِلُّونَهُمْ they misguided بِغَيْرِ without عِلْمٍ
indeed it is أَلِيسَاءَ knowledge they shall bear مَكَرَ indeed they plotted الَّذِينَ those مِنْ قَبْلِهِمْ
but, struck اللَّهُ Allah بَنَسَنَّهُمْ their buildings from الْفَوَاعِدِ the foundations فَخَرَّ and
above them عَلَيْهِمُ upon them السَّقْفُ the roof مِنْ from فَوْقِهِمْ from them وَأَنْتَهُمُ and came to them
the torment الْعَذَابُ مِنْ from حَيْثُ where لَا يَشْعُرُونَ ﴿٢٦﴾ they did not perceive

24. And when it is said to them: "What is it that your Lord has sent down (unto Muhammad ﷺ)?" They say: "Tales of the men of old!" 25. That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! 26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءُ الَّذِينَ كُنْتُمْ تُشْكِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ
الْآخِرَىٰ آلِ يَوْمٍ وَالسَّوْءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَوَفَّيْنَاهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ
سُوءٍ بَلَّغَ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

ثُمَّ then يَوْمَ on the Day الْقِيَمَةِ (of) Resurrection يُخْزِيهِمْ He will
(are) My شُرَكَاءُ where أَيْنَ and say وَيَقُولُ disgrace them
to disagree and تُشْكِقُونَ you used كُنْتُمْ whom الَّذِينَ partners
أُولَئِكَ those who الَّذِينَ said/will say قَالَ about them فِيهِمْ dispute

disgrace **الْخِزْيَ** verily **إِنَّ** the knowledge **الْعِلْمَ** have been given
الْيَوْمَ today (this Day) **وَالشُّوْءَ** and misery **عَلَى** upon (are) **الْكٰفِرِيْنَ** ﴿٦٧﴾
the **الْمَلٰٓئِكَةُ** cause to die **تَوَفَّيْنَهُمْ** those whom **الَّذِيْنَ** the disbelievers
then they **ظَالِمِيْنَ** themselves **اَنْفُسِهِمْ** while they wrong **اَلْمَلٰٓئِكُ** angels
نَعْمَلْ We used **كُنَّا** not **مَا** (false) submission **اَلَسَلَّمَ** will make
يَعْمَلْ any **مِنْ** to do **سُوءٍ** evil **بَلٰ** yes **اِنَّ** truly **اَللّٰهُ** Allah **عَلِيْمٌ** (is)
to do **تَعْمَلُوْنَ** ﴿٦٨﴾ you used **كُنْتُمْ** of what **بِمَا** All-Knower

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge will say: "Verily, disgrace and misery this Day are upon the disbelievers. 28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.

فَادْخُلُواْ اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا فَلَيْسَ مَنۡوٰى الْمُتَكَبِّرِيْنَ ﴿٦٩﴾ **وَقِيْلَ لِلَّذِيْنَ اٰتَقَوْاْ مَاذَا اَنْزَلَ رَبُّكُمْ قَالُوْا**
خَيْرًا لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّلَدَارُ الْاٰخِرَةِ خَيْرٌ وَلَنِعَمَ دَارُ الْمُتَّقِيْنَ ﴿٧٠﴾ **جَنَّتٌ عَدْنٍ يَدْخُلُوْنَهَا**
يَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ **كَذٰلِكَ يَجْزِيْ اللّٰهُ الْمُتَّقِيْنَ** ﴿٧١﴾

to abide **خٰلِدِيْنَ** (of) Hell **جَهَنَّمَ** the gates **اَبْوَابَ** so enter **فَادْخُلُواْ**
abode **مَنۡوٰى** and indeed what an evil **فَلَيْسَ** therein **فِيْهَا**
to **الْمُتَكَبِّرِيْنَ** ﴿٦٩﴾ (for) the arrogant **وَقِيْلَ** and (when) it is said **لِلَّذِيْنَ**
has sent **اَنْزَلَ** what (is it that) **مَاذَا** who are pious **اَتَقَوْاْ** those
for those **لِلَّذِيْنَ** good **خَيْرًا** they say **قَالُوْا** your Lord **رَبُّكُمْ** down
(there is) **حَسَنَةً** world **الدُّنْيَا** this **فِيْ** in **هٰذِهِ** do good **اَحْسَنُوْا** who
(will be) **خَيْرٌ** (of) the Hereafter **الْاٰخِرَةِ** and the home **وَلَدَارُ** good
وَلَنِعَمَ better **وَلَنِعَمَ** and excellent indeed **دَارُ** the home **الْمُتَّقِيْنَ** ﴿٧٠﴾
يَدْخُلُوْنَهَا (of) Eden (Eternity) **عَدْنٍ** Gardens **جَنَّتٌ** (of) the pious
يَجْرِيْ flowing **مِنْ تَحْتِهَا** (beneath them) (from) **الْاَنْهٰرُ**
thus **كَذٰلِكَ** they wish **يَشَآءُوْنَ** all that **فِيْهَا** therein **لَهُمْ** they will have **رِيْوٰى** rivers
the pious people **الْمُتَّقِيْنَ** ﴿٧١﴾ Allah **اللّٰهُ** rewards **يَجْزِيْ**

29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant." 30. And (when) it is said to those who are the *Muttaqûn* (the pious) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious). 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious).

الَّذِينَ نُوَفِّيهِمْ الْمَلَكَةَ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣١﴾ فَأَصَابَهُمْ مَسْئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٢﴾

الَّذِينَ those whom نُوَفِّيهِمْ the angels طَيِّبِينَ cause to die
be unto you عَلَيْكُمْ peace سَلَامٌ saying يَقُولُونَ while they are good
you كُنْتُمْ because of what بِمَا Paradise الْجَنَّةَ enter (you) ادْخُلُوا
that أَنْ but إِلَّا they await يَنْظُرُونَ do هَلْ do ﴿٣٠﴾ used to
تَأْتِيَهُمُ the angels الْمَلَكَةُ should come to them أَوْ or يَأْتِيَ
thus كَذَلِكَ (of) Your Lord رَبِّكَ Command أَمْرٌ (should) come
فَعَلَ الَّذِينَ did those مِنْ قَبْلِهِمْ before them وَمَا and not ظَلَمَهُمُ
وَلَكِنْ Allah wronged them أَنفُسَهُمْ they used
then, overtook them فَأَصَابَهُمْ to wrong يَظْلِمُونَ ﴿٣١﴾ themselves
and مَسْئَاتُ the evil results مَا (of) what عَمِلُوا they did وَحَاقَ
at (it) بِهِم they used كَانُوا what مَا them يَوْمَ sorrouded
to mock يَسْتَهْزِئُونَ ﴿٣٢﴾

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)." 33. Do they (the disbelievers and polytheists) await but that the angels should come to them, or there should come the command of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves. 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ
اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٦﴾

وَقَالَ الَّذِينَ أَشْرَكُوا those who and said وَقَالَ (with Allah) لَوْ if شَاءَ Allah مَا we neither عَبَدْنَا
would have worshiped other than Him مِنْ دُونِهِ any شَيْءٍ we have حَرَمْنَا nor وَلَا our fathers
nor without Him مِنْ دُونِهِ any thing كَذَلِكَ so فَعَلَ then what الَّذِينَ did (were) before them
those who الَّذِينَ did (were) before them فَهَلْ (is) عَلَى الرُّسُلِ the Messengers إِلَّا but الْبَلَاغُ the clear
Message ﴿٣٥﴾ وَلَقَدْ the clear and verily بَعَثْنَا a Messenger (saying) أَنِ every أُمَّةٍ a Messenger
nation رَسُولًا that you worship Allah وَاجْتَنِبُوا and avoid الطَّاغُوتَ false deities
some whom then, of them فَمِنْهُمْ false deities (were) some whom هَدَى (were) some
and of them وَمِنْهُمْ Allah guided (were) some وَمِنْهُمْ some whom فَسِيرُوا the straying
upon whom الضَّلَالَةُ justified (were) some فَسِيرُوا so travel فِي the land فَانظُرُوا and see
the end عَاقِبَةُ the end of those who denied ﴿٣٦﴾

35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? 36. And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût*." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَشُوكُ بَلَى وَعَظَاهُ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ إِنْ يَنْتَلِفُونَ فِيهِ
وَلَيَعْلَمَنَّ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾

then **فَإِنْ** their guidance **هُدًى** for **عَلَى** you covet **تَحَرَّضَ** if **إِنْ**
 He lets **يُضِلُّ** whom **مَنْ** will guide **يَهْدِي** not **لَا** Allah **اللَّهُ** verily
 any **مِنْ** they have **لَهُمْ** and not **وَمَا** to go astray
 by Allah **بِاللَّهِ** and they swear **وَأَقْسَمُوا** helpers (supporters)
 Allah **اللَّهُ** will raise up **يَعِثُّ** not **لَا** oaths **أَيْمَانِهِمْ** their stronger
 upon him **عَلَيْهِ** a promise **وَعَدًا** yes **بَلَى** dies **يَمُوتُ** he who **مَنْ**
 not **لَا** (of) mankind **النَّاسِ** most **أَكْثَرُ** but **وَلَكِنَّ** in truth
 know **يَسِيرِينَ** in order to illustrate **لَهُمْ** for them **الَّذِي**
 that **يَخْتَلِفُونَ** wherein **فِيهِ** they differ **وَلِيَعْلَمَ** and may know **الَّذِينَ**
 those who **كَفَرُوا** disbelieved **أَنَّهُمْ** that they **كَانُوا** were **كَذَّابِينَ**
 liars

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers. 38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not. 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved may know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٣٧﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٨﴾ الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٩﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٠﴾

إِنَّمَا only قَوْلُنَا Our Word لِشَيْءٍ unto a thing إِذَا when أَرَدْنَاهُ
 and it فَيَكُونُ be كُنْ unto it لَهُ We say نَقُولُ (is) that أَنْ We intend it
 (in) for the فِي emigrated هَاجَرُوا and as for those who وَالَّذِينَ is
 they were persecuted ظَلَمُوا after مِنْ بَعْدِ مَا (of) Allah اللَّهُ Cause
 this الدُّنْيَا in فِي We will certainly give them residence لَنَبْوَنَّهُمْ
 (of) the الْآخِرَةِ and indeed the reward وَلَا جَزَاءَ goodly حَسَنَةً world
 (but) يَعْلَمُونَ they كَانُوا if لَوْ will be greater أَكْبَرُ Hereafter
 and unto وَعَلَى remained patient صَبَرُوا those who الَّذِينَ know
 We sent أَرْسَلْنَا and not وَمَا put their trust يَتَوَكَّلُونَ their Lord

whom We sent نُوحِي men رِجَالًا but إِلَّا before you مِنْ قَبْلِكَ revelation إِلَيْهِمْ to them فَسْأَلُوا so ask أَهْل those who know الَّذِينَ الَّذِينَ knowing تَعْلَمُونَ لَا you were كُنْتُمْ if إِنَّ the Scripture

40. Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" — and it is. 41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! 42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone). 43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture, if you know not.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُرُونَ ﴿٤١﴾ أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٢﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِيلِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٣﴾

and We have وَأَنْزَلْنَا and the Books وَالزُّبُرِ with clear signs بِالْبَيِّنَاتِ that the reminder (Quran) الذِّكْرَ unto you إِلَيْكَ sent down (is) sent down نَزَّلَ what مَا to mankind (people) النَّاسِ you may explain give بَيِّنَاتٍ and that they may وَلَعَلَّهُمْ to them down إِلَيْهِمْ devise plots مَكَرُوا those who الَّذِينَ do then feel secure أَفَأَمِنَ thought with them اللَّهُ Allah will sink يَخْسِفُ that أَنْ evils السَّيِّئَاتِ the earth الْأَرْضَ (into) the earth أَوْ or يَأْتِيَهُمُ will come to them الْعَذَابُ torment مِنْ from حَيْثُ direction لَا not يَشْعُرُونَ they perceive تَقْلِيلِهِمْ in فِي that He may seize them أَوْ or يَأْخُذَهُمْ and from فَمَا not هُمْ so they بِمُعْجِزِينَ will be able to escape (from Allah's punishment)

44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad ﷺ) the *Dhikr*, that you may explain clearly to men what is sent down to them, and that they may give thought. 45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿١٧﴾ أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعِيهِمْ ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿١٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٩﴾

with a gradual تَخَوُّفٍ that He may seize them يَأْخُذْهُمْ or أَوْ
(is) indeed Most رَبَّكُمْ your Lord truly فَإِنَّ wasting
seen رَبَّكُمْ Most Merciful ﴿١٧﴾ Gracious
from اللَّهِ created خَلَقَ what مَا (to) (observed)
the right يَمِينِ to their shadow ظِلُّهُ incline يَنْفَعِيهِمْ thing شَيْءٍ
unto Allah ﷻ making prostration سُجَّدًا and to the left الشَّمَائِلِ
وَهُمْ دَاخِرُونَ ﴿١٨﴾ and they (are) lowly وَلِلَّهِ يَسْجُدُ
and all وَمَا the heavens السَّمَوَاتِ (is) in فِي (all) that مَا prostrate
moving (living) دَابَّةٍ of the earth الْأَرْضِ (is) in فِي that
not لَا and they are وَهُمْ and the angels وَالْمَلَائِكَةِ creatures
proud or arrogant يَسْتَكْبِرُونَ ﴿١٩﴾

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly, Your Lord is indeed full of kindness, Most Merciful? 48. Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly? 49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٢٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ﴿٢١﴾ وَلَكُمْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٢٢﴾ وَمَا يَكُفُّ عَنْكُمْ مِنْ قَوْلِهِ إِنَّكُمْ لَفِي أَلْهٍ مُثْرٍ إِذَا مَسَّكُمْ الضَّرُّ فَإِلَيْهِ يَجْعَرُونَ ﴿٢٣﴾

يَخَافُونَ رَبَّهُمْ their Lord رَبَّهُمْ they fear مِنْ فَوْقِهِمْ above them وَيَفْعَلُونَ and
and said وَقَالَ they are commanded يُؤْمَرُونَ ﴿٢٠﴾ what مَا they do
اللهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ (two) إِنَّمَا two gods
you فَارْهَبُونِ ﴿٢١﴾ then Me فَإِنِّي One (is) God ﷻ He ﷻ verily
وَلَكُمْ should fear وَلَهُ الدِّينُ and to Him belongs مَا and all that فِي (is) السَّمَوَاتِ
(is) the الدِّينُ and His وَلَهُ and the earth وَالْأَرْضِ the heavens

Allah is it any other than أَفَدَّرَ perpetual religion
 of you have بِكُمْ and whatever مَا, you fear لَتَقُونَ ﴿٥١﴾ Allah
 when إِذَا then ثُمَّ Allah (is) from اللَّهُ blessing
 you cry aloud تَجْتَهِونَ ﴿٥٢﴾ unto Him فَالْيَوْمِ harm الضَّرُّ touches you
 for help

50. They fear their Lord above them, and they do what they are commanded.

51. And Allâh said (O mankind!): "Take not *ilâhain* (two gods in worship). Verily, He (Allâh) is (the) only One *Ilâh* (God). Then, fear Me (Allâh ﷻ) much.

52. To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Dîn Wâsiba* is His. Will you then fear any other than Allâh? 53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.

ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥١﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَسْتَعِزُّوا فَسَوْفَ تَعْلَمُونَ ﴿٥٢﴾
 وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٣﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ
 مَا يَشْتَهُونَ ﴿٥٤﴾

ثُمَّ إِذَا then كَشَفَ He has removed الضَّرُّ the harm عَنْكُمْ
 from you إِذَا behold فَرِيقٌ a party مِّنْكُمْ of you بِرَبِّهِمْ with their
 Lord يُشْرِكُونَ ﴿٥١﴾ so they deny لِيَكْفُرُوا associate others in worship
 then تَسْتَعِزُّوا We have bestowed on them مَا that which ءَاتَيْنَاهُمْ
 but will فَسَوْفَ enjoy yourselves تَعْلَمُونَ ﴿٥٢﴾ you come to know
 and they assign لِمَا unto what لَا not يَعْلَمُونَ they know نَصِيبًا
 by Allah تَاللَّهِ We provided them رَزَقْنَاهُمْ from what مِمَّا a portion
 you used كُنتُمْ about what عَمَّا you shall certainly be asked لَتُسْأَلُنَّ
 تَفْتَرُونَ ﴿٥٣﴾ to fabricate وَيَجْعَلُونَ and they assign لِلَّهِ unto Allah
 وَلَهُمْ Glorified is He سُبْحَانَهُ daughters and unto themselves مَا
 they desire يَشْتَهُونَ ﴿٥٤﴾ what

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh). 55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). 56. And they assign a portion of that which We have provided them unto

and **فَإِذَا** an appointed **تُسَمَّى** term **أَجَلٍ** for **إِلَّا** postpones them they can **بَسْتَفْرِجُونَ** neither **لَا** their term **أَجَلُهُمْ** comes **جَاءَ** when they can advance it **وَلَا** an hour **سَاعَةً** delay it **يَسْتَفِيدُونَ** nor **وَمَا** to Allah **وَاللَّهُ** and they assign **وَيَجْعَلُونَ** what **يَكْرَهُونَ** they dislike **وَيَصِفُ** and describe (assert) **أَلْسِنَتُهُمْ** their tongues **الْكُذْبَ** the better things **لَسُنَّتِي** will be theirs **لَهُمْ** that **أَنَّ** the falsehood **لَا** no **جَرَمَ** doubt **أَنَّ** that **لَهُمْ** for them **النَّارَ** the Fire (is) **وَأَنْتُمْ** (will be) left neglected **مُفْرَطُونَ** and that they

61. And if Allâh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَيْنَ لَهُمْ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ۝

ثُمَّ لَقَدْ أَرْسَلْنَا by Allah **ثُمَّ** indeed **أَرْسَلْنَا** We have sent **إِلَىٰ** to **أُمَمٍ** the nations **مِّن قَبْلِكَ** before you **فَرَيْنَ** then made fair-seeming **لَهُمْ** to them **الشَّيْطَانُ** Satan **أَعْمَلَهُمْ** their deeds **فَهُوَ** so he **وَلِيُّهُمْ** their helper **الْيَوْمَ** today **وَلَهُمْ** and theirs (will be) **عَذَابٌ أَلِيمٌ** torment **وَمَا** a painful **أَنْزَلْنَا** We sent down **عَلَيْكَ** unto you **الْكِتَابَ** the Book **إِلَّا** except **لِتُبَيِّنَ** that you may explain **لَهُمُ** to them **الَّذِي** those things **اختلفوا فيه** they differ **فِيهِ** in which **وَهُدًى** and as a guidance **وَرَحْمَةً** a mercy **لِّقَوْمٍ** for a folk **يُؤْمِنُونَ** who believe **وَاللَّهُ** and Allah **أَنْزَلَ** sent down **مِّن السَّمَاءِ** from the sky **مَاءً** the earth **فَأَخْبَا** then gives life **بِهِ** by it **الْأَرْضَ** (is) a sign **بَعْدَ مَوْتِهَا** after its death **إِنَّ** verily **فِي** in **ذَٰلِكَ** this **لَآيَةً** who listen **يَسْمَعُونَ** for people

63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but *Shaitân* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment. 64. And We have not sent down the Book (the Qur'ân) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. 65. And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنذِرُوا بِطُوعِهِمْ مِنْ بَيْنِ قَرْنٍ وَدَمٍ بَلْبًا خَالِصًا سَائِبًا لِلشَّارِبِينَ ﴿٦٣﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٤﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٥﴾

وَأَنَّ لَكُمْ and verily لَكُمْ and لَكُمْ in في the cattle لَعِبْرَةً (is) (is) in في of that which بَلْبًا We give you to drink تَتَّخِذُونَ a lesson and بَطْنِهِمْ from بَيْنِ between قَرْنٍ excretions وَدَمٍ and blood بَلْبًا pure خَالِصًا milk سَائِبًا palatable لِلشَّارِبِينَ ﴿٦٣﴾ (of) the date-palms النَّخِيلِ the fruits ثَمَرَاتِ and from وَمِنْ drinkers وَالْأَعْنَابِ and the grapes تَتَّخِذُونَ you derive (make) مِنْهُ of it سَكَرًا and the grapes وَرِزْقًا strong drink and حَسَنًا goodly إِنَّ verily فِي ذَلِكَ therein لَآيَةً (is) indeed a sign لِقَوْمٍ for people يَعْقِلُونَ ﴿٦٤﴾ and inspired رَبُّكَ your Lord إِلَى (to) النَّحْلِ the bee أَنِ (saying) that اتَّخِذِي take you مِنْ (in) الْجِبَالِ from the mountains وَيُؤْتِيكُمْ and in الشَّجَرِ the trees وَمِمَّا and in what يَعْرِشُونَ ﴿٦٥﴾ they erect

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. 67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom. 68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطْنِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٦﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَرْفَعُكُمْ مِنْ أَنْفُسِكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ

and follow ثَمَّ كُلِّ eat مِنْ of كُلِّ all الثَّمَرَاتِ fruits تَأْكُلِي then
 comes سُبُلَ the ways رَبِّكَ (of) your Lord ذُلًّا made easy يَخْرُجُ
 forth مِنْ from بُطُونِهَا their bellies شَرَابٌ drink مُتَنَلِّفٌ varying ألْوَانُهُ
 verily إِنَّ for people لِلنَّاسِ (is) healing شِفَاءٌ wherein فِيهِ its colours
 فِي in ذَلِكَ this لَآيَةٌ (is) indeed a sign لِقَوْمٍ for people يَتَفَكَّرُونَ ﴿٦٩﴾
 then ثُمَّ has created you خَلَقَكُمْ and Allah وَاللَّهُ who think
 (there are) some مَنْ and of you وَمِنْكُمْ He will cause you to die
 (of) age بُرًّا who are sent back إِلَّا to أَوَّلَ the worst الْعُمُرِ
 (senility) لَكُمْ so that لَا not يَعْلَمُ he knows بَعْدَ after عِلْمِهِ
 (is) anything شَيْئًا having known إِنَّ truly اللَّهُ Allah عَلَيْهِ
 All-Powerful قَدِيرٌ All-Knowing

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. 70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allâh is All-Knowing, All-Powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ
 أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧٠﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَيْنًا وَحَقَدَهُ
 وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفِيَ الْبَاطِلِ يُؤْمِنُونَ وَبِعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ ﴿٧١﴾

above and Allah وَاللَّهُ فَضَّلَ has preferred بَعْضَكُمْ some of you عَلَى some
 بَعْضٍ others فِي in الرِّزْقِ provision (wealth) فَمَا then, not الَّذِينَ
 those who فُضِّلُوا are preferred بِرَأْيِ will hand over رَبِّهِمْ their right hands
 wealth عَلَى to مَا what مَلَكَتْ possess أَيْمَانُهُمْ their right hands
 فَهُمْ so that they are فِيهِ thereof سَوَاءٌ equal أَفَبِنِعْمَةِ the
 grace اللَّهِ (of) Allah يَجْحَدُونَ ﴿٧٠﴾ and وَاللَّهُ they deny
 has given لَكُمْ (to) you مِنْ of أَنْفُسِكُمْ your own kind أَزْوَاجًا wives
 and has given لَكُمْ (to) you مِنْ from أَزْوَاجِكُمْ your wives
 and has provided you وَرَزَقَكُمْ and grand sons وَحَقَدَهُ sons بَيْنَ and

الطَّيِّبَاتِ of good things أَفَيَا بَاطِلٍ do then, in false (deities) يُؤْمِنُونَ they believe وَيَنْصِتُ and the Favour اللَّهُ (of) Allah هُمْ they deny بَكْفُرُونَ ﴿٧١﴾

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh?

72. And Allâh has made for you Azwâj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧١﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٢﴾ ﴿٧٣﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٤﴾

وَيَعْبُدُونَ and they worship مِن دُونِ others besides اللَّهُ Allah مَا which لَا not يَمْلِكُ do own لَهُمْ for them رِزْقًا any provision مِّنَ from السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth شَيْئًا anything وَلَا nor يَسْتَطِيعُونَ ﴿٧١﴾ can they فَلَا so not تَضْرِبُوا put forward لِلَّهِ for Allah الْأَمْثَالَ similitudes إِنَّ truly اللَّهُ Allah يَعْلَمُ knows وَأَنْتُمْ and you لَا not تَعْلَمُونَ ﴿٧٢﴾ know ﴿٧٣﴾ ضَرَبَ puts forward اللَّهُ Allah مَثَلًا the example عَبْدًا a slave مَّمْلُوكًا (of) under the possession لَا another) يَقْدِرُ has power عَلَى over شَيْءٍ anything وَمَن and رِزْقًا from Us رَزَقْنَاهُ We provided him a man on whom رِزْقًا thereof spends مِنْهُ and he فَهُوَ a good حَسَنًا provision secretly وَجَهْرًا and openly هَلْ can يَسْتَوُونَ they be equal الْحَمْدُ but most of them أَكْثَرُهُمْ nay بَلْ to Allah اللَّهُ all praise is due لَا not يَعْلَمُونَ ﴿٧٤﴾ know

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth. 74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly, Allâh knows and you know not. 75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under

the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَنَفْحِ الْأَنْفَسِ أَوْ هُوَ أَقْرَبُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

وَضَرَبَ اللَّهُ and puts forth مَثَلًا an example رَجُلَيْنِ (of) two
 أَحَدُهُمَا one of them أَبْكَمُ dumb لَا (is) not يَقْدِرُ he has
 عَلَى power over شَيْءٍ anything وَهُوَ and he is كَلٌّ a burden
 عَلَى to مَوْلَاهُ his master أَيْنَمَا whichever way يُوَجِّهُهُ he directs
 هَلْ is يَسْتَوِي equal هُوَ he brings بِخَيْرٍ good لَا him
 وَمَنْ and the one who يَأْمُرُ commands بِالْعَدْلِ justice وَهُوَ and he (is)
 عَلَى on صِرَاطٍ Path مُسْتَقِيمٍ ﴿٧٦﴾ the Straight وَلِلَّهِ
 اللَّهُ (belongs) غَيْبُ the Unseen السَّمَوَاتِ the heavens (of) the
 وَمَا and the earth and (is) not أَمْرُ the matter السَّاعَةِ (of) the
 Hour إِلَّا but كَنَفْحِ as a twinkling الْبَصَرِ (of) the eye هُوَ or
 (is) أَقْرَبُ nearer إِنَّكَ truly اللَّهُ Allah عَلَى over كُلِّ every شَيْءٍ
 thing قَدِيرٌ ﴿٧٧﴾ (is) All-Powerful

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path? 77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allâh is Able to do all things.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرْزُقْنَا إِلَى الْطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُتَسَكَّنُ بِهَا إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَادِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا عَشَرَ نَمِثًا ﴿٨٠﴾

bellies بَطُونِ of مِنْ brought you out أَمْرَجَكُمْ and Allah وَاللَّهُ
 you know قَلِمُونَ not لَا (of) your mothers أُمَهَيْكُمْ (wombs)
 hearing أَسْمَعَ to you لَكُمْ and He gave وَجَعَلَ anything شَيْئًا
 that you might لَعَلَّكُمْ and hearts وَالْأَفْئِدَةُ and sight وَالْأَبْصَارَ
 فَشَكَرُوا ﴿٧٨﴾ they see يَرَوْنَ do not أَلَمْ give thanks
 الطَّيْرِ the birds مُسَخَّرَاتٍ held (employed) فِي in جَوْ the midst السَّمَاءِ
 (of) the sky مَا none يُمَسِّكُهُنَّ إِلَّا but اللَّهُ Allah إِنَّ
 فِي in ذَلِكَ this لَآيَاتٍ (are) signs لِقَوْمٍ for people يُؤْمِنُونَ ﴿٧٩﴾
 of مِنْ for you لَكُمْ has made جَعَلَ and Allah وَاللَّهُ who believe
 for you لَكُمْ and made وَجَعَلَ an abode سَكَا your homes بُيُوتَكُمْ
 مِنْ of جُلُودِ the hides الْأَنْعَامِ the cattle يُؤْتَا (of) the cattle
 تَسْتَخِفُّونَهَا the day يَوْمَ which you find so light طَعْنَكُمْ (of) your
 travel وَيَوْمَ and the day إِقَامَتِكُمْ (of) your stay وَمِنْ (of) your stay
 أَصْوَابَهَا and of أَشْعَارِهَا and fur وَأَوْبَارِهَا and hair أَثْنًا furniture وَمَتْنًا
 and comfort إِلَى for حِينٍ a while

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh (none gave them the ability to fly but Allâh). Verily, in this are clear *Ayât* for people who believe (in the Oneness of Allâh). 80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g., carpets, blankets), comfort for a while.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيَكُمُ
 الْحَرَّ وَسَرَابِيلَ تَقِيَكُمُ بَأْسَكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا
 عَلَيْكُمُ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

out of that مِمَّا for you لَكُمْ has made جَعَلَ and Allah وَاللَّهُ
 and has made وَجَعَلَ shades ظِلَالًا He has created خَلَقَ which
 places of أَكْنَانًا the mountains الْجِبَالِ of مِنْ for you لَكُمْ

garments **لَكُمْ** and has made **وَجَعَلَ** refuge
 and coats of mail **وَسَرَّيِلَ** from the heat **الْحَرَّ** to protect you
نَفِيَكُمْ from your mutual violence **بِأَسْخَمَ** to protect you
نَفِيَكُمْ thus **يُنِيزُ** He perfects **يُنِيزُ** His Grace **عَلَيْكُمْ** unto you
 they turn away **تَوَلَّوْا** then, if **فَإِنْ** submit **تُسَلِّمُوا** (A1) that you may
 to convey (the Message) **أَلْبَغِ** on you (is) **عَلَيْكَ** then only **فَإِنَّمَا**
 in a clear way **الْمُبِينُ** (A1)

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm). 82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ (A1) وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ (A1) وَإِذَا رَمَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يَنْظُرُونَ (A2)

yet **يَعْرِفُونَ** (of) Allah **اللَّهُ** the Grace **نِعْمَتَ** they recognize
يُنْكِرُونَهَا and most of them **وَأَكْثَرُهُمُ** they deny it (A1)
 We **نَبْعَثُ** and (remember) the Day (when) **وَيَوْمَ** (are) disbelievers
 a witness **شَهِيدًا** nation **أُمَّةٍ** each **كُلِّ** from **مِنْ** shall raise up
لِلَّذِينَ will be permitted **يُؤْذَنُ** not **لَا** then **ثُمَّ** (their Messenger)
يُسْتَعْتَبُونَ (A1) they **هُمْ** nor **وَلَا** have disbelieved **كَفَرُوا** those who
 will **رَمَوْا** and when **وَإِذَا** will be allowed to repent
 then **لِلَّذِينَ** see **ظَلَمُوا** those who **الْعَذَابَ** did wrong **فَلَا**
 they **هُمْ** nor **وَلَا** unto them **عَنْهُمْ** it will be lightened **يُخَفَّفُ** not
 will be given respite **يَنْظُرُونَ** (A2)

83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ). 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to

repent and ask for Allâh's forgiveness (of their sins). 85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٥﴾ وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَٰةَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْقَهُونَ ﴿٨٦﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٧﴾

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا those who see and when they will say their partners partners (with Allah) رَبَّنَا هَؤُلَاءِ these شُرَكَائُنَا (are) our partners but whom we used to invoke besides You فَالْقَوْلَ at them they will throw back and they will surely you لَكَاذِبُونَ ﴿٨٥﴾ (are) indeed liars وَأَلْقُوا (are) indeed liars and they will offer to Allah to Allah on that Day submission وَضَلَّ عَنْهُمْ and will vanish from them what كَانُوا they used يَفْقَهُونَ ﴿٨٦﴾ those who to invent (false deities) كَفَرُوا disbelieved وَصَدُّوا (of) Allah the Path and hinder (men) We will add for them torment عَذَابًا Fَوْقَ the torment over الْعَذَابِ because كَانُوا they used يُفْسِدُونَ ﴿٨٧﴾ to spread corruption

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely, you indeed are liars!" 87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities will vanish from them. 88. Those who disbelieved and hinder (men) from the path of Allâh, for them We will add torment to the torment because they used to spread corruption.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٨﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٨٩﴾

وَيَوْمَ We shall raise up and (remember) the Day (when) in كُلِّ أُمَّةٍ every شَهِيدًا a witness عَلَيْهِمْ against them

and We shall bring from أَنفُسِهِمْ amongst themselves وَجِئْنَا and We shall bring you شَهِيدًا as a witness عَلَى against هَؤُلَاءِ these وَزَكَّا the Book (Quran) إِلَيْكَ to you بَيْنَنَا and a guidance وَهَدَى thing شَيْءٍ of every لِكُلِّ an explanation وَرَحْمَةً and mercy وَبُشْرَى and glad tidings لِلْمُسْلِمِينَ ﴿٨٩﴾ and Muslims إِنَّ اللَّهَ verily اللَّهُ enjoins بِالْعَدْلِ justice to the وَالْإِحْسَانِ (and) giving (help) وَإِلَتَائِي and doing good ذِي (and) giving (help) أَقْرَبَ kith and kin وَتَنَى and forbids عَنِ and الْفَحْشَاءِ from and evil deeds وَالْبَغْيِ and oppression يَظْطَكُمُ He admonishes you لَمَّا كُنْتُمْ take heed تَذَكَّرُوا ﴿٩٠﴾

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). 90. Verily, Allâh enjoins *Al-'Adl* and *Al-Ihsân*, and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshâ*, and *Al-Munkar*, and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَبَتْ تَلْخُذُوتُ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِمْ وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

وَأَوْفُوا and fulfil بِعَهْدِ the Covenant اللَّهُ (of) إِذَا when عَاهَدْتُمْ you have taken a covenant وَلَا and don't تَنْقُضُوا break الْأَيْمَانَ after تَوْكِيدِهَا confirmation thereof وَقَدْ and you have appointed جَعَلْتُمُ indeed عَلَيْكُمْ Allah اللَّهُ كَفِيلًا guarantor إِنَّ verily اللَّهُ what مَا knows تَفْعَلُونَ like that (woman) who تَكُونُوا and not وَلَا you do

strength (it **قُوَّةٌ** after **مِنْ بَعْدِ** her spun thread **عَزَلَهَا** undoes **نَقَضَتْ**
 you take **أَتَيْتَكُمْ** weakening it **أَنْكَسَا** has become strong)
 among yourselves **بَيْنَكُمْ** as a means of deception **دَخَلَا** your oaths
 more **أَرَبَ** (it is) **هِيَ** a nation **أُمَّةٌ** should be **تَكُونُ** lest **أَنْ**
 tests **يَتْلُوكُمْ** only **إِنَّمَا** another nation **أُمَّةٌ** than **مِنْ** numerous
 to **لَكُمْ** and He will make clear **وَلَيُبَيِّنَنَّ** by this **بِهِ** Allah **اللَّهُ** you
 you **كُنْتُمْ** what **مَا** (of) Resurrection **الْقِيَامَةِ** on the Day **يَوْمَ** you
 to differ **تَخْتَلِفُونَ** (it) **فِيهِ** used

91. And fulfil the Covenant of Allâh (*Bai'ah*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do. 92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this (i.e. who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٢﴾ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا الشَّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٣﴾

He could have **لَجَعَلَكُمْ** Allah **اللَّهُ** willed **شَاءَ** and had **وَلَوْ**
 He sends **يُضِلُّ** but **وَلَكِنْ** one **وَاحِدَةً** nation **أُمَّةٌ** made you all
 whom **مَنْ** and guides **وَيَهْدِي** He wills **يَشَاءُ** whom **مَنْ** astray
يَشَاءُ He wills **لَتُسْأَلُنَّ** and certainly you shall be questioned **عَمَّا**
 take **تَتَّخِذُوا** and don't **وَلَا** to do **تَعْمَلُونَ** you used **كُنْتُمْ** for what
 among **بَيْنَكُمْ** a means of deception **دَخَلًا** your oaths **أَيْمَانَكُمْ**
 being **ثُبُوتِهَا** after **بَعْدَ** a foot **قَدَمٌ** lest, should slip **فَتَرِلَ** yourselves
 the evil **الشَّوْءَ** and you may have to taste **وَتَذُوقُوا** firmly planted
 from **عَنْ** hindered (men) **صَدَدْتُمْ** of having **بِمَا** (punishment)
سَبِيلِ the Path **اللَّهُ** (of) Allah **وَلَكُمْ** and for you (will be) **عَذَابٌ**
 a great **عَظِيمٌ** torment

93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. 94. And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allâh (i.e. belief in the Oneness of Allâh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٣﴾ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٤﴾ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٥﴾

وَلَا تَشْتَرُوا بِعَهْدِ purchase (you) and not
 اللَّهُ verily what إِنَّمَا a small قَلِيلًا price/gain (of) Allah
 if اللَّهُ (is) with هُوَ (it) is خَيْرٌ better لِّكُمْ for you
 (is) with عِنْدَكُمْ whatever مَا to know تَعْلَمُونَ ﴿٩٣﴾ you were كُنْتُمْ
 you يَنْفَدُ will be exhausted وَمَا and whatever عِنْدَ (is) with
 Allah بَاقٍ will remain وَلَنَجْزِيَنَّهُ and We will certainly pay
 الَّذِينَ and the أَجْرَهُمْ are patient صَبَرُوا those who
 in بِأَحْسَنِ their reward كَانُوا of what مَا proportion to the best
 to يَعْمَلُونَ ﴿٩٤﴾ they used
 whether مِّن a righteous deed صَالِحًا does عَمِلَ whoever
 ذَكَرٍ male أَوْ or أُنْثَى female وَهُوَ (or she) while he is (or she) مُؤْمِنٌ
 a good طَيِّبَةً a life حَيٰوةً We will give him life فَلَنُحْيِيَنَّهُ a believer
 وَلَنَجْزِيَنَّهُمْ and We shall pay them أَجْرَهُمْ their reward
 بِأَحْسَنِ to the best مَا of what كَانُوا they used يَعْمَلُونَ ﴿٩٥﴾ to do

95. And purchase not a small gain at the cost of Allâh's Covenant. Verily, what is with Allâh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. 97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٩﴾ إِنَّمَا سُلْطَانُكَ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿٢٠﴾ وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزَيِّفُ قَالُوا إِنَّمَا أَنْتَ مُفْتِرٌ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢١﴾

فَإِذَا قَرَأْتَ the Quran الْقُرْآنَ you recite so when فَاسْتَعِذْ seek refuge with Allah بِاللَّهِ from الشَّيْطَانِ Satan الرَّجِيمِ ﴿١٨﴾ the outcast إِنَّهُ he verily لَيْسَ not لَهُ has سُلْطَانٌ power عَلَى over الَّذِينَ those who ءَامَنُوا believe وَعَلَى and in (on) رَبِّهِمْ their Lord يَتَوَكَّلُونَ ﴿١٩﴾ they put their trust إِنَّمَا only سُلْطَانُكَ he has power عَلَى over الَّذِينَ those who يَتَوَلَّوْنَهُ follow him وَالَّذِينَ and those who هُمْ (they) بِهِ We join partners with Him مُشْرِكُونَ ﴿٢٠﴾ وَإِذَا and when بَدَّلْنَا (of another) Verse آيَةً in place مَكَانَ a Verse change وَاللَّهُ and Allah أَعْلَمُ knows best بِمَا of what يُزَيِّفُ He sends down قَالُوا they say إِنَّمَا only أَنْتَ you are مُفْتِرٌ a forger, liar بَلْ but أَكْثَرُهُمْ most of them لَا not يَعْلَمُونَ ﴿٢١﴾ know

98. So when you want to recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one). 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allâh). 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him. 101. And when We change a Verse (of the Qur'ân) in place of another — and Allâh knows best what He sends down — they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari*! (forger, liar)." Nay, but most of them know not.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿٢٢﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبْنِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿٢٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٤﴾

قُلْ say نَزَّلَهُ has brought it down رُوحُ spirit (Gabriel) الْقُدُسِ of the Holy مِنْ from رَبِّكَ your Lord بِالْحَقِّ with truth لِيُثَبِّتَ to strengthen الَّذِينَ those who ءَامَنُوا believe وَهُدًى and as a guidance وَبُشْرَى and glad tidings لِلْمُسْلِمِينَ ﴿٢٢﴾ to the Muslims وَلَقَدْ and indeed نَعْلَمُ We know أَنَّهُمْ that they يَقُولُونَ say إِنَّمَا (it is) only بَشَرٌ who teaches him لِّسَانُ a human

they refer إِلَيْهِ (of) he whom the tongue لِسَانُ being
 إِلَيْهِ to him أَعْجَبِي (as) foreign وَهَذَا (Qur'an) while this
 verily إِنَّ (is) a clear مُبِينٌ Arabic tongue (language)
 الَّذِينَ لَا يَوْمِنُونَ believe بِآيَاتِ in the Signs of Allah
 and وَلَهُمْ Allah will guide them not (of) Allah
 (will be) a painful آِلِيمٌ torment عَذَابٌ for them

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims). 103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue. 104. Verily, those who believe not in the *Ayât* of Allâh, Allâh will not guide them and theirs will be a painful torment.

إِنَّمَا يَقْرَأُ الْكَذِبَ الَّذِينَ لَا يَوْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿١٠٢﴾ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٣﴾ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٤﴾

those who falsehoood الْكَذِبَ fabricate يَقْرَأُ (it is) only إِنَّمَا
 لَا يَوْمِنُونَ believe بِآيَاتِ in the Signs of اللَّهِ (of) اللَّهُ وَأُولَٰئِكَ
 هُمُ and those الْكَافِرُونَ (they) are كَفَرَ whoever مَنْ
 except his belief إِيمَانِهِ after مِنْ بَعْدِ in Allah بِاللَّهِ disbelieved
 (is) مَنْ أَكْرَهَ and whose heart وَقَلْبُهُ مُطْمَئِنٌّ is forced
 at rest بِالْإِيمَانِ with faith وَلَكِنْ مَنْ شَرَحَ whoever opens بِالْكُفْرِ
 (is) wrath غَضَبٌ on them فَعَلَيْهِمْ (their) breast صَدْرًا to disbelief
 مِنْ Allah from اللَّهِ وَلَهُمْ and for them عَذَابٌ torment عَظِيمٌ ﴿١٠٣﴾
 they loved and اسْتَحَبُّوا because أَنَّهُمْ that (is) ذَلِكَ (is) a great
 preferred الْحَيَاةَ the life الدُّنْيَا (of) this world عَلَى over الْآخِرَةِ
 and that وَأَنَّ (that of) the Hereafter Allah لَا يَهْدِي not
 who disbelieve الْقَوْمَ الْكَافِرِينَ the people guides

105. It is only those who believe not in the *Ayât* of Allâh, who fabricate falsehood, and it is they who are liars. 106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment. 107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَئِكَ هُمُ الْفَافِلُونَ ﴿١٠٥﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٦﴾ ثُمَّ إِنَّكَ رَبُّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا غَفُورٌ رَّحِيمٌ ﴿١٠٧﴾

أُولَئِكَ they الَّذِينَ (are) those whose طَبَعَ has set a seal
 and (upon) their قُلُوبِهِمْ upon Allah
 and those وَأَبْصَرِهِمْ and (upon) their eyes (sight) and those
 هُمُ الْفَافِلُونَ (are) they لَا who are heedless جَرَمَ doubt
 أَنَّهُمْ they فِي (will be) in الْآخِرَةِ the Hereafter هُمُ (they)
 الْخَاسِرُونَ ﴿١٠٦﴾ the losers ثُمَّ إِنَّكَ verily رَبُّكَ your Lord
 لِلَّذِينَ هَاجَرُوا for those who emigrated مِن بَعْدِ مَا after فُتِنُوا they
 جَاهَدُوا and thereafter وَصَبَرُوا strove hard
 إِنَّ رَبَّكَ verily رَبُّكَ your Lord and were patient
 Most Merciful رَّحِيمٌ ﴿١٠٧﴾ (is) Oft-Forgiving غَفُورٌ afterwards

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless! 109. No doubt, in the Hereafter, they will be the losers. 110. Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

﴿١٠٨﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ مَّجْدِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٠٩﴾ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِيَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٠﴾

﴿١٠٨﴾ يَوْمَ (remember) the Day (when) تَأْتِي will come up
 كُلُّ every نَفْسٍ soul مَّجْدِلُ pleading عَنْ for نَفْسِهَا itself وَتُوَفَّى and
 كُلُّ every نَفْسٍ soul مَّا what عَمِلَتْ for will be paid in full

be dealt with unjustly ﴿١١١﴾ **يُظْلَمُونَ** not **لَا** and they will **وَهُمْ** did
(of) **وَضَرَبَ** the example **مَثَلًا** Allah **اللَّهُ** and puts forward
يَأْتِيهَا and content **مُطْمَئِنَّةً** secure **ءَامِنَةً** that was **كَانَتْ** a town
كُلِّ from **مِنْ** in abundance **رَعَدًا** its provision **رِزْقُهَا** coming to it
اللَّهُ the Favour **بِأَنَّمِ** then it denied **فَكَفَرَتْ** place **مَكَانٍ** every
الْجُوعِ the garb **لِبَاسٍ** Allah **اللَّهُ** so made it taste **فَأَذَقَهَا** (of) Allah
كَانُوا because of that which **بِمَا** and fear **وَالْخَوْفِ** (of) hunger
to do **يَصْنَعُونَ** ﴿١١٢﴾ they used

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. 112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾ **فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ** ﴿١١٤﴾ **إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ** ﴿١١٥﴾

وَلَقَدْ and verily **جَاءَهُمْ** a Messenger **رَسُولٌ** had come to them
so **فَأَخَذَهُمُ** but they denied him **فَكَذَّبُوهُ** from among themselves
(were) **ظَالِمُونَ** while they **وَهُمُ** the torment **الْعَذَابُ** overtook them
has provided you **رَزَقَكُمْ** of what **مِمَّا** so eat **فَكُلُوا** wrong-doers
and thank **وَاشْكُرُوا** (and) good **طَيِّبًا** lawful **حَلَالًا** Allah **اللَّهُ** with
نِعْمَتَ Grace/Bounty **اللَّهُ** **إِن** Allah's **كُنتُمْ** if **إِيَّاهُ** you really
He has forbidden **تَعْبُدُونَ** ﴿١١٤﴾ (you) worship **إِنَّمَا** only **حَرَّمَ**
(and) the blood **وَالدَّمَ** the dead animal **الْمَيْتَةَ** unto you **عَلَيْكُمْ**
and (any animal) **وَمَا** (of) swine **الْخَيْزِيرِ** (and) the flesh **لَحْمَ**
أُهِلَّ which (is) slaughtered as a sacrifice **لِغَيْرِ** for others than **اللَّهُ**
is forced (by dire **اضْطُرَّ** but if one **فَمَنِ** (with it) **يُؤْثِرُ** Allah

and not وَلَا willful disobedience بَعْغ without عَيْر necessity)
(is) Oft-Forgiving غَفُورٌ Allah ﷻ then verily فَارِكٌ transgressing
Most Merciful رَحِيمٌ ﴿١١٦﴾

113. And verily, there had come unto them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn*. 114. So eat of the lawful and good food which Allâh has provided for you. And be grateful for the Graces of Allâh, if it is He Whom you worship. 115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh. But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ ﴿١١٦﴾ مَتَّعَ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

put forth تَصِفُ to that which لِمَا say (you) وَلَا and not تَقُولُوا
(describe) أَلْسِنَتُكُمُ your tongues الْكَذِبَ this هَذَا falsely حَلَالٌ
(is) lawful (is) وَهَذَا and this حَرَامٌ (is) unlawful (forbidden) لِتَفْتَرُوا
as to invent عَلَى against ﷻ Allah ﷻ الْكَذِبَ lies إِنَّ verily الَّذِينَ
invent عَلَى against ﷻ Allah ﷻ الْكَذِبَ those who لَا lies يَفْتَرُونَ
not يَفْلِحُونَ ﴿١١٦﴾ enjoyment مَتَّعَ will prosper (be successful) قَلِيلٌ
(will be) a painful عَذَابٌ torment أَلِيمٌ ﴿١١٧﴾ and for them وَهُمْ brief
We have هَادُوا are Jews حَرَمًا those who هَادُوا and unto الَّذِينَ
to you عَلَيْكَ We have mentioned قَصَصْنَا that which مَا forbidden
but وَلَكِنْ We wronged them ظَلَمْنَاهُمْ and not وَمَا before قَبْلُ
كَانُوا أَنْفُسَهُمْ they used to wrong يَظْلِمُونَ ﴿١١٨﴾

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. 117. A passing brief enjoyment (will be theirs), but they will have a painful torment. 118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾
 إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاقِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الْآخِرَةِ لِنَ الصَّالِحِينَ ﴿١٢٢﴾

ثُمَّ إِنَّ رَبَّكَ verily your Lord لِلَّذِينَ for those who عَمِلُوا do evil الشُّوْءَ in ignorance بِجَهْلَةٍ then تَابُوا they repent مِنْ بَعْدِ after ذَلِكَ and do righteous deeds وَأَصْلَحُوا your Lord مِنْ بَعْدِهَا thereafter لَغَفُورٌ (is) Oft-Forgiving رَحِيمٌ Most Merciful was إِبْرَاهِيمَ verily Ibrâhîm (Abraham) أُمَّةً a nation قَانِتًا obedient لِلَّهِ to Allah حَنِيفًا straight/upright وَلَمْ and not يَكُ he was مِنَ of الْمُشْرِكِينَ the polytheists. شَاقِرًا (he was) thankful لِأَنْعُمِهِ for His Graces اجْتَبَاهُ He chose him وَهَدَاهُ and guided him إِلَى to صِرَاطٍ the Straight مُسْتَقِيمٍ Path and verily وَإِنَّمَا good حَسَنَةً this world الدُّنْيَا in We gave him he فِي (is) in الْآخِرَةِ the Hereafter لِنَ of those who الصَّالِحِينَ (are) righteous

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful. 120. Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn*. 121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism — neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ أَرْسَلْنَا إِلَيْكَ آيَاتِنَا أَنْتَبِعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

ثُمَّ أَوَحَيْنَا then (to) you إِلَيْكَ We have sent the revelation
 اتَّبِعْ follow (of) اِبْرَاهِيمَ the religion straight حَنِيفًا
 of those who وَمَا (Monotheism) and not كَانَ he was مِنْ
 was prescribed جُودًا only إِنَّمَا (are) polytheists الْمُشْرِكِينَ ﴿١٢٣﴾
 اسْتَبْتُ the Sabbath عَلَى for الَّذِينَ those who اِتَّخَلَفُوا differed فِيهِ
 وَإِنَّ in it وَلَئِنْ your Lord رَبِّكَ and verily لَيَحْكُمُ will judge بَيْنَهُمْ
 between them يَوْمَ on the Day الْقِيَامَةِ (of) Resurrection فِيمَا
 about that كَانُوا they used to فِيهِ whereIN يَخْتَلِفُونَ ﴿١٢٤﴾ differ
 invite (you) إِلَى to سَبِيلِ your Lord رَبِّكَ (of) بِالْحِكْمَةِ with
 wisdom وَالْمَوْعِظَةِ and preaching الْحَسَنَةِ (kind) وَحَدِيثُهُمْ fair
 argue with them بِالَّتِي in a way that هِيَ (it) is أَحْسَنُ better إِنَّ
 your Lord رَبِّكَ verily هُوَ (is) He Who أَعْلَمُ knows best يَمَنْ who
 has gone astray عَنْ from سَبِيلِهِ His Path وَهُوَ (it is) He
 (Who) أَعْلَمُ knows best بِالْمُهْتَدِينَ ﴿١٢٥﴾ those who are guided

123. Then, We have sent the Revelation to you (O Muhammad saying): "Follow the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism) and he was not of the *Mushrikûn*. 124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 125. Invite (mankind, O Muhammad) to the way of your Lord (i.e., Islâm) with wisdom (i.e., with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلُوقٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

وَإِنْ and if عَاقَبْتُمْ you punish فَعَاقِبُوا then punish بِمِثْلِ with the
 like مَا (of) that which عُوقِبْتُمْ you were punished بِهِ with (it)
 وَلَئِنْ but if صَبَرْتُمْ you endure patiently لَهُوَ (is) خَيْرٌ verily it
 better لِلصَّابِرِينَ ﴿١٢٦﴾ وَأَصْبِرْ for the patient وَأَصْبِرْ and endure patiently وَمَا
 and not صَبْرُكَ (is) your patience إِلَّا but بِاللَّهِ from Allah وَلَا

in فِي be تَكُفْ and not وَلَا over them عَلَيْهِمْ grieve تَحْزَنْ and not
 verily إِنَّ they plot يَمْكُرُونَ from what وَمِمَّا distress ضَيِّقِ
 اللَّهُ Allāh مَعَ (is) with الَّذِينَ (they) are هُمْ and those who
 fear (Him) اتَّقُوا those who تَحْسِنُونَ good-doers

126. And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sābirûn* (the patient). 127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. 128. Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers).

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿١﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٢﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ﴿٣﴾

وَقَضَيْنَا and إِلَىٰ (to) بَنِي Children (of) إِسْرَءِيلَ indeed you would do the Scripturَةُ الْكِتَابِ in Israel and indeed you وَلَتَعْلُنَّ twice مَرَّتَيْنِ in mischief so عُلُوًّا will become tyrants كَبِيرًا ﴿١﴾ extremely arrogant We جَاءَ وَعْدُ promise أُولَاهُمَا for the first of two when بَعَثْنَا عَلَيْكُمْ sent against you عِبَادًا لَّنَا (of) Ours أُولَىٰ given بَأْسٍ the شَدِيدٍ warfare فَجَاسُوا they entered خِلَالَ the innermost parts الدِّيَارِ (of) homes (land) وَكَانَ and was وَعْدًا a promise مَفْعُولًا ﴿٢﴾ (executed) ثُمَّ then رَدَدْنَا fulfilled (to) you لَكُمُ الْكُرَّةَ a return of victory عَلَيْهِمْ over them وَأَمْدَدْنَاكُمْ and children وَبَنِينَ We helped you with wealth بِأَمْوَالٍ and made you أَكْثَرَ more نَفِيرًا ﴿٣﴾ numerous (in man-power)

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." 4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise fulfilled. 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٤﴾ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُثِرْتُمْ مَعًا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٥﴾

إِنْ أَحْسَنْتُمْ you do good أَحْسَنْتُمْ you do good لِأَنْفُسِكُمْ for yourselves وَإِنْ أَسَأْتُمْ and if أَسَأْتُمْ you do evil فَلَهَا it is for it (against) وَلِيُتَبِّرُوا themselves (yourselves) مَا عَلَوْا then, when جَاءَ وَعْدُ الْآخِرَةِ promise

(second) **يَسْتَوُوا** so they make sorrowful **وُجُوهَكُمْ** your faces **وَلِيَدْخُلُوا** and they enter **الْمَسْجِدَ** the Mosque (of Jerusalem) **كَمَا** just as **دَخَلُوهُ** and to destroy **وَلِيَسْتَبْرُوا** time **مَرَّةً** first **أَوَّلَ** they had entered it with (utter) destruction **تَبْشِيرًا** they had conquered **عَلَوْا** all that may show mercy **رَحْمَةً** that **أَنْ** your Lord **رَبُّكُمْ** it may be **عَسَى** We (shall) **عَذَابًا** you return (to sins) **عُدْتُمْ** but if **وَلَنْ** unto you Hell **جَهَنَّمَ** and We have made **وَحَمَلْنَا** return (to Our punishment) mat (a prison) **حَصِيرًا** for the disbelievers **لِلْكَافِرِينَ**

7. (And We said): "If you do good, you do good for your ourselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. 8. "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return. And We have made Hell a prison for the disbelievers.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ٩ وَأَنَّ الَّذِينَ لَا يُمِيزُونَ بَيْنَ الْآخِرَةِ أَهْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٠ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ١١

إِنَّ verily **هَذَا** this **الْقُرْآنَ** Qur'an **يَهْدِي** guides **لِلَّتِي هِيَ** to that **هِيَ** and gives glad tidings (to) **وَيُبَشِّرُ** just (most right) **أَقْوَمُ** which (is) **الْمُؤْمِنِينَ** the believers **الَّذِينَ** who **يَعْمَلُونَ** do **الصَّالِحَاتِ** righteous deeds **أَنَّ** that **لَهُمْ** they shall have **أَجْرًا** a reward **كَبِيرًا** great **وَأَنَّ** and **الَّذِينَ** that **لَا** those who **يُؤْمِنُونَ** believe **بِالْآخِرَةِ** in the Hereafter **أَعْتَدْنَا** We have prepared **لَهُمْ** for them **عَذَابًا** torment **أَلِيمًا** (as) he **يَدْعُ** a painful **وَيَدْعُ** and invokes **الْإِنْسَانُ** man **بِالشَّرِّ** for evil **دُعَاءَهُ** (as) he **يَدْعُ** invokes **بِالْخَيْرِ** for the good **وَكَانَ** for the good **الْإِنْسَانُ** man **عَجُولًا** hasty

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness, that they shall have a great reward. 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment. 11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّبَنَاتِنَا فَمَضَىٰ مِّن رَّبِّكَ وَلَسْتَ لِمَا كُنتَ تَعْمَلُ عَدَدَ السِّنِينَ وَالْحِسَابِ وَكُلَّ شَيْءٍ فَضَّلْنَاهُ نَقِصِيلًا ﴿١٧﴾ وَكُلَّ إِنسَانٍ أَلْمِزْتَهُ طَغَىٰ فِي عُنُقِهِ وَنُخِجَ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٨﴾

and وَجَعَلْنَا the night أَلَيْلٌ and We have made (appointed) مَبِيتًا the day مَبِيتَيْنِ as two signs فَحَرَجْنَا and We have obliterated أَيْةَ sign sign أَيْةَ and We have made (of) the night أَلَيْلٌ sign that you may seek مُبِيرَةً (of) the day بَصِيرَةً bright/illuminating لِنَبْتَغُوا your Lord رَبِّكُمْ bounty مِن and that you may وَتَعْلَمُوا your Lord رَبِّكُمْ know عَدَدَ number أَلْيَسِينَ (of) the years وَالْحِسَابَ (of) the years We have فَصَّلْنَاهُ thing شَيْءٌ and every وَكُلَّ reckoning (counting) and وَكُلَّ with full explanation تَفْصِيلًا explained (in details) his طَائِفَةٍ We have fastened to him أَلَزَمْنَاهُ (each) man إِنْسَانٍ every and We shall bring out وَنُخْرِجُ his neck عُنُقَهُ in (to) فِي deeds and a book كِتَابًا (of) Resurrection أَلْقَيْنَاهُ (on the) Day يَوْمَ for him wide open مَنشُورًا which he will find يَلْقَاهُ

12. And We have appointed the night and the day as two *Ayât*. Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation. 13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٦﴾ مَن أَهْدَىٰ فَإِنَّمَا يَهْدِي لِنَفْسِهِ ۖ وَمَن ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا نُزِذْ وَاِزِدْهُ زُنُوزًا أُخْرَىٰ ۖ وَمَا كُنَّا مُعْذِرِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٧﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَوْمًا فَمَرَّةً آمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿١٨﴾

You أَقْرَأْ read كِتَابَكَ your book كَفَى is sufficient بِفَيْدِكَ as حَسِبًا against you عَلَيْكَ today (this day) الْيَوْمَ Yourself أَهْدَى a reckoner (accountant) مَنْ he goes right أَهْدَى whosoever فَإِنَّمَا and وَلَمْ for his own self لِنَفْسِهِ goes right يَهْدِي then (only)

he goes astray يَضِلُّ then only فَإِنَّمَا goes astray ضَلَّ whosoever
 one laden وَارِدَةً can bear نَزَرَ and not وَلَا against his ownself عَلَيْهِ
 We كَأَنَّ and not وَمَا of another أُخْرَى burden وَزَرَ with burdens
 (were) مُعَذِّبِينَ punishing حَتَّى until نَبَعْتَ We have sent رَسُولًا ﴿١٥﴾
 destroy تُهْلِكَ to أَنْ We decide أَرَدْنَا and when وَإِذَا a Messenger
 its wealthy luxurious مُتْرَفِيهَا We order أَمَرْنَا a village (town) قَرْيَةً
 thus is فَتَقَى in it (therein) فِيهَا then they transgress فَفَسَقُوا people
 the word (of torment) الْقَوْلُ on it (against it) عَلَيْهَا justified
 with (complete) destruction تَدْمِيهَا ﴿١٦﴾ then We destroy it

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger. 16. And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the word is justified against it (them). Then We destroy it with complete destruction.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدِ الْمَالِجَةَ عَجَلًا لَمْ يَفْعَلْهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

وَكَمْ أَهْلَكْنَا and how many (from) الْقُرُونِ We have destroyed
 and بَعْدِ نُوحٍ after نُوحٍ Noah وَكَفَىٰ the generations (centuries)
 (of) His عِبَادِهِ of (the) sins بِذُنُوبِ your Lord رَبِّكَ sufficient is
 مَنْ All-Seer (Beholder) بَصِيرًا ﴿١٧﴾ as an All-Knower خَبِيرًا slaves
 the quick-passing الْمَالِجَةَ wishes (wants) يُرِيدُ (was) كَانَ whoever
 We like نَشَاءُ what مَا in it فِيهَا him لَمْ We quickly grant عَجَلًا
 We have appointed جَعَلْنَا then ثُمَّ We will نُرِيدُ to whoever لِمَنْ
 (made) لَهُ لَمْ he will burn therein يَصْلَاهَا Hell جَهَنَّمَ for him
 wants/desires أَرَادَ and whoever وَمَنْ rejected مَذْحُورًا ﴿١٨﴾ disgraced
 its striving سَعْيَهَا for it لَهَا and strives وَسَعَىٰ the Hereafter الْآخِرَةَ ﴿١٩﴾

وَهُوَ while he is مُؤْمِنٌ a believer فَأُولَئِكَ then those كَان are
(were) سَعِيَهُمْ their striving تَشْكُرُوا (shall be) appreciated ﴿١٩﴾

17. And how many generations have We destroyed after Noah! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

18. Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer — then such are the ones whose striving shall be appreciated.

كُلًّا نُمِدُّ هَؤُلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿١٩﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ
وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢٠﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقَعُدَ مَذْمُومًا مَحْدُورًا ﴿٢١﴾ وَقَضَىٰ رَبُّكَ
أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا وَلَا
تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٢﴾

كُلًّا each نُمِدُّ We provide هَؤُلَاءَ these وَهَؤُلَاءَ and those مِنْ from
عَطَاءِ Bounty (gift) رَبِّكَ (of) your Lord وَمَا and not كَان
عَطَاءُ Bounty رَبِّكَ (of) your Lord مَحْظُورًا ﴿١٩﴾ forbidden
أَنْظِرْ (restricted) كَيْفَ see/look فَضَّلْنَا We preferred بَعْضَهُمْ
عَلَى over بَعْضٍ others وَلِلْآخِرَةِ and verily the
أَكْبَرُ Hereafter أَكْبَرُ (will be) greater دَرَجَاتٍ in degrees
وَأَكْبَرُ and أَكْبَرُ greater تَفْضِيلًا ﴿٢٠﴾ in preference لَا
تَجْعَلْ do not مَعَ set up with
إِلَٰهَ Allah إِلَهًا god آخَرَ another فَتَقَعُدَ you will sit down then
مَذْمُومًا reproved مَحْدُورًا ﴿٢١﴾ forsaken وَقَضَىٰ رَبُّكَ and has decreed
أَلَّا your Lord إِلَّا except تَعْبُدُوا that you do not
إِيَّاهُ Him وَالْوَالِدَيْنِ and to parents إِحْسَانًا if يَبْلُغَنَّ
عِنْدَكَ with you الْكِبَرَ old age أَحَدُهُمَا or one of them
كِلَاهُمَا both of them فَلَا then do not قُلْ say لَهُمَا to them
وَلَا a word of disrespect نَنْهَرُهُمَا nor قُلْ but say لَهُمَا
قَوْلًا to them كَرِيمًا ﴿٢٢﴾ (of) honour

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. 21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allâh any other *ilâh* (god), (O man)! or you will sit down reprovèd, forsaken. 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٠﴾ زَكَرْتُ أَنَا فِي تَقْوَسِكُمْ إِذْ
تَكُونُوا صَالِحِينَ فَإِنَّهُمْ كَانَ لِلْأَوَّيْبِ عَفُورًا ﴿٢١﴾ وَمَاتِذَا الْفَرْقَى حَقَّهُ وَالْيَسِيرَ وَالَّذِينَ لَا تُبَذِّرُ
تَبَذِيرًا ﴿٢٢﴾

وَأَخْفِضْ and lower لَهُمَا to them جَنَاحَ (the) wing الذَّلِيلِ (of) submission (humility) مِنَ through الرَّحْمَةِ mercy وَقُلْ and say رَبِّ O my Lord! ارْحَمْهُمَا just as كَمَا bestow on them mercy رَبَّيَانِي they صَغِيرًا raised me ﴿٢٠﴾ (when I was) small (young) زَكَرْتُ Your Lord أَنَا knows best بَمَا in what (is) فِي your تَقْوَسِكُمْ in inner-selves إِذْ if تَكُونُوا you are صَالِحِينَ righteous فَإِنَّهُمْ He كَانَ is لِلْأَوَّيْبِ to those who often turn (unto Him) عَفُورًا ﴿٢١﴾ Most-Forgiving وَمَاتِذَا and give (grant) الْفَرْقَى to kins man حَقَّهُ and to the poor (who do not beg) وَالْيَسِيرَ and the wayfarer لَا and the wayfarer تَبَذِّرُ spend (waste) تَبَذِيرًا ﴿٢٢﴾ wastefully

24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٤﴾ وَإِنَّمَا تَعْرِضُ عَنْهُمْ أَيْعَاةَ رَحْمَتِي مِن رَّبِّكَ تَرْجُوهَا
فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٥﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٦﴾ إِنَّ
رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُمْ كَانُوا يَعْبَادُونَهُ خَيْرًا بِصِيرًا ﴿٢٧﴾

All-Seer  **بَصِيرَا**

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَحْنُ نَرُفُهُمْ وَإِذَا كُنْزُكُمْ أَنْ قُتِلْتُمْ كَانَتْ خِطَاكُمْ كَبِيرًا ﴿٦٦﴾ وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُمْ كَانُوا فِي حَشَاءٍ وَسَاءَ سَبِيلًا ﴿٦٧﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِرَبِّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُمْ كَانَ مَنصُورًا ﴿٦٨﴾

[illegible]

except **إِلَّا** Allah **اللَّهُ** has forbidden (to kill) **حَرَّمَ** which **أَلَيْ** soul **بِالْحَقِّ** for a just cause **وَمَنْ** and whoever **فُتِلَ** is killed **مَظْلُومًا** for his **لِوَلِيِّهِ** We have made **جَعَلْنَا** then surely **فَقَدْ** wrongfully he exceed **يُسْرِفُ** but not **فَلَا** an authority **سُلْطَنًا** heir (guardian) helped **مَنْصُورًا** **﴿٣١﴾** is **كَانَ** verily he **إِنَّهُ** killing **الْقَتْلَ** in **فِي** limits

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to unlawful sex. Verily, it is a *Fâhishah* and an evil way. 33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully, We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped (by the Islâmic law).

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَتْ مَشْهُولًا **﴿٣١﴾** وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ مِيزَانًا بِالْقِسْطِ أَلَيْسَ ذَلِكَ خَيْرًا وَأَحْسَنُ تَأْوِيلًا **﴿٣٢﴾** وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْهُولًا **﴿٣٣﴾**

wealth/property **مَالٍ** approach (come near) **تَقْرَبُوا** and don't **وَلَا** **الْيَتِيمِ** (of) the orphan **إِلَّا** except **بِالَّتِي** with what **هِيَ** (it) **أَحْسَنُ** the age of full strength **يَبْلُغَ** until **حَتَّىٰ** (is) best **أَشُدَّهُ** he attains **وَأَوْفُوا** and fulfil **بِالْعَهْدِ** the covenant **إِنَّ** verily **الْعَهْدَ** a responsibility (questioned about) **﴿٣١﴾** **كَانَتْ** is **مَشْهُولًا** and **وَأَوْفُوا** you measure **كَلَّمْتُمْ** when **إِذَا** measure **الْكَيْلَ** give full **وَزِنُوا** good **بِالْقِسْطِ** weigh **أَلَيْسَ** that is **ذَلِكَ** straight **السَّمْعَ** with balance **وَالْبَصَرَ** and not **وَلَا** interpretation (in the end) **﴿٣٢﴾** **تَقْفُ** of which **بِهِ** you have **لَكَ** not **مَا** follow **فُؤَادًا** knowledge **إِنَّ** verily **السَّمْعَ** the hearing **وَالْبَصَرَ** the sight **وَالْفُؤَادَ** and the heart **كُلُّ** and the heart **أُولَٰئِكَ** each **كَانَ** (of) those **عَنْهُ** is **مَسْهُولًا** **﴿٣٣﴾** questioned

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. 35. And give full measure when you measure, and

وَلَقَدْ صَرَّفْنَا in فِي We have explained صَرَّفْنَا and surely لَقَدْ this الْقُرْآنِ it يَذْكُرُوا but not وَمَا that they may take heed يَذْكُرُوا Qur'an إِلَّا increases them عَصَا except عَصَا ﴿١١﴾ aversion قُلْ say قُلْ if كَانَ (other) gods إِلَهُه alongwith Him مَعَهُ there were to إِذَا they would have certainly sought لَئِنَّمَا then إِذَا they say Glorified سُبْحَنَهُ a way سُبْحَانَ ﴿١٢﴾ (of the) Throne الْعَرْشِ the Lord فِي the Lord وَمَعَالَى is He عَمَّا and Exalted is He عَمَّا يَقُولُونَ above what يَقُولُونَ they say الْسَبْعَ the seven السَّمَاوَاتِ the seven وَالْأَرْضِ and the earth وَمِنْ and all that وَمِنْ فِيهِنَّ but لَا a thing (of) مِّنْ (there is) not وَهِيَ (is) in them تَسْبِيحُ glorifies تَسْبِيحُ His Praise وَلَكِنْ but لَا not تَفْقَهُونَ you تَسْبِيحَهُمْ understand تَسْبِيحَهُمْ their glorification إِنَّهُمْ verily He كَانَ is حَلِيمًا Oft-Forgiving عَفُورًا Ever-Forbearing

41. And surely, We have explained in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion. 42. Say (O Muhammad ﷺ to these polytheists, pagans): "If there had been other *âlihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne. 43. Glorified and Exalted is He High above (the great falsehood) that they say! 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

وَلِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿١١﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَلِذَا ذُكِّرْتُ بِهِ فِي الْقُرْآنِ وَحَدِّثْهُمْ تَقْوًا ﴿١٢﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿١٣﴾

وَلِذَا قَرَأْتَ the Qur'an الْقُرْآنَ you recite قَرَأْتَ and when لِذَا do لَا those who الَّذِينَ and between بَيْنَ (put) a veil (barrier) حِجَابًا in the Hereafter بِالْآخِرَةِ believe يُؤْمِنُونَ not over (on) عَلَى and We have put وَجَعَلْنَا invisible (unseen) مَّسْتُورًا ﴿١١﴾ قُلُوبِهِمْ their hearts أَكِنَّةً lest أَنْ coverings يَفْقَهُوهُ deafness (heavy وَقْرًا their ears مَآثِرُهُمْ and in فِي understand it (of) your Lord رَبِّكَ you made mention ذُكِّرْتُ and when لِذَا load)

في in الْقُرْآنِ the Qur'an وَحَدَّمْ alone وَلَوْ they turn عَلَى on أَذْبَرَهُمْ
 their backs (fleeing) ١٦ قُورًا We ١٧ نَحْنُ in extreme dislikeness أَهْلَهُ
 of what know best يَسْتَمِعُونَ they listen بِهِ with it إِذْ when
 they listen إِلَيْكَ to you وَإِذْ when هُمْ they تَجَوَّى (take)
 secret counsel إِذْ when يَقُولُ say الظَّالِمُونَ the wrong-doers
 none تَتَّبِعُونَ you follow إِلَّا but رَجُلًا a man مَسْحُورًا ١٨ bewitched

45. And when you (Muhammad ﷺ) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil. 46. And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ân, they turn on their backs, fleeing in extreme dislike. 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* say: "You follow none but a bewitched man."

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ١٩ وَقَالُوا لَوْ كُنَّا عِظْمًا وَرَقْنًا لَوْنًا لَمَبْعُوثُونَ خَلْقًا
 جَدِيدًا ٢٠ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ٢١ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي
 فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ٢٢

أَنْظُرْ see كَيْفَ how ضَرَبُوا they have put forward لَكَ for you
 الْأَمْثَالَ examples فَضَلُّوا so they have gone astray فَلَا and not
 يَسْتَطِيعُونَ they can سَبِيلًا ١٩ find a way وَقَالُوا and they say لَوْ كُنَّا
 عِظْمًا we are رَقْنًا bones وَرَقْنًا and fragments (ashes) لَوْنًا
 جَدِيدًا ٢٠ creation خَلْقًا be resurrected لَمَبْعُوثُونَ should we really
 قُلْ ٢١ say كُونُوا حِجَارَةً or حَدِيدًا ٢١ or stones أَوْ حِجَارَةً or
 خَلْقًا or مِمَّا a creation يَكْبُرُ of what (We created) فَسَيَقُولُونَ
 صُدُورِكُمْ in قُلْ ٢٢ shall return us (bring us back to life) فَطَرَكُمْ
 فَسَيُنْغِضُونَ time إِلَيْكَ then they will shake رُءُوسَهُمْ at you
 قُلْ ٢٢ say عَسَى أَنْ يَكُونَ perhaps قَرِيبًا ٢٢ it is near (soon)

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" 50. Say (O Muhammad ﷺ): "Be you stones or iron," 51. "Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا ﴿٥٠﴾ وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥١﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ بَشَأَ رَبُّكُمْ لَإِنْ يَشَأَ يُعَذِّبَكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٢﴾

يَوْمَ (on the) Day (when) يَدْعُوكُمْ He will call you and فَتَسْتَجِيبُونَ you will answer with His Praise وَتَظُنُّونَ you will think that you have stayed (in this world) but إِلَّا قَلِيلًا a little (while) وَقُلْ a little (while) وَقُلْ those that they should say يَقُولُوا to My slaves and say (words) which أَحْسَنُ (are) best إِنَّ (are) truly الشَّيْطَانَ Satan يَنْزِعُ sows بَيْنَهُمْ amongst them إِنَّ surely الشَّيْطَانَ Satan is to man عَدُوًّا a plain مُّبِينًا an enemy رَبُّكُمْ your Lord أَعْلَمُ He will have بِكُمْ if يَشَأَ He will have mercy on you or إِنْ if يَشَأَ He will punish يُعَذِّبُكُمْ He will punish بِكُمْ if يَشَأَ He will punish over them عَلَيْهِمْ We have sent you أَرْسَلْنَاكَ and not وَمَا you (as) a guardian وَكِيلًا ﴿٥٢﴾

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! 53. And say to My slaves that they should (only) say those words that are the best. (Because) Satan verily, sows a state of conflict and disagreements among them. Surely, Satan is to man a plain enemy. 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ ذِكْرًا ﴿٥٣﴾ قُلْ أَدْعُوا الَّذِينَ رَزَقْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٤﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٥﴾

وَرَبُّكَ and your Lord أَعْلَمُ knows best يَمَن all those who (are) فِي in السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth وَلَقَدْ and indeed فَضَّلْنَا and preferred بَعْضَ some أَلْيَيْنَ the Prophets عَلَى (of) We have preferred the ذَاوُدَ David زُورًا ﴿٥٥﴾ and We gave others بَعْضَ (above) أَمَّا الَّذِينَ call unto أَدْعُوا say قُلِ Psalms زَعَمُوا those whom الَّذِينَ neither فَلَا besides Him مَن دُونِهِ pretend (claimed to be gods) يَتْلُونَ they have the power كَتَفَ to remove the adversity أَلْصَقَ to shift (it) أُولَئِكَ those الَّذِينَ عَنكُمْ from you وَلَا nor غَوِيلًا ﴿٥٦﴾ whom يَدْعُونَ they call upon يَتَّبِعُونَ desire (seek) إِلَيَّ to رَبِّهِمْ their lord أَلْوَسِيلَةً the means of access أَيُّهُمْ which of them أَقْرَبُ (for) His رَحْمَتُهُ and they hope وَرَجَّوْنَ (should be) the nearest (for) His عَذَابُهُ Mercy وَيَخَافُونَ and they fear عَذَابَ His Torment إِنَّ verily عَذَابَ (something to عَذُورًا ﴿٥٧﴾ is كَأَن (of) your Lord رَبِّكَ the Torment be) afraid of

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to David We gave the Zabûr (Psalms). 56. Say (O Muhammad ﷺ): "Call upon those — besides Him — whom you pretend. They have neither the power to remove the adversity from you nor even to shift it from you to another person." 57. Those whom they call upon desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

وَلَن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ أَلْيِكُمْ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

وَلَن (there is) not مِّن and (of) قَرْيَةٍ a town إِلَّا but نَحْنُ We مُهْلِكُوهَا shall destroy it قَبْلَ before يَوْمِ the Day أَلْيِكُمْ (of) or مُعَذِّبُوهَا punish it عَذَابًا punishment شَدِيدًا severe (with) كَانَ (that) is ذَلِكَ in the Book الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ the Book وَمَا written and not مَنَعَنَا stopped us أَنْ to نُرْسِلُ send بِالْآيَاتِ the Signs إِلَّا but أَنَّ that كَذَّبَ denied بِهَا them الْأَوَّلُونَ

the ثَمُودَ (to) Thamud and We gave (sent) وَهَاتَيْنَا of old
 but they did wrong فَظَلَمُوا as a clear Sign مِثْرَةَ she-camel
 except إِلَّا the Signs بِالْآيَاتِ We send رُسُلًا and not وَمَا to her
 to warn (scare) تَخَوِّفًا ﴿٥٨﴾

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees) 59. And nothing stops Us from sending the *Ayât* but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرِّيَآءَ الَّتِي آتَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّثُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٥٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦٠﴾

verily إِنَّ (to) you لَكَ We said قُلْنَا and (remember) when
 and رَبَّكَ your lord أَحَاطَ has encompassed بِالنَّاسِ mankind وَمَا
 We showed آتَيْنَاكَ which الَّتِي the vision آتَيْنَا We made جَعَلْنَا not
 and the tree وَالشَّجَرَةَ for mankind النَّاسِ a trial فِتْنَةً but you إِلَّا
 and We warn نُحَوِّثُهُمْ the Qur'an الْقُرْآنِ in فِي accursed الْمَلْعُونَةَ
 save إِلَّا it increases them يَزِيدُهُمْ but not فَمَا them (frighten)
 great طُغْيَانًا oppression, transgression and disobedience كَبِيرًا ﴿٥٩﴾
 to the angels لِلْمَلَائِكَةِ We said قُلْنَا and (remember) when وَإِذْ
 اسْجُدُوا prostrate لِآدَمَ unto Adam فَسَجَدُوا so they prostrated إِلَّا
 to one إِبْلِيسَ except قَالَ Iblis shall I prostrate to one لِمَنْ whom
 (from) clay طِينًا ﴿٦٠﴾ you created خَلَقْتَ

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which we showed you but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh. 61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except *Iblîs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْنَنَنَّكَ دُرَيْتُهُ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ أَذْهَبَ
فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾ وَأَسْتَفْزِرُ مِنْ أَسْطَظَّتْ مِنْهُمْ بِصَوْتِكَ وَأَلْجِبُ عَلَيْهِمْ
بِحَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَإِنِّي لَأَغُرُّوهُمْ إِلَّا غُرُورًا ﴿٦٤﴾

قَالَ أَرَأَيْتَكَ (Iblis) said هَذَا this do You see whom كَرَّمْتَ You have honoured
عَلَيَّ above me لَئِنْ if أَخَّرْتَنِ You give me respite
إِلَى to يَوْمِ the Day الْقِيَامَةِ (of) Resurrection لَأَحْنَنَنَّكَ I
but دُرَيْتُهُ will surely seize and mislead إِلَّا his offspring (all)
فَلَا ﴿٦٢﴾ a few قَالَ (Allah) said أَذْهَبَ go فَمَنْ and whosoever يَبْعَكَ
Hell (will be) جَهَنَّمَ then surely فَإِنَّ of them مِنْهُمْ follows you
جَزَاءُكُمْ the recompense of all of you جَزَاءً recompense مَوْفُورًا ﴿٦٣﴾
of أَنْتُمْ you can أَسْطَظَّتْ whom مِنْ and befool وَأَسْتَفْزِرُ ample
on عَلَيْهِمْ and make assaults وَلْجِبُ with your voice بِصَوْتِكَ them
وَبِحَيْلِكَ and your infantry وَرَجِلِكَ with your cavalry
and children وَالْأَوْلَادِ wealth (in) فِي and share with them
وَعِدَّهُمْ and promise them وَمَا and not يَعِدُهُمْ promises them
الشَّيْطَانُ Satan إِلَّا but غُرُورًا ﴿٦٤﴾ deceit

62. [Iblis (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely, seize and mislead his offspring (by sending them astray) all but a few!" 63. (Allâh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) — an ample recompense. 64. "And befool them gradually those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Satan promises them nothing but deceit.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَبُّكُمْ الَّذِي يُرْسِلُ لَكُمْ الْفُلْكَ فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّكُمْ كَأَنْتُمْ بِكُمْ رَجِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًُا فَلَمَّا بَلَغْتُمْ إِلَى
الْبَرِ آخَرُضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

إِنَّ عِبَادِي verily My slaves لَيْسَ (there is) not لَكَ for you عَلَيْهِمْ
is your Lord رَبِّكَ and sufficient وَكَفَى an authority سُلْطَانٌ over them

وَكَيْلًا ﴿٦٥﴾ as a Guardian رَبُّكُمْ your Lord اَلَّذِى (is He) Who يُزَيِّجُ drives لَكُمْ for you اَتَقْلُقُ the ship فِي (in) through اَلْبَحْرَ the sea لَتَبْتَغُوا of فَضْلِهِ His Bounty مِنْ in order that you may seek towards you رَحِيمًا ﴿٦٦﴾ Most Merciful اِنَّهُ truly He كَانتَ is يَكُمُ you and when وَازَا مَسَّكُمْ touches you اَلْفَضْرُ harm فِي upon اَلْبَحْرَ the sea ضَلَّ those that مَن vanish اِلَّا you call upon تَدْعُونَ except اِيَّاهُ He salvages you (brings تَجْنُكُ but when مَنَّا Him (Allah Alone) you safe) اِلَى to اَلْبَرِّ land اَعْرَضْتُمْ you turn away وَكَانَ and is اَلْاِنْسَانُ ever-ungrateful كَفُورًا ﴿٦٧﴾ man

65. "Verily, My slaves — you have no authority over them. And All-Sufficient is your Lord as a Guardian." 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you. 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

أَفَأَمِنْتُمْ أَنْ يَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾ وَلَقَدْ كَرَّمْنَا بَنِي مَادَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

أَفَأَمِنْتُمْ that (not) أَنْ do you then feel secure يَخْصِفَ or يُرْسِلَ (of) the land اَلْبَرِّ you كُمْ swallow up اَعْلَيْكُمْ send against you حَاصِبًا a violent sand-storm ثُمَّ لَا or a guardian وَكِيلًا ﴿٦٨﴾ for you لَكُمْ you shall find not اَمِنْتُمْ that أَنْ do you feel secure يُعِيدَكُمْ He will return you اَمِنْتُمْ against اَعْلَيْكُمْ and send فَيُرْسِلَ a second اُخْرَى time (sea) and drown you قَاصِفًا a hurricane مِنْ of الرِّيحِ wind فَيَغْرِقَكُمْ because of بِمَا كَفَرْتُمْ you disbelieved ثُمَّ لَا then تَجِدُوا not you an تَبِيعًا ﴿٦٩﴾ therein اَعْلَيْنَا against Us لَكُمْ will find اَمَامَ Children بَنِي We honoured كَرَّمْنَا and indeed وَلَقَدْ ﴿٧٠﴾ avenger

land on في and We have carried them (of) Adam وَحَمَلْنَاهُمْ
(of) with مِنْ and have provided them وَرَزَقْنَاهُمْ and sea وَالْبَحْرِ
الطَّيِّبَاتِ good things وَفَضَّلْنَاهُمْ and We have preferred them عَلَى
كثيرَ many مِمَّنْ of those whom خَلَقْنَا We created تَفْضِيلًا ﴿٦٨﴾
(with) a marked preference

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakîl*. 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ فَمَنْ أُوْفِيَ كِتَابُهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿٦٩﴾ وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٠﴾

all We shall call نَدْعُوا (and remember) the Day (when) يَوْمَ
then whosoever فَمَنْ with their leader بِإِمَامِهِمْ human beings أَنَسٍ
أُوْفِيَ is given كِتَابُهُ his book بِيَمِينِهِ in his right hand فَأُولَٰئِكَ
such (those) يَقْرَءُونَ will read كِتَابَهُمْ their book (records) وَلَا
and not يُظْلَمُونَ they will be dealt with unjustly فَتِيلًا ﴿٦٩﴾
least وَمَنْ and whoever كَانَتْ in (was) فِي in this (world) هَذِهِ
blind فَهُوَ then he (will be) فِي in الْآخِرَةِ the Hereafter أَعْمَى
blind وَأَضَلُّ and more astray from سَبِيلًا ﴿٧٠﴾ the Path

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm*. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. 72. And whoever is blind in this world, will be blind in the Hereafter, and more astray from the Path.

وَلَا يَنفَعُ كَادُوكَ لِيفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِنُفَتِّرَ عَلَيْكَ عَيْمُومًا وَإِذَا لَا تَخْذُوكَ خَلِيلًا ﴿٧١﴾ وَلَوْلَا أَن
تُبَشِّرَكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْنًا قَبِيلًا ﴿٧٢﴾ إِذَا لَا ذَقْنَكَ ضِعْفَ الْحَيَوةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ
عَلَيْنَا نَصِيرًا ﴿٧٣﴾

tempt you away لَفْتَيْنُوكَ they were about to كَادُوا and verily وَإِن
 unto إِلَيْكَ We have revealed أَوْحَيْنَا that which أَلَلَّيْ from
 (something) other غَيْرُ against Us عَلَيْنَا to fabricate لَتَقَرَّبَ you
 they would certainly have taken you لَاتَخَذُوكَ and then وَإِذَا
 We made you نَبَتْنَكَ (that) أَن and had not وَلَوْلاَ a friend خَلِيلًا ﴿٧٣﴾
 would have تَرَكَكَ you nearly كِدْتَ verily لَقَدْ stand firm
 then (in that إِذَا a little قَلِيلًا ﴿٧٤﴾ bit شَيْئًا to them إِلَيْهِمْ inclined
 a double ضِعْف We would have made you taste لَأَذَقْنَاكَ case)
 and a double portion (of وَضِعْف (of) this life الْحَيَاةِ (portion)
 you would نَجِدُ not لَا then ثُمَّ (after) death الْعَمَاتِ punishment)
 any helper نَصِيرًا ﴿٧٥﴾ against Us عَلَيْنَا for you لَكَ have found
 (supporter)

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil*! 74. And had We not made you stand firm, you would nearly have inclined to them a little. 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

وَإِن كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٣﴾ سُنَّةَ مَنْ قَدْ
 أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا يَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٤﴾ أَفَرَأَيْتَ لَئِنْ أَتَاكَ الشَّمْسُ مِنْ أَلْفِجَرٍ
 إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٥﴾

to frighten you لَيَسْتَفِزُّوكَ they were about كَادُوا and verily وَإِن
 مِنْ the land الْأَرْضِ لِيُخْرِجُوكَ that they might drive you مِنْهَا
 they would يَلْبَثُونَ not لَا and then (in that case) وَإِذَا out of it
 a little while قَلِيلًا ﴿٧٣﴾ except إِلَّا after you خَلْفَكَ have stayed
 We سُنَّةَ indeed قَدْ (with) whom مَنْ (this was Our) Way أَرْسَلْنَا
 and not وَلَا Our Messengers رُسُلِنَا of مِنْ before you قَبْلَكَ sent
 يَجِدُ any alteration تَحْوِيلًا ﴿٧٤﴾ for Our Way لِسُنَّتِنَا you will find
 أَرَأَيْتَ prayer لَئِنْ أَتَاكَ الشَّمْسُ from mid-day مِنْ أَلْفِجَرٍ till عَسَى

in darkness أَيْلِ (of) night وَقُرْآنَ (recite the) Quran and أَلْفَجْرِ the early dawn إِنَّ the recitation of the Quran قُرْآنَ verily الْفَجْرِ the early dawn ever witnessed مَشْهُودًا is كَاك in the early dawn

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. 77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah*. 78. Perform *As-Salât* from mid-day till the darkness of the night, and recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٦﴾ وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٧٨﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

perform the فَتَهَجَّدْ the night أَيْلِ and in (some parts of) وَمِنَ for لَكَ as an additional prayer نَافِلَةً with it (Quran) بِهِ night prayer your Lord رَبُّكَ will raise you يَبْعَثَكَ that أَن it may be عَسَىٰ you مَقَامًا (to) a station مَّحْمُودًا ﴿٧٦﴾ (of) praise worthy وَقُلْ and say رَبِّ (in) good (truth) one entering مَدْخَلَ make me enter ادْخُلْنِي my Lord (in) good (truth) one expelled مَخْرَجَ and bring me out أَخْرِجْنِي (in) good (truth) سُلْطَانًا You لَدُنْكَ from مِن (for) me لِي and make (grant) وَاجْعَلْ authority نَصِيرًا ﴿٧٨﴾ helper وَقُلْ and say جَاءَ the truth الْحَقُّ came and vanished زَهَقَ الْبَاطِلُ surely إِنَّ the falsehood الْبَاطِلُ bound to vanish زَهُوقًا ﴿٨١﴾ is كَاك falsehood

79. And in some parts of the night (also) offer the *Salât* (prayer) with it as an additional prayer for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqâm Mahmûd*. 80. And say (O Muhammad ﷺ): My Lord! Let my entry be good, and my exit be good. And grant me from You an authority to help me. 81. And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish."

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيدُ الظَّالِمِينَ ﴿٨٠﴾ وَإِذَا أَعْمَنَّا عَلَى الْإِنْسَانِ عُرْضًا وَنَسَّيْنَاهُ وَلَدَانَا مَسَّهُ الشَّرُّ كَانَ يُتُوسَا ﴿٨١﴾ قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٢﴾

وَنَزَّلُ that the Qur'an from and We send down which
 to the and a mercy is a healing (cure) which
 the wrong-doers it increases and not believers
 We bestow Our Grace and when loss but
 and becomes far away and he turns away man on
 touches and when (from the Right Path) at his side
 him evil كان he is in great despair قُل say
 each acts عَلَى according to (on) شَاكِلَاتِيهِ his manner رَبِّكُمْ
 is best أَهْدَى of him يَمَنْ knows best أَعْلَمُ and your Lord
 path سَبِيلًا guided

82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe, and it increases the *Zâlimûn* nothing but loss. 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant. And when evil touches him, he is in great despair. 84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatîhi*, and your Lord knows best of him whose path is right."

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٢﴾ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي
 أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا يَجِدُ لَكَ بِهِ عَلَيْهِمْ حَكِيمًا ﴿٨٣﴾ إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٤﴾ قُلْ لَّيْنِ
 اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٥﴾

وَيَسْأَلُونَكَ عَنِ الرُّوحِ about the soul (spirit) قُلِ
 (of) my Lord رَّبِّي Command (is) of the soul الرُّوحُ say
 knowledge وَأُوتِيتُمْ of you have been given وَمَا and not
 إِلَّا but قَلِيلًا ﴿٨٢﴾ a little وَلَئِنْ and if شِئْنَا We willed لَنَذْهَبَنَّ
 We have أَوْحَيْنَا that which بِالَّذِي We could surely take away
 for revealed إِلَيْكَ to you ثُمَّ لَا then لَا يَجِدُ you would find لَكَ
 any protector وَكَيْلًا ﴿٨٣﴾ against Us عَلَيْهِمْ in that
 your Lord رَّبِّكَ from as a Mercy رَحْمَةً except إِلَّا (guardian)
 ever كَبِيرًا ﴿٨٤﴾ unto you عَلَيْكَ is كَانَ His Grace فَضْلُهُ verily إِنَّ
 the mankind الْإِنْسُ were together اجْتَمَعَتِ if لَّيْنِ say قُلِ great
 وَالْجِنُّ and the jinn عَلَى (on) أَنْ يَأْتُوا bring بِمِثْلِ the like هَذَا

the *بِئْسَ لَهُم* they can bring *يَأْتُونَ* not *لَا* Quran *الْقُرْآنِ* (of) this
 some of them *بَعْضُهُمْ* was/were *كَانَ* even if *وَلَوْ* like thereof
 helper/supporter *ظَهِيرًا* ٨٨ to some others *بَعْضُهُمْ*

85. And they ask you (O Muhammad ﷺ) concerning the *Rûh* (the spirit). Say: "The *Rûh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." 86. And if We willed, We could surely, take away that which We have revealed to you. Then you would find no protector for you against Us in that respect. 87. Except as a mercy from your Lord. Verily, His Grace unto you (O Muhammad ﷺ) is ever great. 88. Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ٨٨ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَنْفَجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ٨٩ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْبٌ فَتَنْفَجِرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ٩٠ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قِيَالًا ٩١

to mankind *لِلنَّاسِ* We have fully explained *صَرَّفْنَا* and indeed *وَلَقَدْ*
 every (kind) *كُلِّ* of *مِنْ* Quran *الْقُرْآنِ* this *هَٰذَا* in *فِي* (people)
مَثَلٍ most *أَكْثَرُ* but refuse *فَأَبَى* (of) parable/similitude
 not *لَنْ* and they say *وَقَالُوا* *كُفُورًا* ٨٨ but *إِلَّا* people
 you cause to *تَنْفَجِرَ* until *حَتَّىٰ* in you *لَكَ* we shall believe *نُؤْمِنُ*
 a spring *يَنْبُوعًا* ٨٩ the earth *الْأَرْضِ* from *مِنْ* for us *لَنَا* gush forth
أَوْ *تَكُونَ* or *لَكَ* there is *جَنَّةٌ* for you *مِنْ* a garden *نَجِيلٍ* of
 and you cause to gush forth *فَتَنْفَجِرَ* and grapes *وَعَنْبٌ* date-palms
أَوْ abundantly *تَفْجِيرًا* ٩٠ in their midst *خِلَالَهَا* rivers *الْأَنْهَارَ*
 you have *زَعَمْتَ* as *كَمَا* the heaven *السَّمَاءَ* you cause to fall *تُسْقِطُ*
 you *تَأْتِي* or *أَوْ* in pieces *كِسَفًا* upon us *عَلَيْنَا* claimed (pretended)
 before us (face *قِيَالًا* ٩١) and the angels *وَالْمَلَائِكَةُ* Allah *بِاللَّهِ* bring
 to face)

89. And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse but disbelief. 90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from

the earth for us; 91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly; 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرَفٍّ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفُوفِكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٢﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٣﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٤﴾

أو (there) is يَكُونُ or a house بَيْتٌ for you زُخْرِفٍ of
the sky into تَرَفٍّ or adornable materials you ascend up فِي
and we shall not believe لِرُفُوفِكَ in your ascension حَتَّى
until تَنْزِلَ you bring down عَلَيْنَا for us كِتَابًا a Book that
we would read قُلْ say we would read سُبْحَانَ my Lord رَبِّي
what كُنْتُ I am إِلَّا but بَشَرًا a man رَسُولًا ﴿٩٣﴾ (sent as) a Messenger
and nothing prevented النَّاسَ people أَنْ to يُؤْمِنُوا believe إِذْ
when جَاءَهُمُ the guidance الْهُدَىٰ إِلَّا that أَنْ except
they said أَبَعَثَ did send اللَّهُ Allah بَشَرًا a man رَسُولًا ﴿٩٤﴾ as
a Messenger قُلْ say لَوْ if كَانَتْ there were فِي on the earth الْأَرْضِ
angels يَمْشُونَ walking (about) مُطْمَئِنِّينَ in peace لَنَزَّلْنَا
then we would certainly have sent down عَلَيْهِم to them
from السَّمَاءِ the heaven مَلَكًا an angel رَسُولًا ﴿٩٤﴾ as a Messenger

93. "Or you have a house of *Zukhruf*, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord! Am I anything but a man, sent as a Messenger?" 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?" 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّهِ فَلَنْ تَجِدَ لَهُمْ أُولِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عَمِيَائًا وَبَكَاءً مَّا وَنَتْهُمْ جَهَنَّمُ

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٧٧﴾ ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَّتًا وَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٧٨﴾

قُلْ كَفَىٰ بِاللهِ شَهِيدًا (for) a witness يَبَيِّنُ say كَفَىٰ sufficient is اللهُ Allah وَبَيْنَكُمْ and between you إِنَّهُ verily He is عَالِمُ الْغُيُوبِ All-Knower of His slaves وَهُوَ All-Seer and مَنْ he is الْمُهْتَدِ led aright and مَنْ He whom اللهُ guides يَضِلُّ and He whom you will find يُضِلُّ never He sends astray وَلَهُمْ مِنْ دُونِهِ besides Him protectors وَنَحْشُرُهُمْ on the Day of Resurrection shall gather them (of) عَلَىٰ and وَجْهَهُمْ their faces عَمًى blind وَيَكْمًا and dumb وَصُمًّا and deaf وَأَوْنَهُمْ it abates جَهَنَّمَ whenever (will be) Hell كَلَّمَا their abode زِدْنَاهُمْ (for them) we shall increase (for them) سَعِيرًا ﴿٧٧﴾ the fierceness of Fire ذَلِكَ that is جَزَاؤُهُمْ their recompense بِأَنَّهُمْ because they كَفَرُوا we كَلَّمَا when كَلَّمَا and they said وَقَالُوا Our Signs بِآيَاتِنَا denied عِظْمًا bones وَرُفَّتًا and fragments (ashes) and لَمَبْعُوثُونَ shall we new جَدِيدًا ﴿٧٨﴾ as creation خَلْقًا really be resurrected (raised again)

96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His slaves." 97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. 98. That is their recompense, because they denied Our *Ayat* and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

﴿٧٩﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٨٠﴾ قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿٨١﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ آيَاتِنَا يَنْتَظِرُ فَسَخَّرْنَاهُ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُمْ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٨٢﴾

٩٩ أولَمْ Who اللهُ Allah that أَنَّ they see يَرَوْنَ do not
 (is) Able قَادِرُ and the earth وَالْأَرْضُ the heavens السَّمَوَاتِ created
 and He وَجَعَلَ the like of them مِثْلَهُمْ create يَخْلُقُ to أَن (on) عَلَيَّ
 (there is) no لَا an appointed term أَجَلًا for them لَهُمْ has made
 the wrong-doers الظَّالِمُونَ but refused قَالِي in it رَيْبَ doubt فِيهِ
 إِلَّا but كُفُورًا ١٠٠ disbelieف قُل say لَوْ if أَنْتُمْ you تَمْلِكُونَ possess
 خَزَائِنَ the treasures رَحْمَةِ the Mercy رَبِّي (of) my Lord إِذَا (of)
 لَأَمْسَكُنَّ then لَأَمْسَكُنَّ you would surely hold back خَشْيَةً for fear الْإِنْفَاقِ
 (of) spending وَكَانَ and is الْإِنْسَانُ man فَتُورًا ١٠١ ever miserly وَقَدْ
 and indeed مَا آتَيْنَا We have given مُوسَى Moses تِسْعَ nine آيَاتٍ
 signs بَيِّنَاتٍ clear فَسَقَلَ then ask بَنِي the Children (sons) إِسْرَءِيلَ
 (of) Israel إِذْ when جَاءَهُمْ he came to them فَقَالَ then said لَهُمْ
 him فِرْعَوْنُ Pharaoh إِنِّي I لَأُظَنِّكَ verily (are) indeed think you
 bewitched مَسْحُورًا ١٠٢ O Moses يَمُوسَى

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* refuse but disbelief. 100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord, then you would surely, hold back (from spending) for fear of (being exhausted), and man is ever miserly!" 101. And indeed We gave Moses nine clear signs. Ask then the Children of Israel, when he came to them, then Pharaoh said to him: "O Moses! I think you are indeed bewitched."

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأُظَنِّكَ يَنْفِرْعَوْتُ مَشْهُورًا ١٠٢ فَأَرَادَ أَنْ
 يَسْتَفْرِغَهُم مِّنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَّعَهُ جَمِيعًا ١٠٣ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعَدُ
 الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ١٠٤ وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَّلْ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ١٠٥

قَالَ he said لَقَدْ verily عَلِمْتَ you know مَا none أَنزَلَ has sent down
 هَٰؤُلَاءِ these (signs) إِلَّا but رَبُّ the Lord السَّمَوَاتِ (of)
 and truly I وَإِنِّي as clear signs بَصَائِرَ and the earth وَالْأَرْضِ heavens
 لَأُظَنِّكَ think you يَنْفِرْعَوْتُ O Pharaoh مَشْهُورًا (are) doomed to
 destruction فَأَرَادَ so he wanted أَنْ to يَسْتَفْرِغَهُمْ turn them out مِّنَ

106. And (it is) a Qur'ân which We have divided, in order that you might recite it to men at intervals. And We have revealed it by stages. 107. Say (O Muhammad ﷺ to them): "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." 108. And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled." 109. And they fall down on their faces weeping and it increases their humility.

قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيَّامَا تَدْعُوْا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغْ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿١٠٧﴾ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِىٌّ مِّنَ الدُّنْيَا وَكَبْرَةٌ كَثِيْرًا ﴿١٠٨﴾

قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمٰنَ say the invoke Allah اَوْ or invoke the Most Gracious اَيَّامَا Most Gracious for you invoke تَدْعُوْا by whatever (name) اَسْمَاءُ Him (belong) the Best اَلْحُسْنٰى Names and do not تَجْهَرُ make it in a low voice nor لَا in your prayer بِصَلَاتِكَ say loudly voice وَابْتَغْ and seek بَيْنَ and between ذٰلِكَ these سَبِيْلًا ﴿١٠٧﴾ a way وَقُلِ has not لَمْ Who اَلَّذِى (is) to Allah اِلِلّٰهِ all the praise اَلْحَمْدُ and say وَلَمْ يَتَّخِذْ taken وَلَدًا a son وَلَمْ يَكُنْ and there is not لَمْ for (Him) شَرِيْكٌ for a partner فِى in اَلْمُلْكِ (His) Dominion وَلَمْ يَكُنْ nor there is لَمْ Him وَلِىٌّ any protector مِّنَ out of اَلدُّنْيَا (low) submissiveness وَكَبْرَةٌ (with all) magnificence ﴿١٠٨﴾ and magnify Him

110. Say (O Muhammad ﷺ): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him, for to Him belong the Best Names. And offer your *Salât* (prayer) neither aloud nor in a low voice, but follow a way between. 111. And say: "All the praises and thanks be to Allâh, Who has not begotten a son, and Who has no partner in (His) Dominion, nor He is low to have a *Walî*. And magnify Him with all magnificence."

سُورَةُ الْكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ الَّذِى اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ﴿١﴾ فَيَسِّرَ لَّيْسَدِرَ اَسَا سَدِيْدًا مِّنْ لَّدُنْهٖ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنْ لَهُمْ اَجْرًا حَسَنًا ﴿٢﴾ مَّكَيْمٌ فِيْهِ اَبَدًا ﴿٣﴾ وَيُنذِرَ الَّذِيْنَ قَالُوْا اَتَّخَذَ اللّٰهُ وَلَدًا ﴿٤﴾ مَا لَهُمْ بِهِ عِلْمٌ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ اِنْ يَقُوْلُوْنَ اِلَّا كَذِبًا ﴿٥﴾

الحَمْدُ all praise لِلَّهِ (is) to Allah الَّذِي Who أَنْزَلَ has sent down عَلَ placed to عَبْدِهِ His slave وَكَرَّ the Book الْكِتَابَ and has not بَجَّلَ (He has made it) Straight قِيَامًا any crookedness عِوَجًا ﴿١﴾ for it لِيُنْذِرَ (of) severe شَدِيدًا punishment بَلَاءًا to give warning لَدُنْهُ Him رَبِّشَرِّ and to give glad tidings الْمُؤْمِنِينَ (to) the believers الَّذِينَ who يَمْلِكُونَ work الصَّالِحِينَ righteous deeds أَنْ right that لَهُمْ they shall have أَجْرًا reward حَسَنًا ﴿٢﴾ (they shall have a good ثَوَابًا and warn وَيُنْذِرَ forever أَبَدًا ﴿٣﴾ therein shall) abide الَّذِينَ and warn اللَّهُ Allah has taken قَوْلًا say (said) أَفْكَذَّ ﴿٤﴾ those who لَمْ not هُمْ a son عَنْهُمْ (from) about it يَدْعُونَ they have كِبَرَتْ had their fathers لَا بَأْسَ بِهِمْ nor وَلَا knowledge كَلِمَةٍ the word تَخْرُجُ (that) comes out مِنْ of أَفْوَاهِهِمْ their mouths إِنْ nothing يَقُولُونَ they say/utter إِلَّا but كَذِبًا ﴿٥﴾ a lie

Sûrat 18. Al-Kahf

(The Cave)

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad ﷺ) the Book, and has not placed therein any crookedness. 2. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds, that they shall have a fair reward. 3. They shall abide therein for ever. 4. And to warn those who say, "Allâh has begotten a son." 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.

فَلَمَّا بَلَغَ نَفْسَكَ عَلَى عَاقِبَتِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿١﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٢﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ﴿٣﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٤﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿٥﴾

over yourself قَتَلَكَ perhaps you would بَنَجُ kill قَتَلَكَ in grief in their footsteps أَنَّهُمْ if لَمْ not يُؤْمِنُوا they believe بِهَذَا have جَعَلْنَا verily We إِنَّا in grief أَسْفًا narration الْحَدِيثِ this adornment زِينَةً the earth عَلَى (is) on that which مَا made as to which أَنَّهُمْ in order that We may test them لِنَبْلُوهُمْ for it and verily We وَرَبَّنَا in deeds عَمَلًا (are) best أَحْسَنُ of them لَجْعَلُونَا مَا We shall make عَلَيْنَا (is) on it صَعِيدًا soil جُرًّا (the) people أَصْحَابَ that أَنتَ you think حَسِبْتَ or (did) أَمْ a bare dry الْكَهْفِ (of the) Cave وَالرَّقِيعِ (they) were كَانُوا and the Inscription أَوَّلَ among ءَايَاتِنَا Our Signs عَجَبًا a wonder إِذْ (remember) the young men أَلْفَبُوا (sought refuge) fled أَوَى when الْكَهْفِ the cave فَقَالُوا so they said رَبَّنَا Our Lord! إِنَّا bestow on us Mercy رَحْمَةً Yourself لَدُنْكَ from مِن (grant us) and facilitate وَهَيِّئْ Mercy لَنَا for us مِن from أَمْرِنَا our affair رَشَدًا (in) the right way

6. Perhaps, you, would kill yourself (O Muhammad ﷺ) in grief, over their footsteps, because they believe not in this narration (the Qur'ân). 7. Verily, we have made that which is on earth as an adornment for it, in order that We may test them as to which of them are best in deeds. 8. And verily, We shall make all that is on it (the earth) a bare dry soil. 9. Do you think that the people of the Cave and the Inscription were a wonder among Our Signs? 10. (Remember) when the young men fled for refuge to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ١١ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ١٢ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَرِزْقْنَاهُمْ حُدُودَ ١٣ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ١٤

فَضَرَبْنَا therefore We covered عَلَى in their ears آذَانِهِمْ on الْكَهْفِ the cave سِنِينَ years عَدَدًا ١١ ثُمَّ a number (of) بَعَثْنَاهُمْ We raised them up لِنَعْلَمَ that أَيُّ which الْحِزْبَيْنِ the two parties أَحْصَى (of) the two parties لِمَا (was best at) calculating نَقُصُّ We time period ١٢ لَبِثُوا they had tarried أَمَدًا ١٣ وَرِزْقْنَاهُمْ حُدُودَ ١٤ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ١٤

عليك unto you نَبَأَهُمْ their story بِالْحَقِّ with truth إِنَّمَا they truly
 (were) فَتِيَّةٌ young men مَاتُوا who believed رَبَّهُمْ in their Lord
 وَزَدْنَاهُمْ and We increased them هُدًى (in) guidance وَرَبَطْنَا عَلَى
 and We made firm & strong قُلُوبَهُمْ their hearts إِذْ when قَامُوا
 (is) the Lord رَبُّ Our Lord رَبَّنَا and said فَقَالُوا they stood up
 السَّمَوَاتِ (of) the heavens وَالْأَرْضِ and the earth لَنْ shall never نَدْعُوا
 we call upon مِنْ دُونِهِ other than Him إِلَهًا any god لَقَدْ indeed
 فَلَنَّا (if we did) we should have uttered (said) إِذَا then شَطَطًا
 an enormity (in disbelief)

11. Therefore, We covered up their hearing in the Cave for a number of years. 12. Then We raised them up, that We might test which of the two parties was best at calculating the time period that they had tarried. 13. We narrate unto you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allâh), and We increased them in guidance. 14. And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilâh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ
 كَذِبًا ۖ وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ
 أَمْرِكُمْ مَرْفَقًا ۝

هَؤُلَاءِ these (are) قَوْمُنَا our people اتَّخَذُوا who have taken
 آلِهَةً other than Him مِنْ دُونِهِ worship لَوْلَا why not يَأْتُونَ
 they bring عَلَيْهِمْ for them بِسُلْطَانٍ authority بَيِّنٍ clear فَمَنْ
 who أَظْلَمُ does more wrong مِمَّنِ than he who افْتَرَى invents عَلَى
 against اللَّهَ Allah كَذِبًا a lie وَإِذِ and when اعْتَزَلْتُمُوهُمْ
 they worship يَعْبُدُونَ and that which وَمَا withdraw from them
 إِلَّا except اللَّهَ Allah فَأْوُوا then seek refuge إِلَى (to) الْكَهْفِ the
 Cave يَنْشُرْ will open لَكُمْ for you رَبُّكُمْ your Lord مِنْ from رَحْمَتِهِ
 His Mercy وَيُهَيِّئْ and will make لَكُمْ for you مِنْ (from) أَمْرِكُمْ
 ease your affair مَرْفَقًا ۝

15. "These our people have taken for worship *âlihah* (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh. 16. "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair."

وَوَرَى الشَّمْسُ إِذَا طَلَعَتْ تَزَوُّدٌ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

وَوَرَى the sun الشَّمْسُ and you might have seen إِذَا it طَلَعَتْ when
تَزَوُّدٌ rose from كَهْفِهِمْ it declines عَنْ to ذَاتَ their cave
وَوَرَى the right إِذَا and when غَرَبَتْ it set تَقَرَّبُ مِنْهُمْ
ذَاتَ towards the left الشِّمَالِ وَهُمْ the left
فِي while they (lay) وَهُمْ the left
فَجْوَةٍ the midst مِنْهُ of it (the Cave) ذَلِكَ of it
آيَاتِ the Signs اللَّهُ (of) Allah مَنْ (of) Allah guides يَهْدِ he whom
وَمَنْ the rightly guided اللَّهُ he (is) الْهَادِ the rightly guided
وَمَنْ the rightly guided اللَّهُ he (is) الْهَادِ the rightly guided
فَلَنْ never يَجِدَ He sends astray يُضِلُّ whom
وَتَحْسَبُهُمْ guiding مُرْشِدًا ﴿١٧﴾ friend وَلِيًّا him
وَتَحْسَبُهُمْ guiding مُرْشِدًا ﴿١٧﴾ friend وَلِيًّا him
أَيْقَاظًا awake وَهُمْ while they (are) رُقُودٌ asleep وَنُقَلِّبُهُمْ
ذَاتَ turn them on الْيَمِينِ the right وَذَاتَ the left الشِّمَالِ
وَكَلْبُهُمْ and their dog بَاسِطٌ stretching forth ذِرَاعَيْهِ his two forelegs
بِالْوَصِيدِ at the entrance لَوِ at the entrance اطَّلَعْتَ you looked عَلَيْهِمْ at them
لَوَلَّيْتَ you would certainly have turned back مِنْهُمْ from them فِرَارًا
وَلَمُلِئْتَ in flight مِنْهُمْ and you would certainly have been filled
رُعبًا ﴿١٨﴾ of them with awe

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* of Allâh. He whom Allâh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walî* (guiding friend) to lead him. 18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left

sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَكَذَلِكَ بَعَثْنَاهُمْ لِنَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

وَكَذَلِكَ and likewise (thus) بَعَثْنَاهُمْ We awakened them لِنَتَسَاءَلُوا
قَالَ among them بَيْنَهُمْ that they might question
كَمْ from them لَبِثْتُمْ how long
قَالُوا they said لَبِثْنَا we have stayed يَوْمًا or أَوْ a day
رَبُّكُمْ they said (of) a day رَبُّكُمْ Your Lord knows
أَعْلَمُ best
فَابْعَثُوا you have stayed لَبِثْتُمْ how long
أَحَدَكُمْ one of you بِوَرِقِكُمْ with your silver coin هَذِهِ (this)
إِلَى to الْمَدِينَةِ the city فَلْيَنْظُرْ and let him find out أَيُّهَا which is أَزْكَى
طَعَامًا (is) the purest food فَلْيَأْتِكُمْ and let him bring to you
رِزْقٍ some (provision) مِنْهُ of it وَلْيَتَلَطَّفْ and let him be kind
يُشْعِرَنَّ and not لَا (careful) بِكُمْ of you أَحَدًا anyone

19. Likewise, We awakened them that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

إِنَّمَا إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّهُ وَعْدُ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَئِبُهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

إِنَّمَا they learn يَظْهَرُوا if إِنْ verily they
يَرْجُمُوكُمْ of you
يُعِيدُوكُمْ or will stone you (to death) أَوْ
فِي they turn you back

you will be **تَفْلِحُوا** and never **وَلَنْ** their religion into **مِلَّتِهِمْ** **إِذَا** successful in that case **أَبَدًا** **وَكَذَلِكَ** and thus **أَعَزَّنَا** that they (people) might **لَيَعْلَمُوا** their case **عَلَيْهِمْ** We made known that **أَنْتَ** know **وَعَدَ** the Promise **اللَّهُ** (of) Allah **حَقٌّ** (is) true **وَأَنْ** about **الْأَسَاعَةَ** the Hour **لَا** (there is) no **رَيْبَ** doubt **فِيهَا** among **يَتَنَزَعُونَ** they disputed **يَتَنَزَعُونَ** (remember) when **إِذْ** it construct **أَتَوْا** they said **فَقَالُوا** about their case **أَمْرُهُمْ** themselves knows best **أَعْلَمُ** their Lord **رَبُّهُمْ** a building **بَنَيْنَا** over them **عَلَيْهِمْ** **بِهِمْ** about them **قَالَ** **الَّذِينَ** said **غَلَبُوا** those who won **عَلَيْهِ** (on) over them **أَمْرِهِمْ** we verily shall take **لَنَتَّخِذَ** their point **مَسْجِدًا** a place of worship (mosque) **نَسْجِدُ**

20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful." 21. And thus We made their case known, that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said: "We verily, shall build a place of worship over them."

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تَحْمِرْ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

they say **سَيَقُولُونَ** **ثَلَاثَةٌ** (they were) three **رَّابِعُهُمْ** the forth of them **كَلْبُهُمْ** their dog **وَيَقُولُونَ** (being) and they will say **خَمْسَةٌ** **سَادِسُهُمْ** (they were) five **كَلْبُهُمْ** the sixth of them **وَيَقُولُونَ** at the Unseen **رَجْمًا بِالْغَيْبِ** guessing **سَبْعَةٌ** (they were) seven **وَثَامِنُهُمْ** and the eighth of them **كَلْبُهُمْ** their dog **قُلْ** say **رَبِّي** my Lord **أَعْلَمُ** knows best **بِعَدَّتِهِمْ** their dog **فَلَا** a few **بَلْ** but **إِلَّا** knows them **يَعْلَمُهُمْ** none **مَا** number **لَا** about them **فِيهِمْ** debate **ظَاهِرًا** not **مِنْهُمْ** about them **وَلَا** clear **تَسْتَفْتِ** and do not **فِيهِمْ** consult **أَحَدًا** of them (Jews & Christians) **نَسْجِدُ** anyone

22. (Some) say they were three, the dog being the fourth among them; and say they were five, the dog being the sixth, — guessing at the Unseen; say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): “My Lord knows best their number; none knows them but a few.” So debate not except with the clear proof. And consult not any of them about the people of the Cave.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٢﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٣﴾ وَلَيْسُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٤﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا لَهُ غِيبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٥﴾

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ verily I of anything say and not shall do ذَٰلِكَ tomorrow غَدًا ﴿٢٢﴾ إِلَّا أَنْ يَشَاءَ that except رَبَّكَ and remember Allah ﷻ will نَسِيتَ that it may be and say you forget عَسَى أَنْ يَهْدِيَنِي رَبِّي guides me My Lord unto a nearer way of guidance رَشَدًا ﴿٢٣﴾ and they stayed وَلَيْسُوا فِي كَهْفِهِمْ their Cave three مِائَةٍ hundred years وَازْدَادُوا تِسْعًا ﴿٢٤﴾ nine قُلِ Allah ﷻ knows best بِمَا لَيْسُوا لَهُ (is the knowledge of) the غِيبُ with Him they stayed لَيْسُوا لَهُمُ the Unseen (of) the heavens السَّمَوَاتِ وَالْأَرْضِ and the earth أَبْصِرْ clearly He sees clearly He hears (with it) وَأَسْمِعْ and how clearly He hears مَا لَهُمْ not they have مِنْ دُونِهِ other than Him وَلِيٍّ any helper and not يُشْرِكُ and not وَلَا أَحَدًا ﴿٢٥﴾ anyone and Rule

23. And never say of anything, “I shall do such and such thing tomorrow.”

24. Except, “If Allâh wills!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.” 25. And they stayed in their Cave three hundred years, adding nine. 26. Say: “Allâh knows best how long they stayed. With Him is the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Walî* other than Him, and He makes none to share in His Decision and His Rule.”

وَيَسْتَفِيقُوا and if وَإِنْ its walls سُرَادِقُهَا them يَوْمَ will surround
 like كَالْمُهْلِ water بِمَاءٍ they will be granted يَسْأَلُوا they ask for help
 terrible is يَنْسَى the faces الْوُجُوهُ that will scald boiling oil
 the resting place مَرْتَقًا ۞ and terrible is وَسَاءَتْ the drink الشَّرَابُ
 إِنَّ الَّذِينَ verily الَّذِينَ and do وَعَمِلُوا believe ءَامَنُوا those who
 the أَجْرُ shall lose نَضِيعٌ not لَا certainly We إِنَّا righteous deeds
 deeds عَمَلًا ۞ does good أَحْسَنَ (of) him who مَنْ reward

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn*, a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq*! 30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ
 وَاسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نَعَمَ الثَّوَابُ وَحَسُنَتْ مَرْتَقًا ۞ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
 مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۞

أُولَئِكَ those لَهُمْ for them جَنَّاتُ (are) Gardens عَدْنٍ
 (everlasting) تَجْرَى flows مِنْ تَحْتِهِمُ beneath them الْأَنْهَارُ rivers
 of مِنْ bracelets فِيهَا they will be adorned مِنْ (with) أَسَاوِرَ
 ذَهَبٍ gold وَيَلْبَسُونَ ثِيَابًا and they wear خُضْرًا clothes (garments)
 they will مُتَّكِئِينَ and thick silk وَاسْتَبْرَقٍ fine silk of سُندُسٍ green
 recline فِيهَا in it عَلَى on الْأَرَائِكِ raised thrones نَعَمَ how good الثَّوَابُ
 (is) the resting مَرْتَقًا ۞ and how excellent وَحَسُنَتْ (is) the reward
 رَجُلَيْنِ the example مَثَلًا to them لَهُمْ and put forward وَأَضْرِبْ place
 جَنَّتَيْنِ to one of them لِأَحَدِهِمَا We had given جَعَلْنَا (of) two men
 and We had surrounded وَحَفَفْنَاهُمَا grapes أَعْنَبٍ of مِنْ two gardens
 between them بَيْنَهُمَا and We made وَجَعَلْنَا with date-palms بِنَخْلٍ them
 cultivated fields زَرْعًا ۞

31. These! For them will be 'Adn (Eden) Paradise; wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq*! 32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops.

كَلْنَا الْجَنَّتَيْنِ ؕ اٰتٰتْ اُكْلَهَا وَلَمْ تَظْلِمْ يَنْتَهُ شَيْئًا ۖ وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣١﴾ وَكَانَ لِمَنْ نُمِّرُ فَاَقَالَ لِصَاحِبِهِ ۖ وَهُوَ يُحَاوِرُهُ اَنَا اَكْثَرُ مِنْكَ مَالًا ۖ وَاَعَزُّ نَفَرًا ﴿٣٢﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۖ قَالَ مَا اَظُنُّ اَنْ يَّبِيدَ هٰذِهِ اَبَدًا ﴿٣٣﴾ وَمَا اَظُنُّ السَّاعَةَ قٰآيِمَةً ۚ وَلَٰكِنْ رُّدِدْتُ اِلٰى رَبِّىْ لِاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٤﴾

كَلْنَا both الْجَنَّتَيْنِ the gardens اٰتٰتْ brought forth اُكْلَهَا its produce وَلَمْ and not تَظْلِمْ did wrong يَنْتَهُ of it شَيْئًا the least وَفَجَّرْنَا (We) and a river نَهْرًا ﴿٣١﴾ in the midst of them خِلَالَهُمَا caused to gush forth وَكَانَ and there was لِمَنْ نُمِّرُ fruit فَاَقَالَ and he said لِصَاحِبِهِ and he (was) talking to him مُحَاوِرُهُ while he وَهُوَ to his companion اَنَا I(am) اَكْثَرُ more مِنْكَ than you مَالًا in wealth وَاَعَزُّ and stronger نَفَرًا ﴿٣٢﴾ (in respect of) men وَدَخَلَ and he entered جَنَّتَهُ his garden وَهُوَ ظَالِمٌ (was) unjust لِّنَفْسِهِ to himself قَالَ he said مَا اَظُنُّ I think اَنْ not this (garden) هٰذِهِ will perish يَّبِيدَ that اَبَدًا ever وَمَا ﴿٣٣﴾ and not اَظُنُّ I think السَّاعَةَ the Hour قٰآيِمَةً will ever come وَلَٰكِنْ and if رُّدِدْتُ I am brought back اِلٰى to رَبِّىْ my Lord لِاَجِدَنَّ خَيْرًا better مِّنْهَا than this مُنْقَلَبًا ﴿٣٤﴾ as an end

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. 34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." 35. And he went into his garden while in a state, unjust to himself. He said: "I think not that this will ever perish. 36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ لَنُكَفَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

قَالَ لَهُ said to him صَاحِبُهُ his companion وَهُوَ while he يُحَاوِرُهُ in Him Who بِالَّذِي do you disbelieve? أَكَفَرْتَ was talking to him خَلَقَكَ created you مِنْ out of تُرَابٍ dust ثُمَّ then مِنْ out of نُطْفَةٍ into a man رَجُلًا fashioned you سَوَّكَ then semen/sperm I shall أُشْرِكُ and not رَبِّي My Lord (is) Allah هُوَ He but had it not been وَلَوْلَا anyone أَحَدًا with my Lord بِرَبِّي associate you دَخَلْتَ when (good) جَنَّتَكَ your garden قُلْتَ you entered (there) لَا Allah wills شَاءَ that which مَا would have said you see me if تَرَنِ with Allah إِلَّا but بِاللَّهِ power is) no and أَقَلُّ I (am) less مِنْكَ than you مَالًا in wealth وَوَلَدًا and children

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust, then out of *Nutfah*, then fashioned you into a man? 38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord. 39. "It was better for you to say, when you entered your garden: 'That which Allâh wills! There is no power but with Allâh!' If you see me less than you in wealth, and children,

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآوُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَمْ تَطْلُبَا ﴿٤١﴾ وَلُحِيطَ بِشَعْرِهِ فَأُصْبِحَ يَفْلَبُ كَفَيْهِ عَلَىٰ مَا أَفْتَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ بَلِّغْنِي لِمَ أَشْرِكُ بِرَبِّي أَحَدًا ﴿٤٢﴾

فَعَسَىٰ will give me يُؤْتِيَنِي (that) أَن my Lord رَبِّي it may be that خَيْرًا better مِّنْ جَنَّتِكَ your garden وَيُرْسِلَ and will send عَلَيْهَا then it will فَتُصْبِحَ the sky السَّمَاءِ from a torment حُسْبَانًا on it صَعِيدًا be زَلَقًا or تُصْبِحَ slippery ﴿٤٠﴾ مَآوُهَا will become يَفْلَبُ so that never تَسْتَطِيعَ you will be غَوْرًا deep-sunken فَلَن water and were surrounded (encircled) وَلُحِيطَ to seek ﴿٤١﴾ لَمْ able

his hands كَفَّيْهِ twisting يَلْبِسُ and he began فَاصْبَحَ his fruits بِشَرِّهِ
 while it (was) وَهِيَ on it فِيهَا he had spent أَنْفَقَ what مَا over عَلَى
 and he حَاوِيَهُ its trellises عُرُوشَهَا on عَلَى destroyed (empty) خَاوِيَهُ
 to my Lord رَبِّي I had ascribed أَشْرِكُ not لَمْ would that بَلَّيْنِي said
 anyone لَحْدًا ﴿١٦﴾

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* from the sky, then it will be a slippery earth. 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

وَلَمْ تَكُنْ لَمْ فِتْنَةً يَصْرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿١٧﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ نَوَابًا وَخَيْرٌ عُقْبًا ﴿١٨﴾
 وَأَضْرَبَ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ
 اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴿١٩﴾

a group (of men) فِتْنَةً for him لَمْ was تَكُنْ and not وَلَمْ
 he يَصْرُوهُ مِنْ دُونِ اللَّهِ other than وَمَا كَانَ nor he
 was مُنْصِرًا ﴿١٧﴾ هُنَالِكَ there الْوَلَايَةُ power/authority لِلَّهِ
 (is) the Best خَيْرٌ He هُوَ the True God الْحَقِّ (will be) for Allah
 نَوَابًا for reward وَخَيْرٌ عُقْبًا ﴿١٨﴾ and the Best for the final end وَأَضْرَبَ
 لَهُمْ and put forward مَثَلٌ the example الْحَيَاةِ الدُّنْيَا the life
 (of) the worldly كَمَا أَنْزَلْنَاهُ like water مِنَ السَّمَاءِ the sky
 and mingles بِهِ نَبَاتُ the vegetation الْأَرْضِ (of) the earth
 فَاصْبَحَ and becomes هَشِيمًا dry
 the winds الرِّيْحُ which scatter تَذْرُوهُ Allah and is وَكَانَ
 every شَيْءٍ thing مُقْتَدِرًا ﴿١٩﴾ Omnipotent عَلَى

43. And he had no group of men to help him against Allâh, nor could he defend himself. 44. There (on the Day of Resurrection), *Al-Walâyah* will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth

mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.

الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسِيرُ الْجِبَالَ وَنَرَى
الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ بَلْ
زَعَمْتُمْ أَنَّنَا نَجْعَلُ لَكُمْ مَوْعِدًا ﴿٤٨﴾

الْمَالُ wealth وَالْبَنُونَ and children زِينَةُ the adornment (are) الْحَيَاةُ the life الدُّنْيَا (of) the worldly وَالْبَاقِيَةُ but that lasting الصَّالِحَةُ righteous deeds خَيْرٌ (are) better عِنْدَ رَبِّكَ Your Lord ثَوَابًا for rewards and وَخَيْرٌ (in respect of) hope أَمَلًا ﴿٤٦﴾ and (remember) the Day نُسِيرُ the We shall cause to move الْجِبَالَ the mountains وَنَرَى as a levelled بَارِزَةً the earth and you will see and we shall gather them وَحَشَرْنَاهُمْ plain and not فَلَمْ and We shall gather them out مِنْهُمْ of them أَحَدًا ﴿٤٧﴾ and they will be set وَعَرَضُوا any one and you will see before رَبِّكَ your Lord صَفًّا in rows لَقَدْ now indeed جِئْتُمُونَا as have come to Us أَوَّلَ the first مَرَّةٍ We created you كَمَا as خَلَقْتُمْ the first time nay, but زَعَمْتُمْ you claimed أَنَّنَا that never نَجْعَلُ We had مَوْعِدًا ﴿٤٨﴾ for you appointed a meeting

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. 47. And the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind. 48. And they will be set before your Lord in rows,: "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you."

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُنَوِّلُنَا مَا لَ هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَسْتَحْذِرُونَ ذُرِّيَّتَهُ أُولَئِكَ مِنْ دُونِ وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ
الظَّالِمِينَ بَدَلًا ﴿٥٠﴾

وَيُضَعُ the Book (one's Record) أَلِكْتَبِ and will be placed وَرَئِي fearful مُشْفِقِينَ the criminals (sinners) أَلْمُجْرِمِينَ and you will see woe to يَوَلَّكُنَا and they will say وَيَقُولُونَ (is) in it فِيهِ of what مِمَّا neither Book أَلِكْتَبِ this هَذَا what is the matter with مَا us a big (thing) كَبِيرَةً nor وَلَا a small (thing) صَغِيرَةً it leaves يَقَادِرُ but إِلَّا أَحْصَاهَا has recorded it with numbers وَوَجَدُوا and they will find مَا present (placed before them) عَمِلُوا they did حَاضِرًا وَلَا and not يَظْلِمُ رَبُّكَ your Lord أَحْمًا ٥٩ to the لِّلْمَلَائِكَةِ We said قُلْنَا and (remember) when وَإِذْ anyone so they prostrated فَسَجَدُوا to Adam لِآدَمَ prostrate أَسْجُدُوا angels إِلَّا except إِبْلِيسَ Satan كَانَ he was مِنَ (one) of الْجِنِّ the jinn فَفَسَقَ عَنْ أَمْرِ the Command رَبِّهِ (of) His Lord and his progeny وَذُرِّيَّتَهُ will you then take him أَنْتَ خِذْهُمْ أَوْلِيَاءَ (offspring) rather مِنْ as helpers/protectors دُونِي than Me وَهُمْ لَكُمْ while they عَدُوٌّ to you يَنَسُ (are) enemies what an evil لِلظَّالِمِينَ for the wrong-doers بَدَلًا ٦٠ (is) the exchange

49. And the Book (one's Record) will be placed, and you will see the *Mujrimûn*, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. 50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn*.

﴿ مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَصَدًا ﴾ ٥٩ وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ٦٠ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ٦١

﴿ مَا أَشْهَدُهُمْ خَلَقَ the creatoin I made them to witness السَّمَوَاتِ not وَمَا أَشْهَدُهُمْ خَلَقَ and not وَلَا and the earth وَالْأَرْضِ (of) the heavens creation

to take مُتَّخِذَ I was كُنْتُ nor وَمَا (of) their ownelves أَنفُسِهِمْ
 and (remember) the وَيَوْمَ as helpers عَصَدًا ﴿٥١﴾ the misleaders الْمُضِلِّينَ
 those (so called) شُرَكَائِيَ call نَادُوا He will say يَقُولُ Day (when)
 then فَدَعَوْهُمْ You claimed رَعِمْتُمْ whom الَّذِينَ partners of Mine
 هُمْ they will answer بَسْتَجِيبُوا but not فَلَمْ they will cry unto them
 between them بَيْنَهُمْ and We shall put (make) وَجَعَلْنَا (to) them
 the criminals (sinners) الْمُجْرِمُونَ and will see وَرَاءَ a barrier مَوْبِقًا ﴿٥٢﴾
 have to مُوَاقِعُوهَا that they أَنْتُمْ and apprehend فَظَنُّوا the Fire النَّارَ
 from it عَنَّا they will find يَجِدُوا and not وَلَمْ fall therein
 a way of escape

51. I (Allâh) made them not to witness the creation of the heavens and the earth and not their own creation, nor was I (Allâh) to take the misleaders as helpers.
 52. And the Day He will say: "Call those partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put *Maubiq*. (a barrier) between them. 53. And the *Mujrimûn*, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥١﴾ وَمَا مَنَعَ النَّاسَ أَنْ
 يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَاسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٢﴾ وَمَا تُرْسِلُ
 الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَمُجَدِّلِينَ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ لَعْنًا وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا
 هُزُولًا ﴿٥٣﴾

وَلَقَدْ صَرَّفْنَا and indeed صَرَّفْنَا in هَٰذَا this Quran
 example لِّلنَّاسِ every (kind) مَثَلٍ of كُلِّ for mankind
 وَكَانَ الْإِنسَانُ and is أَكْثَرَ man أَكْثَرَ شَيْءٍ of most جَدَلًا ﴿٥١﴾
 people/men النَّاسَ prevents مَنَعَ and nothing وَمَا quarrelsome
 has جَاءَهُمْ when إِذْ they believe (from believing) يُؤْمِنُوا that أَنْ
 and ask forgiveness وَاسْتَغْفِرُوا the guidance الْهُدَىٰ come to them
 (should) come upon تَأْتِيَهُمْ that إِلَّا except أَنْ (of) their Lord رَبَّهُمْ
 came يَأْتِيَهُمْ or أَوْ of the ancients الْأَوَّلِينَ the way سُنَّةٌ them
 and not وَمَا face to face قُبُلًا ﴿٥٢﴾ the torment الْعَذَابُ upon them

ثُرَيْسُ We send the Messengers إِلَّا except مُبَشِّرِينَ as
 and dispute وَمُنْذِرِينَ and warners and bearers of glad tidings
 الَّذِينَ كَفَرُوا disbelieve بِالْبَاطِلِ with false (argument)
 يُدْحِضُوا in order to refute thereby لَكُنَّ the truth وَأَتَّخِذُوا
 they take مَا مِنِّي My Signs, Verses وَمَا and that which أَنذَرُوا
 as a jest هُزُوا ﴿٥٤﴾ are warned

54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face? 56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât, and that with which they are warned, as a jest and mockery!

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسَى مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
 آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٥﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا
 كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٥٦﴾ وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا
 ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٧﴾

وَمَنْ أَظْلَمُ and who وَمَنْ does more wrong than he who ذُكِّرَ
 but turns بِآيَاتِ of the Signs رَبِّهِ (of) his Lord فَأَعْرَضَ
 قَدَّمَتْ what (deeds) مَا and forgets وَنَسَى from them عَنْهَا away
 have set جَعَلْنَا truly We إِنَّا his hands يَدَاهُ have sent forth
 they should يَفْقَهُوهُ lest أَنْ veils أَكِنَّةً their hearts قُلُوبِهِمْ over
 and in وَقْرًا deafness وَإِنْ understand (it) آذَانِهِمْ
 if تَدْعُهُمْ you call them إِلَى to الْهُدَى the guidance فَلَنْ never يَهْتَدُوا
 and your Lord رَبُّكَ ever أَبَدًا then إِذَا they will be guided
 الْغَفُورُ (is) the Most-Forgiving ذُو Owner الرَّحْمَةِ Mercy (of) لَوْ
 if يُؤَاخِذُهُمْ He called them to account بِمَا for what كَسَبُوا
 for them لَمَجَلْ they have earned لَهُمْ He would have hastened

العَذَابُ the punishment بَلْ but لَهُمْ they have مَوْعِدٌ (their) beyond appointed time لَنْ never يَجِدُوا they will find مِنْ دُونِهِ they will find towns أَهْلَكْنَاهُمْ and those وَتِلْكَ an escape مَرِيكًا ﴿٥٨﴾ which they did ظَلَمُوا when لَمَّا We destroyed them (their inhabitants) for their destruction لِمَلِكِهِمْ and We appointed وَجَعَلْنَا wrong مَوْعِدًا ﴿٥٩﴾ a fixed time

57. And who does more wrong than he who is reminded of the *Ayât* of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this, and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. 58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. 59. And these towns We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أُنْبِرُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نِسِيَا خُوتَهُمَا فَاتَّخَذَ سَبِيلُهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنَّا غَدَاءَنَا لَقَدْ لَبِيتْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوْنَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا أُنْسِيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلُهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

وَإِذْ قَالَ مُوسَى said (remember) when لِفَتْنِهِ to his boy-servant لَا not أَبْرَحُ I will give up or leave حَتَّىٰ until أَبْلُغَ the junction مَجْمَعَ I reach الْبَحْرَيْنِ (of) the two seas أَوْ or أَمْضِيَ they spend حُقُبًا ﴿٦٠﴾ years (in travelling) فَلَمَّا but when بَلَغَا they forgot نِسِيَا between them the junction مَجْمَعَ reached خُوتَهُمَا their fish فَاتَّخَذَ and it took سَبِيلُهُ its way فِي through الْبَحْرِ the sea سَرَبًا ﴿٦١﴾ as in a tunnel فَلَمَّا then when جَاوَزَا they had passed further on قَالَ he (Moses) said لِفَتْنِهِ to his boy-servant إِنَّا bring us غَدَاءَنَا our lunch (morning meal) لَقَدْ truly have لَبِيتْنَا we suffered مِنْ of/in سَفَرِنَا our journey هَذَا this نَصَبًا ﴿٦٢﴾ fatigue قَالَ he said أَرَأَيْتَ ? did you see إِذْ when أَوْنَيْنَا we betook ourselves إِلَى to الصَّخْرَةِ the rock فَإِنِّي indeed I نَسِيتُ forgot الْخُوتَ

the fish وَمَا and none أَنَسِيَهُ made me forget it إِلَّا but الشَّيْطَانُ its way سَبِيلَهُ and it took وَاتَّخَذَ remember it أَذْكَرُ to أَن Satan (course) فِي into الْبَحْرِ the sea عَجَابًا in a strange way ﴿٦٣﴾

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." 61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. 62. So when they had passed further on, Moses said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." 63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِّنْ لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْكَ عَلَىٰ أَنْ تَعْلَمَ مِنَّمَاءُ عَلَّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

قَالَ he said ذَلِكَ that مَا (is) what كُنَّا we have been نَبْغِ seeking فَأَرْتَدَّا on their footsteps قَصَصًا ﴿٦٤﴾ so they went back retracing فَوَجَدَا a slave عَبْدًا then they found رُشْدًا retracing رَحْمَةً on whom We had bestowed Our slaves ءَاتَيْنَاهُ from Us وَعَلَّمْنَاهُ from Us and We had taught him مِّنْ لَّدُنَّا from Us عِلْمًا ﴿٦٥﴾ I said لَهُ to him مُوسَى Moses هَلْ may أَتَيْكَ I follow you عَلَى provided أَنْ that تَعْلَمَ you teach me مِمَّا something of عَلَّمْتَ that which you have been taught رُشْدًا ﴿٦٦﴾ knowledge/guidance قَالَ he (Khidr) said إِنَّكَ verily you will never تَسْتَطِيعَ with me صَبْرًا ﴿٦٧﴾ (to have) patience

64. (Moses) said: "That is what we have been seeking." So they went back retracing their footsteps. 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. 66. Moses said to him (Khidr): "May I follow you so that you teach me something of that knowledge guidance and true path which you have been taught (by Allâh)?" 67. He (Khidr) said: "Verily, you will not be able to have patience with me!"

person نَفْسًا have you killed أَفَتَكْتُمُونَ (Moses) said قَالَ killed him
 verily لَقَدْ anyone نَفْسٍ without (killing) بِغَيْرِ an innocent زَكِيَّةً
 evil نَكْرًا a thing شَيْئًا you have brought جِئْتَ

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" 73. (Moses) said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." 74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Moses said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukr*!"

﴿٧٥﴾ قَالَ أَتَى لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ قَالَ إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾ فَأَنْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمُوا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

﴿٧٥﴾ قَالَ أَتَى لَكَ إِنَّكَ to you say أَتَى did I not (Khidr) said لَنْ never تَسْتَطِيعَ would be able (to have) مَعِيَ with me صَبْرًا ﴿٧٦﴾ patience قَالَ (Moses) said إِنْ if سَأَلْتَكَ I ask you عَنْ about شَيْءٍ anything بَعْدَهَا after this فَلَا then not تُصَاحِبْنِي then you received company قَدْ verily بَلَغْتَ from لَدُنِّي me عُذْرًا ﴿٧٦﴾ an excuse فَأَنْطَلَقَا then they both proceeded حَتَّىٰ till إِذَا when أَتَيَا they came أَهْلَ the people قَرْيَةٍ (of) a town اسْتَطْعَمُوا (of) a town أَهْلَهَا its people فَأَبَوْا but they refused أَنْ to يُضَيِّقُوا them فَوَجَدَا entertain them فِيهَا then they found جِدَارًا in it (therein) a wall يُرِيدُ that wanted/that was about أَنْ to يَنْقَضَ collapse فَأَقَامَهُ you if شِئْتَ (Moses) said قَالَ so he set it up straight لَوْ (Moses) said لَتَّخَذْتَ had wished عَلَيْهِ surely you could have taken أَجْرًا for it wages

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." 77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. said: "If you had wished, surely, you could have taken wages for it!"

﴿٧٨﴾ قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿٧٩﴾ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٠﴾ وَأَمَّا الْكَلْبُ فَكَانَ آبَؤُهُ مُؤْمِنًا فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨١﴾

﴿٧٨﴾ قَالَ هَٰذَا (Khidr) said هَٰذَا this is فِرَاقُ the parting بَيْنِي between me وَبَيْنَكَ and you سَأُنَبِّئُكَ I will tell you بِمَا the interpretation لَمْ the interpretation تَسْتَطِيعَ not لَوْ (of) what عَلَيْهِ you could (have) أَجْرًا over which

it belonged صَبْرًا ﴿٧٨﴾ the ship السَّفِينَةُ as for patience أَمَّا
 لِمَسْكِينٍ to poor people يَمْلِكُونَ working في in the sea فَارَدْتُ
 as there وَكَانَ damage it أَعْيَبَهَا so I wished
 was رَأَاهُمْ after them مَلِكٌ a king يَأْخُذُ every كُلِّ who seized
 were غَضَبًا ﴿٧٩﴾ by force وَأَمَّا and as for الْفُلُ the boy فَكَانَ
 lest أَبَوَاهُ his parents مُؤْمِنِينَ believers فَخَشِينَا and we feared
 and بُرْهَانَهُمَا he should oppress them طُغْيَانًا by rebellion وَكَفْرًا ﴿٨٠﴾
 disbelief

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. 79. "As for the ship, it belonged to *Masâkin* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْنَاهُ عَنْ أَمْرِ ذَٰلِكَ نَأْوِيْلَ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

فَأَرَدْنَا so we intended أَنْ that يُبَدِّلَهُمَا should exchange for them رَبُّهُمَا
 in righteousness زَكَاةً than him مِنْهُ (one) better خَيْرًا their Lord
 وَأَقْرَبَ and nearer رَحْمًا ﴿٨١﴾ to mercy وَأَمَّا and as for الْجِدَارُ the wall
 فَكَانَ it was لِّغُلَامَيْنِ for two boys يَتِيمَيْنِ in two orphans فِي in the الْمَدِينَةِ
 for لَهُمَا a treasure كَنْزٌ under it تَحْتَهُ and was وَكَانَ the town
 وَأَرَادَ a righteous man صَالِحًا their father أَبُوهُمَا and was وَكَانَ them
 they should attain يَبْلُغَا that أَنْ your Lord رَبُّكَ so intended
 أَشُدَّهُمَا and take out وَيَسْتَخْرِجَا their age of full strength كَنْزَهُمَا
 and not وَمَا your Lord رَبِّكَ from مِنْ as a mercy رَحْمَةً treasure
 فَعَلْنَاهُ I did that عَنْ of أَمْرِي my own accord ذَٰلِكَ that نَأْوِيْلَ (is) the
 (of) what مَا intrepertation لَمْ not تَسْطِعْ you could (hold) عَلَيْهِ
 patience صَبْرًا ﴿٨٢﴾ over it

81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٢﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا ﴿٨٣﴾ فَأَتْبَعَ سَبِيلًا ﴿٨٤﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَا الْقَرْنَيْنِ إِنَّمَا أَنْتَ مُعَذِّبٌ وَإِنَّمَا أَنْتَ لِنَجْدٍ فِيهِمْ حُسْنًا ﴿٨٥﴾ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثَكْرًا ﴿٨٦﴾

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ Dhul-Qarnain about and they ask you قُلْ mention ﴿٨٢﴾ of him to you عَلَيْكُمْ I shall recite سَأَتْلُو say إِنَّا مَكَّنَّا verily in the earth الْأَرْضِ in him لَهُ We established ﴿٨٣﴾ thing سَبِيلًا ﴿٨٤﴾ means ﴿٨٤﴾ every شَيْءٍ of and gave him وَءَاتَيْنَاهُ he reached بَلَغَ when إِذَا until حَتَّىٰ a way ﴿٨٥﴾ so he followed مَغْرِبَ the setting place الشَّمْسِ (of) the sun وَجَدَهَا (of) black muddy water حَمِئَةٍ a spring عَيْنٍ in setting فِي setting he found it وَجَدَ (of) black muddy water حَمِئَةٍ a spring عَيْنٍ in setting فِي setting he found it قُلْنَا a people قَوْمًا near it عِنْدَهَا and he found يَذَا الْقَرْنَيْنِ We said قُلْنَا a people قَوْمًا near it يَذَا الْقَرْنَيْنِ O Dhul-Qarnain either أَنْ (that) تُعَذِّبُ (them) وَلَئِنَّا you punish (them) تُعَذِّبُ (that) أَنْ or حُسْنًا ﴿٨٥﴾ with kindness ﴿٨٥﴾ them فِيهِمْ you treat نَجْدٍ (that) أَنْ or he said أَمَّا as for مَنْ who ظَلَمَ does wrong فَسَوْفَ shall نُعَذِّبُهُ we punish him ثُمَّ then يُرَدُّ he will be brought back إِلَىٰ unto رَبِّهِ his Lord فَيُعَذِّبُهُ ﴿٨٦﴾ (with) a torment عَذَابًا Who will punish him ﴿٨٦﴾ terrible

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." 84. Verily, We established him in the earth, and We gave him the means of everything. 85. So he followed a way. 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. We (Allâh) said: "O Dhul-Qarnain! Either you punish them, or treat them with kindness." 87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment."

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرٍ يُسْرًا ﴿٨٨﴾ ثُمَّ أَنْبَأَ سَبَبًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

وَأَمَّا and works and believes him who but as for مَنْ
 the best righteous (deeds) he shall have جَزَاءُ reward الْحُسْنَىٰ the best
 وَسَنَقُولُ and we shall speak لَهُ unto him مِنْ (from) أَمْرٍ words (our)
 matter) mild (easy) ثُمَّ then أَنْبَأَ he followed سَبَبًا ﴿٨٩﴾
 (another) way حَتَّىٰ until إِذَا when بَلَغَ he reached مَطْلِعَ the rising
 place of the sun وَجَدَهَا (of) the sun تَطْلُعُ he found it رَاسِ rising عَلَىٰ on قَوْمٍ a people
 لَمْ not جَعَلْ We had provided لَهُمْ for whom مِنْ دُونِهَا against it (the sun)
 سِتْرًا ﴿٩٠﴾ any shelter كَذَٰلِكَ as (it was) وَقَدْ أَحَطْنَا
 and We knew بِمَا whatever لَدَيْهِ with him خُبْرًا ﴿٩١﴾
 information

88. "But as for him who believes and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)." 89. Then he followed another way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun. 91. So! And We knew all about him.

ثُمَّ أَنْبَأَ سَبَبًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيْنَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا يَنْدَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْبًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكْنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

ثُمَّ then أَنْبَأَ he followed سَبَبًا ﴿٩٢﴾
 when بَلَغَ he reached بَيْنَ between السَّيْنَيْنِ two mountains وَجَدَ found
 مِنْ دُونِهِمَا before (near) them قَوْمًا a people لَا not يَكَادُونَ
 who almost يَفْقَهُونَ understood قَوْلًا ﴿٩٣﴾ قَالُوا they said يَنْدَا
 O Dhul-Qarnain إِنَّ يَأْجُوجَ وَمَأْجُوجَ verily Gog and Magog مُفْسِدُونَ
 in the land الْأَرْضِ فِي are doing mischief فَهَلْ shall we نَجْعَلُ
 to you خَرْبًا a tribute عَلَىٰ on the condition أَنْ تَجْعَلَ that
 you make بَيْنَنَا وَبَيْنَهُمْ between us and (between) them سَدًّا
 a barrier ﴿٩٤﴾ قَالَ he said مَا what مَكْنِي has granted me فِيهِ (in)

so help (is) better (than your tribute) my Lord خَيْرٌ it)
 I will make (erect) with strength (man-power) me
 a barrier رَمًّا and (between) them وَبَيْنَهُمْ between you

92. Then he followed (another) way, 93. Until, when he reached between two mountains, he found, before them (those two mountains), a people who scarcely understood a word. 94. They said: "O Dhul-Qarnain! Verily, Ya'jûj and Ma'jûj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" 95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier.

مَا تَوْفِي زُبَيْرِ الْحَدِيدِ حَقَّقَ إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ أَنْفُخُوا حَقَّقَ إِذَا جَعَلَهُ نَارًا قَالَ مَا تَوْفِي أَفْرِغْ عَلَيْهِ قَطْرًا ﴿١٦﴾ فَمَا
 اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُمْ نَقْبًا ﴿١٧﴾ قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي
 حَقًّا ﴿١٨﴾

until (of) iron pieces (blocks) give me زُبَيْرِ until (of) iron pieces (blocks) give me
 the two between he levelled (the gap) when سَاوَى he levelled (the gap) when
 he made it when until blow he said أَنْفُخُوا he said until blow he said
 نَارًا fire he said قَالَ fire he said نَارًا fire he said
 (iron) he said قَالَ fire he said نَارًا fire he said
 over it قَطْرًا ﴿١٦﴾ molten copper فَمَا so not they could
 (that) يَظْهَرُوهُ وَمَا scale it اسْتَطَعُوا nor they could نَقْبًا ﴿١٧﴾ through it
 my Lord رَبِّي from (is) a mercy رَحْمَةٌ this he said قَالَ dig
 He (of) my Lord رَبِّي Promise comes وَعْدُ but when جَاءَ
 (of) Promise وَعْدُ and is وَكَانَ flat (levelled) دَكَّاءَ shall make it
 (is) true حَقًّا ﴿١٨﴾ my Lord

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." 97. So they [Ya'jûj and Ma'jûj (Gog and Magog people)] could not scale it or dig through it. 98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

وَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمَاعًا ۝٩٩ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرَضًا ۝١٠٠
 الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاوٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝١٠١ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن
 دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزْلًا ۝١٠٢

that Day وَرَكْنَا some of them بَعْضَهُمْ and We shall leave يَمُوجٌ to surge like waves يَمُوجٌ and will نُفِخَ others بَعْضٍ on فِي to surge and We shall collect them جَمَعْنَاهُمْ the Trumpet الصُّورِ be blown into جَمَاعًا ۝٩٩ and We shall present وَعَرَضْنَا all together ۝١٠٠ Hell جَهَنَّمَ that Day لِّلْكَافِرِينَ plain to view عَرَضًا ۝١٠١ to the disbelievers الَّذِينَ (to) those كَانَتْ أَعْيُنُهُمْ had been فِي whose eyes غَطَاوٍ under a covering from ذِكْرِي My Reminder (the Quran) وَكَانُوا and who لَا not يَسْتَطِيعُونَ could (bear) سَمْعًا ۝١٠١ to hear (it) أَفَحَسِبَ do they كَفَرُوا those who الَّذِينَ then think كَفَرُوا that أَن as protectors دُونِي besides Me أَوْلِيَاءَ My slaves عِبَادِي can take إِنَّا verily أَعْتَدْنَا We have prepared جَهَنَّمَ Hell لِّلْكَافِرِينَ for the disbelievers نَزْلًا ۝١٠٢ as an entertainment

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. 100. And on that Day We shall present Hell to the disbelievers, plain to view — 101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves son of Maryam (Mary) as *Auliya'* besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.

قُلْ هَلْ نُنَبِّئُكُم بِالْآخِرِينَ أَعْمَلَاءَ ۝١٠٣ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝١٠٤ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَبُخِشُوا فَلَا يُقِيمُونَ ۝١٠٥

قُلْ هَلْ نُنَبِّئُكُم We inform you بِالْآخِرِينَ of the greatest أَعْمَلَاءَ ۝١٠٣ losers الَّذِينَ in respect of deeds ضَلَّ those who سَعْيُهُمْ wasted in whose efforts فِي the life الْحَيَاةِ الدُّنْيَا وَهُمْ were acquiring يُحْسِنُونَ that they أَنَّهُمْ thought while they

good صُنْعًا ﴿١٠٣﴾ by their deeds أُولَئِكَ they (are) الَّذِينَ those who كَفَرُوا disbelieve بِآيَاتِ in the Signs/Verses رَبِّهِمْ (of) their Lord وَلِقَائِهِمْ their works أَعْمَالُهُمْ so are vain حُطَّتْ and the Meeting with Him فَلَا نَقِيضَ so not نُفِئُ We shall assign لَهُمْ for them يَوْمَ the Day الْقِيَامَةِ (on) any weight وَزَنَّا ﴿١٠٤﴾ (of) Resurrection

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? 104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105. "They are those who deny the *Ayât* of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٤﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٥﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٦﴾

ذَٰلِكَ that جَزَاؤُهُمْ (shall be) their recompense جَهَنَّمُ Hell بِمَا because كَفَرُوا they disbelieved وَاتَّخَذُوا and took آيَاتِي My Signs/Verses وَرُسُلِي and My Messengers هُزُوًا by way of mockery إِنَّ verily الَّذِينَ those who ءَامَنُوا believed وَعَمِلُوا and did الصَّالِحَاتِ righteous deeds كَانَتْ will be لَهُمْ for them جَنَّاتُ Gardens الْفِرْدَوْسِ (of) they shall dwell (forever) خَالِدِينَ for entertainment نُزُلًا Paradise فِيهَا therein لَا not يَبْغُونَ they will desire عَنْهَا therefrom حِوَلًا (for) removal

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* and My Messengers by way of jest and mockery. 107. "Verily, those who believe and do righteous deeds, shall have the Gardens of *Al-Firdaus* for their entertainment. 108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٧﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٠٨﴾

قُلْ say لَوْ if كَانَ were الْبَحْرُ the sea مِدَادًا ink لِّكَلِمَاتِ for the Words رَبِّي (of) my Lord لَنَفِدَ would be exhausted الْبَحْرُ the sea

قَبْلَ before أَنْ (that) تَفْنَدَ would be exhausted كُنْتُ the Words رَبِّ (of) my Lord وَلَوْ even if جِئْنَا We brought بِمِثْلِهِ like it ﴿١٠﴾ مِثْلَكَ (am) a man بَشَرٌ I أَنَا only إِنَّمَا say قُلْ for (its) aid your God إِلَهُكُمْ that إِنَّمَا to me إِلَيَّ it has been revealed you hopes for رَبِّهِ (is) God وَحِيدٌ One فَمَنْ so whoever كَانَ (was) يَرْجُوا that the Meeting (with) رَبِّهِ the Meeting (with) رَبِّهِ his Lord فَلْيَعْمَلْ let him do عَمَلًا deed صَلَاحًا righteous وَلَا and not بِشْرِكَ associate as a partner يَمِشَاؤُهُ in anyone لَحْمًا (of) his Lord رَبِّهِ the worship

109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilâh* is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيْعَصَ ﴿١﴾ ذَكَرَ رَحْمَتِ رَبِّكَ عَبْدُكَ زَكَرِيَّا ﴿٢﴾ إِذْ نَادَى رَبَّهُ يَدَّاءَ خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَأْيِكَ وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ﴿٥﴾

كَهَيْعَصَ ﴿١﴾ (of) the ذَكَرَ a mention Kaf-Ha-Ya-Ain-Sad رَبِّكَ Mercy (to) His slave عَبْدُكَ (of) your Lord رَبِّكَ he called out نَادَى when إِذْ Zakariyya يَدَّاءَ خَفِيًّا ﴿٣﴾ a call قَالَ in secret رَبِّ he said رَبِّ O my Lord إِنِّي indeed I وَهَنَ the عَظْمُ have grown feeble مِنِّي of me وَاشْتَعَلَ head شَيْبًا grey (hair) وَلَمْ and not أَكُنْ O my Lord رَبِّ in my invocation to You بِدُعَائِكَ I have been my relatives الْمَوَالِيَ I fear خِفْتُ and verily I وَإِنِّي unblessed شَقِيًّا ﴿٤﴾ barren امْرَأَتِي my wife عَاقِرًا and is وَكَانَتِ after me وَلِيًّا Yourself لَّدُنكَ from me لِي so give فَهَبْ

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَتْلُو تِلْكَ آيَاتُ الْكِتَابِ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

قَالَ رَبِّ appoint (make) اجْعَلْ my Lord رَبِّ he (Zakariyya) said قَالَ that not آيَةً your sign (is) آيَتُكَ He said قَالَ a sign for me ثَلَاثَ you shall speak النَّاسَ unto mankind ثَلَاثَ for three لَيَالٍ nights سَوِيًّا ﴿١٠﴾ together فَخَرَجَ his قَوْمِهِ (on) to عَلَى so he came out مِنَ the praying place or private room الْمِحْرَابِ from people فَأَوْحَى then he told by signs إِلَيْهِمْ to أَنْ them سَبِّحُوا glorify (Allah) بُكْرَةً in the morning وَعَشِيًّا ﴿١١﴾ and in the afternoon (night) يَتْلُو the Scripture الْكِتَابِ hold O Yahya (John) خُذْ with بِقُوَّةٍ the Scripture and We gave him الْحُكْمَ wisdom صَبِيًّا ﴿١٢﴾ while a child

10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." 11. Then he came out to his people from *Al-Mihrah* and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon. 12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture." And We gave him wisdom while yet a child.

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُرْجَى ﴿١٥﴾ وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرِيفًا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

وَحَنَانًا and compassion مِّنْ لَّدُنَّا Us وَزَكَاةً and (made him) تَقِيًّا ﴿١٣﴾ and he was وَكَانَ pure from sins وَبَرًّا righteous and neither يَكُنْ dutiful بِوَالِدَيْهِ to his parents وَلَمْ وَحَنَانًا arrogant عَصِيًّا ﴿١٤﴾ nor disobedient وَسَلَامٌ on عَلَيْهِ and peace be وَادْكُرْ him يَوْمَ the day يَمُوتُ and the day وَيَوْمَ يُرْجَى he was born وَادْكُرْ he will be raised up حِجَابًا ﴿١٥﴾ and the day فَاتَّخَذَتْ (the Book (the Quran) الْكِتَابِ in and mention مَرْيَمَ the story of) Mary مِّنْ she withdrew in seclusion انْتَبَذَتْ when

فَاتَّخَذَتْ facing east ﴿١٣﴾ شَرْقِيًّا to a place مَكَانًا her family أَهْلِهَا from
 so We فَأَرْسَلْنَا a screen حِجَابًا from them مِنْ دُونِهِمْ then she took
 and he appeared فَمَثَّلَ Our Spirit Jibreel رُوحَنَا to her إِلَيْهَا sent
 in all respects (sound) سَوِيًّا ﴿١٧﴾ as a man بَشَرًا before her لَهَا

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient. 15. And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! 16. And mention in the Book Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen from them; then We sent to her Our *Ruh*, and he appeared before her in the form of a man in all respects.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْنٌ وَلَنَجْعَلَ لَكَ مِثْلَهُ وَلَنُتَبِّعَهُ لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

قَالَتْ she said إِنِّي with the Most بِالرَّحْمَنِ seek refuge أَعُوذُ verily I from you مِنْكَ Gracious (Allah) fear ﴿١٨﴾ you كُنْتُ if إِنْ from you رَبِّكِ a messenger (angel) I am إِنَّمَا only أَنَا he said that I give لِأَهَبَ your Lord زَكِيًّا ﴿١٩﴾ a son غُلَامًا to you لَكِ that I have لِي can يَكُونُ how أَنَّى she said righteous وَلَمْ يَمَسِّنِي when not بَشَرٌ has touched me وَلَمْ أَكُ nor أَلَمْ I am بَغِيًّا ﴿٢٠﴾ unchaste قَالَ he said كَذَٰلِكَ so (it will be) رَبِّكِ said and that هُوَ your Lord عَلَىٰ that هَيْنٌ for Me (is) easy وَلَنَجْعَلَ Lَكَ مِثْلَهُ and that وَلَنُتَبِّعَهُ to mankind لِّلنَّاسِ as a sign مِثْلَهُ We shall appoint him أَمْرًا and it is مَّقْضِيًّا ﴿٢١﴾ a matter from Us وَكَانَ decreed (by Allah)

18. She said: "Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh." 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?" 21. He said: "So, your Lord said: 'That is easy for Me. And (We wish) to appoint him as a sign to mankind and a mercy from Us, and it is a matter (already) decreed.'"

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلَةِ قَالَتْ بَلِّغْنِي مِنْ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾ فَأَنَادَهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهَزَيَ إِلَيْكِ جِجْنِعَ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٢٥﴾

فَحَمَلَتْهُ and she withdrew فَانْتَبَذَتْ so she conceived him بِهِ and drove her فَأَجَاءَهَا far قَصِيًّا ﴿٢٢﴾ (to) a place مَكَانًا with him (of) a date-palm النَّخْلَةِ trunk جَنْعِ to إِلَى the labour pains الْمَخَاضُ قَالَتْ she said بَلِّغْنِي مِنْ قَبْلِ Hَذَا I had died وَكُنْتُ this and I had been مَنْسِيًّا ﴿٢٣﴾ forgotten out of sight فَأَنَادَهَا from تَحْتِهَا below her أَلَا so he (Jibreel) called unto her your رَبُّكِ has provided جَعَلَ indeed قَدْ grieve you not تَحْزَنِي Lord تَحْتَكِ ﴿٢٤﴾ under you وَهَزَيَ a water stream هَزَيَ and shake إِلَيْكِ ﴿٢٥﴾ towards you جِجْنِعَ the trunk النَّخْلَةِ (of) date-palm تُسْقِطُ (of) ripe رَطْبًا fresh date جَنِيًّا ﴿٢٥﴾ upon you عَلَيْكَ will let fall

22. So she conceived him, and she withdrew with him to a far place. 23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" 24. Then cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَبْرَأُ لَكُمْ قَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَتَأَخَذُ هَنُودًا مَا كَانَ أَبُوكِ أَمْرًا سَوًّا وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

فَكُلِي and drink وَاشْرَبِي and cool وَقَرِّي عَيْنًا (your) eyes فَإِمَّا if تَرِينِ you see مِنَ الْبَشَرِ human being أَحَدًا anyone فَقُولِي say you إِنِّي I نَذَرْتُ have vowed لِلرَّحْمَنِ the Most (for) unto the صَوْمًا a fast فَكُلِي today I shall speak أُكَلِّمَ so never فَلَنْ a fast Gracious him then she brought فَأَتَتْ (to) any human being إِنْسِيًّا ﴿٢٦﴾ بِهِ قَوْمَهَا (to) her people تَحْمِلُهُ carrying him قَالُوا they said يَبْرَأُ لَكُمْ O Maryam قَدْ indeed جِئْتِ you have brought شَيْئًا a thing

was كَانَ not مَا (of) Aaron هَارُونَ O sister يَا أُخْتُ mighty ﴿٢٧﴾
 أَبُوكَ your father أَمْرًا a man سَوُو (of) evil وَمَا nor كَانَتْ was أُمِّكَ
 an unchaste woman بَغِيًّا ﴿٢٨﴾ your mother

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'" 27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing). 28. "O sister of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَإَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٧﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٢٨﴾
 وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٢٩﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا
 شَقِيًّا ﴿٣٠﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣١﴾

how كَيْفَ they said قَالُوا to him إِلَيْهِ then she pointed فَأَشَارَتْ
 the cradle الْمَهْدِ in فِي is كَانَ one who مَنْ we can talk to نُكَلِّمُ
 صَبِيًّا ﴿٢٧﴾ a child قَالَ He (Iesa) said إِنِّي I am عَبْدُ verily a slave اَللَّهِ
 and جَعَلَنِي the Scripture الْكِتَابَ He gave me ءَاتَنِي (of) Allah
 and He has made me وَجَعَلَنِي a Prophet نَبِيًّا ﴿٢٨﴾ made me
 and enjoined on me وَأَوْصَانِي I be كُنْتُ wheresoever أَيْنَ مَا blessed
 بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٢٩﴾ as long as I am and Zakat
 وَبَرًّا بِوَالِدَتِي and dutiful to my mother وَلَمْ and not يَجْعَلْنِي
 جَبَّارًا شَقِيًّا ﴿٣٠﴾ made me arrogant and peace be السَّلَامُ عَلَيَّ
 I and the day أَمُوتُ and the day وَيَوْمَ I was born وُلِدْتُ the day يَوْمَ upon me
 alive أُبْعَثُ حَيًّا ﴿٣١﴾ I shall be raised and the day وَيَوْمَ die

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" 30. "He said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salât*, and *Zakât*, as long as I live." 32. "And dutiful to my mother, and made me not arrogant, unblest. 33. "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٢١﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٢٢﴾ وَلَئِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢٣﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٢٤﴾

ذَٰلِكَ such عِيسَى Iesa (is) ابْنُ son مَرْيَمَ Maryam (of) قَوْلَ a statement الْحَقِّ truth (of) الَّذِي which فِيهِ in it يَمْتَرُونَ in it He يَتَّخِذُ that أَنْ for اللَّهِ Allah it is كَانَ not مَا they dispute when لَهَا should take سُبْحَنَهُ Glorified is He ابْنُ any وَلَدٍ son إِذَا He decrees أَمْرًا a thing فَإِنَّمَا only يَقُولُ He says to it كُنْ be فَيَكُونُ and it becomes ﴿٢٢﴾ and وَلَئِنَّ Allah and رَبِّي my Lord (is) وَرَبُّكُمْ your Lord and فَاعْبُدُوهُ so worship Him هَذَا this صِرَاطٌ (is) مُسْتَقِيمٌ Straight فَاخْتَلَفَ then differed الْأَحْزَابُ the sects مِنْ from بَيْنِهِمْ among themselves فَوَيْلٌ so woe لِلَّذِينَ those كَفَرُوا who disbelieve مِنْ who مَّشْهَدِ meeting (witness) عَظِيمٍ (of) a Day great

34. Such is 'Isâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). 35. It befits not (the Majesty of) Allâh that He should beget a son. Glorified (and Exalted) be He. When He decrees a thing, He only says to it: "Be!" — and it is. 36. said: "And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path.." 37. Then the sects differed, so woe unto the disbelievers from the Meeting of a great Day.

أَسْمِعْ يَوْمَ وَأُبَشِّرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٢٥﴾ وَأَنْذِرْهُمْ يَوْمَ الْفِتْرِ إِذْ يَقُضَىٰ أَمْرُهُمْ فِي عَفْوَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٢٦﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجَعُونَ ﴿٢٧﴾ وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ كَانَ صَادِقَ نَبِيًّا ﴿٢٨﴾

أَسْمِعْ they how clearly will hear يَوْمَ and see وَأُبَشِّرْ the day (when) يَأْتُونَنَا but لَكِنِ they will come to Us الظَّالِمُونَ wrong-doers الْيَوْمَ today فِي in ضَلَالٍ error/astray مُبِينٍ (are) وَأَنْذِرْهُمْ plain and يَوْمَ Day الْفِتْرِ (of) grief إِذْ (of) when يَقُضَىٰ the case الْأَمْرُ has been decided وَمَنْ the while they believe لَا and they وَمَنْ unawareness (are) in عَفْوَةٍ in and نَحْنُ We نَرِثُ the earth وَإِنَّا يُرْجَعُونَ the earth وَمَنْ

they shall **يُرْجَعُونَ** (is) on it **عَلَيْهَا** whatsoever
 the Book **الْكِتَابِ** in **فِي** and mention **وَأَذْكُرْ** be returned
 Prophet **نَبِيًّا** a truthful **صِدِّيقًا** was **كَانَ** verily he **إِنَّمَا** Abraham

38. How clearly will they see and hear, the Day when they will appear before Us! But the *Zalimûn* today are in plain error. 39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, 41. And mention in the Book *Ibrâhîm* (Abraham). Verily, he was a man of truth, a Prophet.

إِذْ قَالَ لِأَبِي يَتَابَت لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا **١١** يَتَابَت إِلَيَّ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا **١٢** يَتَابَت لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا **١٣** يَتَابَت إِلَيَّ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا **١٤**

why **لِمَ** O my father **يَتَابَت** to his father **لِأَبِي** he said **قَالَ** when **إِذْ**
تَعْبُدُ nor **وَلَا** hears **يَسْمَعُ** not **لَا** that which **مَا** you worship
 anything **شَيْئًا** (from) you **عَنْكَ** can avail **يُغْنِي** and not **وَلَا** sees
يَتَابَت O my father **إِلَيَّ** I **قَدْ** surely **جَاءَنِي** come to me **مِنْ** of
 come to you **يَأْتِيكَ** not **لَمْ** that which **مَا** the knowledge **الْعِلْمِ**
 (to) Path **صِرَاطًا** I will guide you **أَهْدِكَ** so follow me **فَاتَّبِعْنِي**
 you worship **تَعْبُدِ** not **لَا** O my father **يَتَابَت** the Straight **سَوِيًّا**
 (to) **الشَّيْطَانِ** Satan **إِنَّ** verily **الشَّيْطَانَ** Satan **كَانَ** has been **لِلرَّحْمَنِ**
 O my father **يَتَابَت** rebel **عَصِيًّا** against the Most Gracious
 a **عَذَابٌ** should touch you **يَمَسَّكَ** lest **أَنْ** fear **أَخَافُ** verily I
 so that you **تَكُونَ** the Most Gracious **الرَّحْمَنِ** from **مِنْ** torment
 a companion **وَلِيًّا** of Satan **الشَّيْطَانِ** become

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? 43. "O my father! Verily, there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path. 44. "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh). 45. "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan)."

قَالَ أَرَأَيْتَ أَنْتَ عَنْ إِلَهِىَ يَبْرَأْهِمْ لَنْ تَنْتَهُ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿١٦﴾ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّ إِنَّهُ كَانَ بِي حَفِيًّا ﴿١٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿١٨﴾

قَالَ أَرَأَيْتَ أَنْتَ do reject (from) you عَنْ my gods إِلَهِىَ he said
يَبْرَأْهِمْ O Abraham لَنْ if not تَنْتَهُ you stop this لَأَرْجُمَنَّكَ indeed
for a long مَلِيًّا so get away from me وَأَهْجُرَنِي I will stone you
time قَالَ (Abraham) سَلَامٌ peace be عَلَيْكَ on you سَأَسْتَغْفِرُ I
verily (of) my Lord رَبِّى for you لَكَ will ask forgiveness
and وَأَعْتَزِلُكُمْ Ever Most Gracious حَفِيًّا unto me بِي is He
you تَدْعُونَ and وَمَا I shall turn away from you
and رَبِّى and I shall call on وَأَدْعُوا Allah besides مِنْ دُونِ invoke
(in my دُعَاءِ shall be أَكُونَ I not أَلَا maybe my Lord
unblest شَقِيًّا my Lord رَبِّى invocation) in calling

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)." 47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious. 48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿١٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ﴿٢٠﴾ وَادَّكُرَ فِي الْكِتَابِ مُوسَىٰ إِنَّهُمْ كَانَ مُخْلِصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٢١﴾ وَنَذَرْنَاهُ مِنَ الْجَانِبِ الطُّورِ الْأَيْمَنِ وَفَرَّقْنَاهُ يَحْيَىٰ ﴿٢٢﴾

فَلَمَّا أَعْتَرَهُمْ so when فَلَمَّا and what وَمَا he turned away from them
يَعْبُدُونَ they worship مِنْ دُونِ besides اللَّهُ Allah وَهَبْنَا and We
and وَهَبْنَا and Jacob وَيَعْقُوبَ and Isaac (to) him إِسْحَاقَ granted
and نَبِيًّا We made جَعَلْنَا each one (of them)
and رَحْمَتِنَا Our Mercy وَجَعَلْنَا of (from) مِنْ (to) them لَهُمْ We gave
وَنَذَرْنَاهُ (of) truth صِدْقٍ tongues لِسَانَ (for) them لَهُمْ We made
the Book (the Quran) الْكِتَابِ in فِي and mention وَادَّكُرَ honour

وَرَفَعْنَاهُ **high** عَلَيْنَا ﴿٥٧﴾ (to) a place مَكَانًا and We raised him رَفَعْنَاهُ those الَّذِينَ who أَنْعَمَ اللَّهُ bestowd عَلَيْهِم unto them يَنْ (of) offspring مَادَمَ from مِنْ the Prophets الَّذِينَ from among We carried (in the ship) حَمَلْنَا and (of) those whom وَمَنْ Adam (of) Abraham إِبْرَاهِيمَ offspring ذُرِّيَّةَ and of نُوْحَ Noah وَمِنْ and from among those whom هَدَيْنَا and from among those whom وَمَنْ and Israel بَنِي guided وَلِجَنَّتَيْنَا chose إِنْآ when تُنزِلُنَّ were recited عَلَيْهِمْ unto them مَائِدَتُهم (of) the Most Gracious (Allah) الرَّحْمَنِ Verses أُنزِلَتْ them and weeping وَكَانُوا مُسْجِدًا fell down

57. And We raised him to a high station. 58. Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.

﴿٥٨﴾ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيَا ﴿٥٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُمْ كَانُوا وَعْدُ مَا يُبَادُونَ ﴿٦١﴾

﴿٥٨﴾ خَلَفَ then succeeded مِنْ بَعْدِهِمْ (after) them خَلْفٌ a posterity أَضَاعُوا who gave up الصَّلَاةَ the prayer وَاتَّبَعُوا and followed الشَّهْوَاتِ lusts فَسَوْفَ so يَلْقَوْنَ they will meet غِيَا ﴿٥٩﴾ and believed وَمَنْ repented تَابَ those who except مَنْ (error) will enter يَدْخُلُونَ such صَالِحًا righteousness فَأُولَٰئِكَ and worked وَعَمِلَ in الْجَنَّةَ Paradise وَلَا and not يُظْلَمُونَ they will be wronged شَيْئًا ﴿٦٠﴾ in جَنَّاتٍ (of) Eden عَدْنٍ gardens الَّتِي which وَعَدَ the Most Gracious الرَّحْمَنُ promised (to) His slaves عِبَادَهُ in بِالْغَيْبِ (to) His Promise مَا يُبَادُونَ is وَعْدُ verily He إِنَّهُمْ the Unseen fulfilled

59. Then, there has succeeded them a posterity who have given up As-Salât (the prayers) and have followed lusts. So they will be thrown in Hell. 60. Except those who repent and believe, and work righteousness. Such will enter Paradise and

they will not be wronged in aught. 61. (They will enter) 'Adn (Eden) Paradise, which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًا ﴿٦١﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًا ﴿٦٢﴾
وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُمْ مَا يَشَاءُونَ أَيْدِينَا وَمَا خَلَقْنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٣﴾ رَبُّ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٤﴾

but لَا vain talk لَغْوًا therein فِيهَا they shall hear يَسْمَعُونَ not لَا
their رِزْقُهُمْ and they will have وَلَهُمْ salutation/peace سَلَامًا
and وَعَشِيًا morning بُكْرَةً therein فِيهَا sustenance
which الَّتِي Paradise الْجَنَّةُ such is تِلْكَ afternoon/evening
to مَنْ Our slaves عِبَادِنَا to مِنْ We shall give as an inheritance
we نَنْزِلُ and not وَمَا pious تَقِيًا ﴿٦١﴾ have been كَانَ those who
(of) your رَبِّكَ by the Command بِأَمْرِ except إِلَّا (angels) descend
لَهُ Lord (belongs) مَا to Him (is) what بَيْنَ أَيْدِينَا before us وَمَا
between and what (is) خَلَقْنَا and what (is) وَمَا behind us
forgetful نَسِيًّا ﴿٦٢﴾ your Lord رَبُّكَ is كَانَ and not وَمَا those
and رَبُّ the heavens السَّمَوَاتِ (of) the earth وَالْأَرْضِ and وَمَا
and be لِعِبَادَتِهِ so worship Him فَاعْبُدْهُ between them يَتَّبِعُهُمَا what (is)
for Him تَعْلَمُ you know لَهُ in His worship هَلْ patient
any similar or co-equal سَمِيًّا ﴿٦٤﴾

62. They shall not hear therein (in Paradise) any *Laghw*, but only *Salâm*. And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn*. 64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful — 65. Lord of the heavens and the earth, and all that is between them, so worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِثْلُ لَسَوْفَ أَخْرَجَ حَيًّا ﴿٦١﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٢﴾
فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنَنْحَضِرَنَّهُمْ هَوْلَ جَهَنَّمَ جِثِيًا ﴿٦٣﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَنتَظَرُ عَلَيْهِمْ أَشَدُّ عَلَى

الرَّحْمَنِ عَيْنًا ﴿٦٦﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَولىٰ بِهَا صِلَا ﴿٦٧﴾

وَيَقُولُ shall I am dead مَآءٌ when أَمَّا man الْإِنْسَانُ and says أُنْخَرِجُ I be raised up حَيًّا ﴿٦٦﴾ alive أَولًا does not يَذْكُرُ remember while وَلَمْ before مِنْ قَبْلُ We created him خَلَقْنَاهُ that أَمَّا man الْإِنْسَانُ he was بِكَ not شَيْئًا ﴿٦٧﴾ anything قَوْلِكَ so by your Lord لَنَحْضُرَنَّهُمْ so by your Lord and the devils وَالشَّيَاطِينُ surely We shall gather them together Hell جَهَنَّمَ round حَوْلَ indeed We shall bring them then لَنَحْضُرَنَّهُمْ then on knees ﴿٦٨﴾ ثُمَّ then لَنَنْزِعَهُنَّ indeed We shall drag out مِنْ every شَيْعَةٍ sect أَيُّهُم as to which of them أَشَدُّ (was) worst عَلَى the Most Gracious (Allah) الرَّحْمَنِ against عَيْنًا ﴿٦٩﴾ the Most Gracious (Allah) obstinate/rebellion ثُمَّ then لَنَحْنُ أَعْلَمُ verily We know best بِالَّذِينَ those who (they) أَولىٰ (are) most worthy فِيهَا therein صِلَا ﴿٧٠﴾ (of) being burnt

66. And man says: "When I am dead, shall I then be raised up alive?" 67. Does not man remember that We created him before, while he was nothing? 68. So by your Lord, surely, We shall gather them together, and (also) the *Shayâtîn*, then We shall bring them round Hell on their knees. 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh). 70. Then, verily, We know best those who are most worthy of being burnt therein.

وَلَنْ يَنْفَكُوا إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نَسْجِي الَّذِينَ أَتَقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثَا ﴿٧٢﴾ وَإِذَا نُتِلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَدًّا يَا ﴿٧٤﴾

وَلَنْ يَنْفَكُوا إِلَّا وَارِدُهَا but (one) of you مِنْكُمْ and (there is) not over it كَانَ عَلَىٰ (this) is رَبِّكَ with (on) حَتْمًا your Lord حَتْمًا accomplished مَقْضِيًّا ﴿٧١﴾ a decree ثُمَّ then نَسْجِي We shall save الَّذِينَ the الظَّالِمِينَ and We shall leave وَنَذَرُ feared الَّذِينَ those who are and when وَإِذَا kneeling فِيهَا therein جِثَا ﴿٧٢﴾ wrong-doers (said) clear بَيِّنَاتٍ Our Verses ءَايَاتُنَا (on) to them عَلَيْهِمْ recited

say الَّذِينَ those who كَفَرُوا disbelieved الَّذِينَ to those who آمَنُوا
 believed أَمْ which الْفَرِيقَيْنِ (of) the two groups خَيْرٌ (is) best مَقَامًا
 in position وَأَحْسَنُ and نَدِيًّا ﴿٧١﴾ place وَكَوْ and how many أَمْثَلًا
 We destroyed قَبْلَهُمْ before them مِّنْ (from) قَرْنٍ a generation هُمْ
 who أَحْسَنُ (were) better أَنتَا in goods وَرَبِّكَ ﴿٧٢﴾ and outward appearance

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in (point of) position and as regards station." 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ
 مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٣﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ
 مَّرَدًّا ﴿٧٤﴾

قُلْ you مَنْ whoever كَانَ is فِي in الضَّلَالَةِ the error فَلْيَمْدُدْ
 the Most الرَّحْمَنُ to him لَهُ then surely will extend
 Gracious مَدًّا an extension حَتَّىٰ until إِنَّمَا when رَأَوْا they see مَا
 the الْعَذَابَ either إِمَّا they were promised يُوعَدُونَ that which
 or السَّاعَةَ the Hour فَسَيَعْلَمُونَ the Hour the torment
 and weaker وَأَضْعَفُ in position مَّكَانًا worst (he) is هُوَ who
 those who الَّذِينَ Allah and increases وَيَزِيدُ in forces جُنْدًا ﴿٧٥﴾
 and the everlasting الْبَاقِيَتُ in guidance هُدًى were guided اهْتَدَوْا
 your الصَّالِحَتُ the righteous deeds خَيْرٌ (are) better عِنْدَ رَبِّكَ with رَبِّكَ your
 for resort مَّرَدًّا ﴿٧٦﴾ and better وَخَيْرٌ for reward ثَوَابًا Lord

75. Say (O Muhammad ﷺ) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. 76. And Allâh increases in guidance those who walk

aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَّوَلَدًا ﴿٧٧﴾ أَطَلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

أَفَرَأَيْتَ الَّذِي have you seen him who كَفَرَ disbelieved in آيَاتِنَا Our Signs وَقَالَ and said لَأُوتِيَنَّكَ مَالًا indeed I will be given wealth and children ﴿٧٧﴾ أَطَلَعَ and children ﴿٧٨﴾ has he known the Unseen or أَخَذَ has he taken عِنْدَ the Most Gracious with/from الرَّحْمَنِ (Allah) عَهْدًا a covenant ﴿٧٨﴾ كَلَّا We shall record سَنَكْتُبُ what he says يَقُولُ وَنَمُدُّ and We shall increase مَدًّا the torment ﴿٧٩﴾ (increase) وَنَرِثُهُ and We shall inherit from him ﴿٨٠﴾ all that يَقُولُ he says (talks) وَيَأْتِينَا and he shall come to Us alone ﴿٨٠﴾

77. Have you seen him who disbelieved in Our *Ayât* and said: "I shall certainly be given wealth and children." 78. Has he known the Unseen or has he taken a covenant from the Most Gracious? 79. Nay, We shall record what he says, and We shall increase his torment; 80. And We shall inherit from him (at his death) all that he talks of, and he shall come to Us alone.

وَأَخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيُكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ نَرَأِنَا أَنرسلنا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٤﴾ يَوْمَ تَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَسَوْفَ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾

وَأَخَذُوا and they have taken مِنْ دُونِ اللَّهِ besides Allah إِلَهَةً gods لِيُكُونُوا that they might be لَهُمْ عِزًّا ﴿٨١﴾ honour كَلَّا سَيَكْفُرُونَ but they will deny بِعِبَادَتِهِمْ their worship of them وَيَكُونُونَ opponents ﴿٨٢﴾ ضِدًّا against them and they will be the devils الشَّيَاطِينَ have sent أَنرسلنا that We أَزًّا you see تَؤْزُهُمْ do not (on) against الْكَافِرِينَ the disbelievers فَلَا to do evil عَذَابًا ﴿٨٣﴾ you make haste تَعْجَلْ so not against them إِنَّمَا ﴿٨٤﴾ only نَعُدُّ We count out لَهُمْ to them عَذَابًا ﴿٨٥﴾

the **الْمُتَّقِينَ** We shall gather **نَحْشُرُ** the Day **يَوْمَ** a number/counting like a **وَلَدًا** the Most Gracious **الرَّحْمَنُ** unto **إِلَى** pious persons to **إِلَى** the criminals **الْمُجْرِمِينَ** and We shall drive **وَنَسُوقُ** delegation **جَهَنَّمَ** Hell **وَذَا** in a thirsty state

81. And they have taken *âlihah* (gods) besides Allâh, that they might give them honour, power and glory. 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. 83. See you not that We have sent the *Shayâtîn* (devils) against the disbelievers to push them to do evil. 84. So make no haste against them; We only count out to them a (limited) number. 85. The Day We shall gather the *Muttaqûn* unto the Most Gracious (Allâh), like a delegation. 86. And We shall drive the *Mujrimûn*, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state.

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٥﴾ وَقَالُوا أَخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٦﴾ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٧﴾ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿٨٨﴾ أَنْ دَعَوْا الرَّحْمَنَ وَلَدًا ﴿٨٩﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٠﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا ﴿٩١﴾

لَا يَمْلِكُونَ not they shall own الشَّفْعَةَ intercession إِلَّا but مِنْ the Most الرَّحْمَنِ with/from عِنْدَ have taken أَخَذَ those who has عَهْدًا Gracious وَقَالُوا a covenant and they (said) say أَخَذَ the Most Gracious الرَّحْمَنُ taken لَقَدْ a son وَلَدًا indeed جِئْتُمْ almost تَكَادُ terrible إِذَا a thing شَيْئًا you have brought forth and is السَّمَوَاتُ the heavens يَنْفَطَرْنَ are torn مِنْهُ whereby وَتَنْشَقُّ the mountains الْجِبَالُ and fall وَتَخِرُّ the earth split asunder to the Most الرَّحْمَنِ they ascribe دَعَوْا that أَنْ in ruins هَدًا ﴿٨٥﴾ for الرَّحْمَنِ it is suitable يَنْبَغِي but not وَمَا a son وَلَدًا Gracious He should take يَتَّخِذُ that أَنْ the Most Gracious the heavens السَّمَوَاتِ in who are كُلُّ (is) not وَالْأَرْضِ and the earth إِلَّا but آتَى the Most الرَّحْمَنِ comes (unto) عَبْدًا Gracious (Allah) as a slave

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh). 88. And they say: "The Most Gracious (Allâh) has begotten a son, and the pagan Arabs say that He has

begotten daughters." 89. Indeed you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son to the Most Gracious (Allâh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son. 93. There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.

لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ۖ وَكُلُّهُمْ عِندَ ۙ وَيَوْمَ الْقِيَامَةِ فَرْدًا ۚ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۚ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ۚ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۚ

لَقَدْ indeed أَحْصَيْنَاهُمْ He has comprehended them وَعَدَّهُمْ and counted عَدًّا them ۖ وَكُلُّهُمْ a full counting ۙ وَيَوْمَ the Day الْقِيَامَةِ (of) Resurrection فَرْدًا (of) alone إِنَّ الَّذِينَ verily ءَامَنُوا those who وَعَمِلُوا believed for لَهُم will bestow سَيَجْعَلُ righteous deeds الصَّالِحَاتِ worked We الرَّحْمَنُ the Most Gracious وُدًّا love ۚ فَإِنَّمَا only بِسَرَّتِهِ only on your tongue بِلِسَانِكَ have made easy this (the Quran) (to) the pious الْمُتَّقِينَ with it ۚ وَتُنذِرَ persons and you warn قَوْمًا people لَّدُنَّا most قَبْلَهُمْ We have destroyed أَهْلَكْنَا and how many وَكَمْ quarrelsome you find قَرْنٍ (from) a generation هَلْ can يُحِشُّ of them تَسْمَعُ or أَحَدٍ (from) any مِنْ of them رِكْزًا them a whisper ۚ

94. Verily, He knows each one of them, and has counted them a full counting. 95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). 96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers). 97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqûn*, and warn with it the *Ludd* (most quarrelsome) people. 98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أَرْسَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا نَذِيرًا لِّمَن يَخْشَى ﴿٣﴾ تَزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْفُلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِن يُجْهَرُ بِالْقَوْلِ فَإِنَّمَا يَعْلَمُ الْغَيْبُ وَارْحَمَى ﴿٧﴾

unto you عَلَيْكَ We have sent down نَزَّلْنَا not مَا Ta-Ha ﴿١﴾ the Quran لِتَشْقَى ﴿٢﴾ (to cause) that you distress إِلَّا نَذِيرًا ﴿٣﴾ as a reminder لِّمَن يَخْشَى ﴿٤﴾ fear تَزِيلًا the earth الْأَرْضُ has created خَلَقَ from Him Who اسْتَوَى ﴿٥﴾ a revelation and the heavens السَّمَوَاتِ الْفُلَى high الرَّحْمَنُ the Most Gracious عَلَى the Throne الْعَرْشُ the Mighty over the Throne اسْتَوَى ﴿٥﴾ rose لَّهُ to Him (belongs) مَا all (is) in فِي that the heavens السَّمَوَاتِ وَمَا and all that (is) between them بَيْنَهُمَا (is) وَمَا the earth الْأَرْضُ وَمَا all that تَحْتَ (is) under الثَّرَى ﴿٦﴾ the soil وَإِن and if you جَهَرَ and if you جَهَرَ then verily He فَإِنَّمَا statement (invocation) بِالْقَوْلِ speak aloud and what is hidden وَارْحَمَى ﴿٧﴾ the secrets الْغَيْبُ knows

Sûrat 20. Tâ-Hâ

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Tâ-Hâ. 2. We have not sent down the Qur'ân unto you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allâh). 4. A Revelation from Him (Allâh) Who has created the earth and high heavens. 5. The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne. 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. 7. And if you (O Muhammad ﷺ) speak aloud, then verily, He knows the secret and that which is yet more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَاهُ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ آجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾ فَلَمَّا أَنهَا تُودِي بِمُوسَى ﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

to Him ﷻ He ﮬُوَ but ﻻَ god ﺇِﻟَﻪَ (there is) no ﻻَ Allah ﺃَﻟﻠﻪُ
 come ﺃَﺗَﺌَﻚَ and has ﮬَﻞَ Best ﺃَﻟْﺴَمَﺀُ (are) the Names ﺃَﻟْﺴَمَﺀُ
 ﺗَﺌَﺮَﺍ he saw ﺭَﺑَّﺎ when ﺇِﺫْ (of) Moses ﻣُﻮﺳَى story ﺣَﺪِﺋْﺚُ to you
 verily I ﺇِﻧﻲ you wait ﺃَﻣْﻜُﻨُﻮﺍ to his family ﻻﮬِﻠِﻪِ he said ﻗَﺌَالَ a fire
 bring you ﺃَﻳْﻜُﻢ perhaps I can ﺃَﻟْﻤَﻲ a fire ﺗَﺌَﺮَﺍ have seen ﻣَﺎﺳَﺌُﺖْ
 at ﻋَﻠَﻲ I find ﺃَﺟِﺪُ or ﺃَﺯ some burning brand ﻳَﻘْﺒِﺲُ therefrom ﻳَﺘَﺌَﺮُ
 ﺃَﻟْﺌَﺮِ the fire ﮬُﺪًﻯ guidance ﻓَﻠَﻤَّﺎ when ﺃَﺗَﺌَﻬﺎ he came to it ﺗُﻮﻯ
 I (am) ﺃَﻧَا verily ﺇِﻧﻲ O Moses ﻳَﻤُﻮﺳَى he was called (by name)
 verily you ﺇِﻧَّﻚ your shoes ﻧَﻌَﻠَﻴْﻚَ so take off ﻗَﺨْﻠَﻊْ your Lord
 ﺑِﺂﻟْﻮﺍﺩِ the sacred ﺃَﻟْﻤُﻘَﺪَّﺱ in the valley ﺗُﻮﻯ Tuwa

8. Allâh! *Lâ ilâh illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mûsâ (Moses)? 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." 11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)! 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٧﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٨﴾ إِنَّ السَّاعَةَ ءَآيَةً أَكَادُ أَخْفِيهَا لِتَجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٩﴾ فَلَا يَصُدُّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿٢٠﴾ وَمَا تِلْكَ يَسْمِينِكَ يَمُوسَى ﴿٢١﴾

وَأَنَا and I have اخْتَرْتُكَ chosen you فَاسْتَمِعْ so listen لِمَا to that
 ﺃَﻟﻠﻪُ I (am) ﺃَﻧَا verily I ﺇِﻧﻲ is revealed (to you) ﺃَﻟْﺴَمَﺀُ which
 so worship ﺃَﻋْبُدْنِي I ﺃَﻧَا but ﻻَ god ﺇِﻟَﻪَ (there is) no ﻻَ Allah
 for My ﺇِﺫْﻛِﺮﻯ the prayer ﺃَﻟْﺴَمَﺀُ and perform ﺃَﻗِﻢْ Me
 ﺃَﻛَادُ is coming ﺃَﻳَّﺔُ the Hour ﺃَﻟْﺴَمَﺀُ verily ﺇِﻥْ Remembrance
 ﺃَﺧْﻔِﻴﺎ almost ﺇِﺧْﺰِﻯ I hide it ﻛُلِّ that may be rewarded ﻧَﻔْﺲِ every
 thereafter not ﻓَﻼ it strives ﺃَﺳْﺌَى for that which ﺑِﻤَا soul
 ﻳَﺼُﺪُّكَ let divert you ﻋَﻨْهَا from it ﻣَن one who ﻻ not ﻳُؤْمِنُ
 his own lusts ﮬَوَاهُ and follows ﺃَﺗَّبَعَ in it ﺑِﻴﺎ believes
 in ﺗَﺌَﺮَﺍ that ﺗَﺌَﺮَﺍ and what is ﻣَا lest you perish ﺃَﻟْﺴَمَﺀُ
 O Moses ﻳَﻤُﻮﺳَى your right hand

13. "And I have chosen you. So listen to that which will be revealed (to you). 14. "Verily, I am Allâh! *Lâ ilâha illa Ana*, so worship Me, and perform *As-Salât* for My remembrance. 15. "Verily, the Hour is coming — and I am almost hiding it — that every person may be rewarded for that which he strives. 16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish. 17. "And what is that in your right hand, O Mûsâ (Moses)?"

قَالَ هِيَ عَصَايَ أَنُوكِّئُ عَلَيْهَا وَأَهشُّ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَنَازِبُ أُخْرَى ﴿١٣﴾ قَالَ أَلْقِهَا يَمْوُتِ ﴿١٤﴾ فَالْقَنَاقِطُ إِذَا هِيَ حَبِطَتْ تَسْعَى ﴿١٥﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿١٦﴾ وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ﴿١٧﴾

قَالَ he said هِيَ this عَصَايَ (is) my stick أَنُوكِّئُ I lean عَلَيْهَا on it وَأَهشُّ on it بِهَا and beat down branches عَلَى with it (on) غَنَمِي for my sheep وَلِي and for me فِيهَا in it مَنَازِبُ (are) uses أُخْرَى other ﴿١٣﴾ قَالَ He (Allah) said أَلْقِهَا cast it down يَمْوُتِ ﴿١٤﴾ فَالْقَنَاقِطُ O Moses and behold إِذَا هِيَ it was حَبِطَتْ so he cast it down quickly ﴿١٥﴾ قَالَ He (Allah) said خُذْهَا grasp it وَلَا it and not تَخَفْ fear سَنُعِيدُهَا We shall return it to its سِيرَتَهَا former state ﴿١٦﴾ وَأَضْمُمْ and press يَدَكَ your hand إِلَى to جَنَاحِكَ your side تَخْرُجَ it will come forth بَيْضَاءَ white مِنْ غَيْرِ without any آيَةً as sign أُخْرَى ﴿١٧﴾ another

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allâh said: "Grasp it and fear not; We shall return it to its former state, 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign, —

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿١٨﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٩﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٠﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢١﴾ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٢﴾ يَفْقَهُوا قَوْلِي ﴿٢٣﴾ وَاجْعَل لِّي وَزِيرًا مِنْ أَهْلِي ﴿٢٤﴾ هَٰزُونَ أَهْلِي ﴿٢٥﴾ أَشَدُّ بِذِي آزَرِي ﴿٢٦﴾ وَأَشْرِكُهُ فِي أَمْرِي ﴿٢٧﴾ كَيْ تَسْبَحَكَ كَثِيرًا ﴿٢٨﴾

لِنُرِيكَ Our Signs آيَاتِنَا (some) of مِنْ that We show you الْكُبْرَى Greatest أَذْهَبَ to إِلَىٰ you go فِرْعَوْنَ Pharaoh إِنَّهُ verily he طَغَىٰ

open أَشْرَحَ O my Lord رَبِّ he (Moses) said قَالَ has transgressed
 my صَدْرِي for me لِي and ease وَخَيَّرَ my chest لِي for me لِي
 وَأَحْلَلْ task and loose عُقْدَةً knot مِن from لِسَانِي my tongue
 and (make) وَأَجْعَلْ my speech قَوْلِي that they may understand
 my family هَرُونَ from أَهْلِي a helper مِن for me لِي appoint
 my أَخِي with him وَزِدْ increase my brother أَخِي Aaron
 strength وَأَمْرِكُمُ and share him فِي in قِيَامِي my task كَيْ that تُسَبِّحَكَ
 much كَثِيرًا we may glorify You

23. "That We may show you (some) of Our Greater Signs. 24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed." 25. said: "O my Lord! Open for me my chest. 26. "And ease my task for me; 27. "And loose the knot (the defect) from my tongue, 28. "That they understand my speech. 29. "And appoint for me a helper from my family, 30. "Hârûn (Aaron), my brother. 31. "Increase my strength with him, 32. "And let him share my task, 33. "That we may glorify You much,

وَنَذْكُرَكَ كَثِيرًا ۚ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۚ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسَىٰ ۚ وَلَقَدْ مَتَّأْنَا عَلَيْكَ مَرَّةً أُخْرَىٰ ۚ إِذْ أَوْحَيْنَا إِلَيْكَ مَا يُوحَىٰ ۚ أَنْ أَقْدِفْهُ فِي التَّابُوتِ فَأَقْدِفْهُ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ۚ

وَنَذْكُرَكَ and we remember You كَثِيرًا much إِنَّكَ verily You كُنْتَ
 قَالَ Well-Seer بَصِيرًا of us بِنَا He (Allah) said قَدْ
 O Moses يَمْوَسَىٰ your request سُؤْلَكَ you are granted أُوتِيتَ indeed
 وَلَقَدْ مَتَّأْنَا and indeed عَلَيْكَ We conferred a favour مَرَّةً on you
 أُخْرَىٰ time إِذْ another أَوْحَيْنَا when أَوْحَيْنَا that which يُوْحَىٰ is inspired
 أَنْ أَقْدِفْهُ that you mother مَا which يُوْحَىٰ is inspired أَنْ is inspired
 وَأَقْدِفْهُ a box التَّابُوتِ into فِي put him فِي and you float it
 بِالسَّاحِلِ the river الْيَمِّ then shall cast it up قَلْبُوهُ river
 وَعَدُوٌّ لِّي an enemy عَدُوٌّ shall take him يَأْخُذْهُ of Mine
 لَّهُ of his وَأَلْقَيْتُ and I endued عَلَيْكَ on you مَحَبَّةً (with) love مِنِّي
 وَلِتُصْنَعَ from Me وَلِتُصْنَعَ and that you may be brought up عَلَىٰ (on) under
 عَيْنِي My Eye عَيْنِي

34. "And remember You much, 35. "Verily, You are Ever a Well-Seer of us." 36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)! 37. "And indeed We conferred a favour on you another time (before). 38. "When We inspired your mother with that which We inspired. 39. "Saying: 'Put him into the *Tabûl* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَفَلَّاتُ نَفْسًا فَجَعَيْنَاكَ مِنَ الْقَرَمِ ۖ وَفَتَنَّاكَ فُتُونًا ۚ فَلَمِنَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوِئُونَ ﴿١١﴾ وَأَصْطَنَعْنَاكَ لِنَفْسِی ﴿١٢﴾ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا لِيَا فِي ذِكْرِي ﴿١٣﴾

shall then said فَقُولُ your sister أُخْتُكَ went when إِذْ
who will nurse him يَكْفُلُهُ one مَن (on) عَلَى I show you أَدُلُّكُمْ
فَرَجَعْنَاكَ to إِلَيْكَ so We restored you كَيْ that تَقَرَّ
and وَلَا her eye عَيْنُهَا might be cooled
and تَقَرَّ grieve وَفَلَّاتُ and
you did kill نَفْسًا but We saved you فَجَعَيْنَاكَ
then you فُتُونًا with a trial وَفَتَنَّاكَ and We tried you
stayed سِنِينَ years فِي (in) أَهْلِ مَدْيَنَ
ثُمَّ then جِئْتَ you came عَلَى according to قَدَرٍ fixed term يَمْوِئُونَ ﴿١١﴾
for Myself لِنَفْسِی ﴿١٢﴾ and I have chosen you وَأَصْطَنَعْنَاكَ
أَذْهَبَ أَنْتَ go you وَأَخُوكَ and your brother بِآيَاتِي with My Signs وَلَا
My ذِكْرِي ﴿١٣﴾ in you both become weak لِيَا and not
Remembrance

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)! 41. "And I have chosen you for Myself. 42. "Go you and your brother with My Ayât, and do not, you both, slacken and become weak in My remembrance.

أَذْهَبًا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لِّئِنَّا أَعْلَمُ بِتَدَكُّرِ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأَيُّهَا قَوْلَا إِنَّا رُسُلَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَاتٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾

أَذْهَبًا go both إِلَىٰ to فِرْعَوْنَ Pharaoh إِنَّهُ verily he طَغَىٰ ﴿٤٣﴾ has soft قَوْلًا word لِّئِنَّا to him لَهُ and speak both فَقُولَا transgressed لَعْلَمُهُ perhaps he يَتَدَكَّرُ or أَوْ he may accept admonition يَخْشَىٰ ﴿٤٤﴾ fear قَالَ رَبَّنَا they said our Lord إِنَّا verily we نَخَافُ fear أَنْ lest he يُفْرِطُ he should hasten to punish عَلَيْنَا or أَوْ on us يَطْغَىٰ ﴿٤٥﴾ lest he should transgress قَالَ He (Allah) said لَا not تَخَافَا you fear إِنِّي and see أَرَىٰ ﴿٤٦﴾ I hear أَسْمَعُ with you both مَعَكُمَا verily I (am) فَأَيُّهَا so go you both to him قَوْلَا and say إِنَّا verily we رُسُلَا with us (are) Messengers رَبِّكَ (of) your Lord فَأَرْسِلْ so send مَعَنَا so you punish تَعَذِّبْهُمْ and not وَلَا (of) Israel إِسْرَءِيلَ Children of إِسْرَءِيلَ them قَدْ indeed جِئْنَاكَ we came to you بِآيَاتٍ with a Sign مِنْ with a Sign رَبِّكَ your Lord وَالسَّلَامُ (will be) peace (will be) عَلَى upon him مَنْ who اتَّبَعَ followed الْهُدَىٰ ﴿٤٧﴾ the guidance

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). 44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." 45. They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress." 46. He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing. 47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَنْ رَبُّكُمَا يُمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ ﴿٥٢﴾

إِنَّا truly قَدْ indeed أُوحِيَ it has been revealed إِلَيْنَا to us أَنَّ that denied الْعَذَابَ the torment عَلَى upon مَنْ (is) him who كَذَّبَ then who تَوَلَّىٰ ﴿٤٨﴾ He (Pharaoh) said قَالَ and turned away فَمَنْ ﴿٤٩﴾

he (Moses) said قَالَ O Moses ﴿٤٨﴾ (is) Lord of you two رَبُّكُمَا
 thing each شَيْءٍ gave أَعْطَى (is) He Who الَّذِي our Lord رَبَّنَا
 He قَالَ guided it aright هَدَى ﴿٤٩﴾ then ثُمَّ its form and nature خَلَقَهُ
 (of) the الْقُرُونِ (is) the state بَالٌ then what فَمَا (Pharaoh) said
 that عَلِمَهَا he (Moses) said قَالَ of the old الْأُولَى ﴿٥٠﴾ generations
 a Record كِتَابٍ in فِي my Lord رَبِّي (is) with عِنْدَ knowledge
 He يَنْسَى ﴿٥١﴾ nor وَلَا my Lord رَبِّي errs يَضِلُّ neither Book لَا
 forgets

48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away'. 49. Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?" 50 said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." 51. said: "What about the generations of old?" 52. [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَقَى ﴿٤٨﴾
 كَلُوا وَارْعَوْا أَنْفُسَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ لَذِينَ ﴿٤٩﴾ ﴿٥٠﴾ مِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً
 أُخْرَى ﴿٥١﴾ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥٢﴾

as a مَهْدًا the earth الْأَرْضَ for you لَكُمْ made جَعَلَ He Who الَّذِي
 roads/ways سُبُلًا therein فِيهَا for you لَكُمْ and opened وَسَلَكَ bed
 وَأَنْزَلَ and sent down مِنَ the sky السَّمَاءِ مَاءً water (rain) فَأَخْرَجْنَا
 of نَبَاتٍ kinds مِنْ with it بِهِ and We brought forth
 أَنْفُسَكُمْ and pasture وَارْعَوْا you eat كَلُوا various شَقَى ﴿٤٨﴾ vegetation
 (are) indeed signs لَآيَاتٍ this ذَلِكَ in فِي verily إِنَّ your cattle
 of it/thereof مِنْهَا (of) understanding لَذِينَ ﴿٤٩﴾ for the men لِقَوْمٍ
 We shall return you نُعِيدُكُمْ and into it وَفِيهَا We created you خَلَقْنَكُمْ
 وَمِنْهَا and from it نُخْرِجُكُمْ We shall bring out you تَارَةً أُخْرَى ﴿٥٠﴾
 وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا again
 and refused وَأَبَى ﴿٥١﴾ but he denied فَكَذَّبَ all of them

53. Who has made earth for you like a bed; and has opened roads for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. 54. Eat and pasture your cattle (therein); verily, in this are *Ayât* for men of understanding. 55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. 56. And indeed We showed him all Our *Ayât*, but he denied and refused.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يٰمُوسَى ۖ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ ۚ فَاجْعَلْ يَبِينًا وَبَيْنَنَا وَمَوْعِدًا لَا تُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ۚ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ۚ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ۚ

to drive أَجِئْتَنَا have you come to us He (Pharaoh) said قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يٰمُوسَى ۖ with your magic (with) بِسِحْرٍ then verily we can produce to you فَلَنَأْتِيَنَّكَ O Moses between us يَبِينًا so (make) appoint فَاجْعَلْ like this magic we fail نَحْنُ neither لَا a meeting مَوْعِدًا and between you وَبَيْنَنَا equal (open) سُوًى in a place مَكَانًا you أَنْتَ nor وَلَا we نَحْنُ it قَالَ مَوْعِدُكُمْ he (Moses) said يَوْمَ your appointment (is) day الزَّيْنَةِ the مُحْشَرٌ will be assembled and that (of) the festival ضُحًى people Pharaoh فِرْعَوْنُ so withdrew فَتَوَلَّىٰ forenoon فَجَمَعَ he came back أَتَىٰ then ثُمَّ his plot كَيْدَهُ then he gathered

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)? 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." 59. [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." 60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَىٰ ۖ فَتَنَزَّعُوا أَمْرَهُمْ إِلَيْهِمْ وَأَسْرُوا النَّجْوَىٰ ۖ قَالُوا إِنَّ هَٰذِهِ لَسِحْرَانِ بُرْدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُتْلَىٰ ۚ

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ to them وَمُوسَىٰ said لَهُمْ لَا woe unto you تَفْتَرُوا you invent عَلَى (on) اللَّهُ Allah كَذِبًا a lie فَيُسْحِتَكُمْ

and surely وَفَدَّ by a torment بِعَذَابٍ then He will destroy you
 then they فَتَنَزَعُوا invented a lie ۞ who أَفْتَرَى he failed
 among them بَيْنَهُمْ their matter أَمْرَهُمْ debated with one another
 وَأَمْرُوا private talk of counsel ۞ and they kept secret الْتَجَوْا
 two magicians هَٰذَانِ these لَسَجَرَيْنِ verily إِنَّ they said
 your أَنْتُمْ from مِّنْ they drive you out يُخْرِجَاكُمْ that أَنْ intend
 with بِطَرِيقَتِكُمْ and go away وَيَذْهَبَا with their magic بِسِحْرِهِمَا land
 superior ۞ أَلْتَمَلَى your way

61. Mûsâ (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably." 62. Then they debated one with another what they must do, and they kept their talk secret. 63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your superior way.

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتَوْنَا صَفًّا ۖ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ۞ قَالُوا يَمْوَسِىٰٓءُ إِنَّمَا أَنْ تُلْقِىَ وَإِنَّمَا أَنْ تُكُونَ أَوَّلَ مَنْ
 أَلْقَىٰ ۞ قَالَ بَلْ أَلْقُوا فَإِذَا جِآءَهُمْ وَعَصِيَّتُهُمْ بِخَيْلٍ إِلَيْهِ مِنْ سِحْرِهِمْ أَتَتْهَا نَسَىٰ ۞ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ۞ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ۞

come (assemble) فَاجْمَعُوا then ثُمَّ your plot كَيْدَكُمْ so devise
 today صَفًّا in a row وَقَدْ and indeed أَفْلَحَ will be successful الْيَوْمَ
 مَنِ he who اسْتَعْلَىٰ overcomes ۞ قَالُوا يَمْوَسِىٰٓءُ O Moses إِنَّمَا
 the أَوَّلَ we be نُكُونَ that أَنْ or وَإِنَّمَا you throw تُلْقِىَ that أَنْ either
 first مَنْ who أَلْقَىٰ ۞ قَالَ will throw ۞ قَالُوا نَاي he (Moses) said بَلْ he
 and their وَعَصِيَّتُهُمْ their ropes جِآءَهُمْ then behold فَإِذَا throw you
 that أَتَتْهَا their magic سِحْرِهِمْ by مِّنْ to him إِلَيْهِ appear بِخَيْلٍ sticks
 in فِي so he conceived or felt فَأَوْجَسَ are moving fast نَسَىٰ ۞ they
 نَفْسِهِ We (Allah) said قُلْنَا Moses ۞ مُّوسَىٰ a fear خِيفَةً himself
 لَا We (Allah) said قُلْنَا Moses ۞ مُّوسَىٰ a fear خِيفَةً himself
 ۞ أَلْتَمَلَىٰ you (are) أَنْتَ surely you إِنَّكَ you fear تَخَفْ not
 superior

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." 65. They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?" 66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. 67. So Mûsâ (Moses) conceived fear in himself. 68. We (Allâh) said: "Fear not! Surely, you will have the upper hand."

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحِيرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٦﴾ فَأَلْقَى السَّحَرَةُ سُّجُودًا قَالُوا
مَا نَا رَبِّ هَارُونَ وَمُوسَى ﴿٦٧﴾ قَالَ ءَامَنْتُمْ لَمْ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّكُمْ لَكَاِبِرُكُمْ الَّذِى عَلَّمَكُمُ السِّحْرَ فَلْأَقْطَعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صُلْبَ لَكُمْ فِي جُذُوعِ النَّخْلِ وَلَنَعْلَمَنَّ إِنَّمَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٦٨﴾

وَأَلْقِ (is) in فِي that which مَا and throw you your right يَمِينِكَ
they have تَلْقَفَ that which مَا it will swallow up hand
(of) إِنَّمَا made only صَنَعُوا they have made كَيْدٌ trick سَحِيرٌ
the السَّاحِرُ will be successful يُفْلِحُ and never وَلَا a magician
he may أَتَى ﴿٦٦﴾ to whatever (amount of skill) حَيْثُ magician
in السَّحَرَةُ the magicians فَأَلْقَى possess
in the Lord رَبِّ we believed مَا نَا they said قَالُوا prostration
Hَارُونَ (of) Aaron وَمُوسَى ﴿٦٧﴾ and Moses قَالَ he (Pharaoh) said
I give premission لَمْ you believe قَبْلَ in him أَنْ before
لَكُمْ to you إِنَّهُ verily he لَكَاِبِرُكُمْ your chief الَّذِى (is) who عَلَّمَكُم
أَيْدِيَكُمْ so surely I will cut off فَلْأَقْطَعَنَّ the magic السِّحْرَ taught you
opposite خِلَافٍ (from) on مِنْ and your feet وَأَرْجُلَكُمْ your hands
the جُذُوعِ (in) on فِي and surely I will crucify you وَلَا صُلْبَ sides
النَّخْلِ trunks (of) date-palms وَلَنَعْلَمَنَّ (is) and surely you will know إِنَّمَا
and أَشَدُّ which of us عَذَابًا (is) more severe وَأَبْقَى ﴿٦٨﴾ and
more lasting

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." 70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)." 71. [Fir'aun (Pharaoh)] said: "Believe you in him before I give you permission? Verily, he is your chief who has taught you magic. So I will surely, cut off your hands and feet on opposite sides, and I will surely, crucify you on the trunks of date palms, and you shall surely, know which of us can give the severe and more lasting torment."

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٦﴾ إِنَّا ءَمَرْنَا بَرِينَ لَا يُغَيِّرُ لَنَا خَطَلِينَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَبَاقٍ ﴿٧٧﴾ إِنَّهُمْ مِنْ يَأْتِ رَبَّهُمْ مَجْرِمًا فَلَنْ لَمْ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٨﴾

and indeed وَلَقَدْ purifies himself تَزَكَّى ﴿٧٥﴾ (of) him who مَنْ reward أَوْحَيْنَا We revealed إِلَى to مُوسَى Moses أَنْ that أَسِرْ you travel by بِعِبَادِي night with My slaves فَاصْرِبْ then strike لَهُمْ for them طَرِيقًا dry لَا neither تَخَفْ fearing دَرَكًا in a path being afraid (of drowning in the تَخْشَى ﴿٧٦﴾ nor وَلَا to be overtaken sea)

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks, — 76. 'Adn (Eden) Paradise, under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves. 77. And indeed We revealed to Mûsâ (Moses): "Travel by night with 'Ibâdi and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."

فَاتَّبَعَهُمْ فِرْعَوْنُ بِحُجُودِهِ فَعَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٥﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٦﴾ يَبْنِي إِسْرَءِيلَ قَدْ أَفْجَيْتَكُم مِّنْ عَدُوِّكُمْ وَوَعَدَنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ ﴿٨١﴾ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨٢﴾

with his hosts فَاتَّبَعَهُمْ Pharaoh فِرْعَوْنُ then pursued them فَعَشِيَهُمْ that what مَا the sea الْيَمِّ from مِّنْ but covered them غَشِيَهُمْ ﴿٧٥﴾ covered them up وَأَضَلَّ and led astray فِرْعَوْنُ قَوْمَهُ Pharaoh وَمَا his people (nation) هَدَىٰ and not يَبْنِي guided (them) ﴿٧٦﴾ We delivered you إِسْرَءِيلَ O Children (of) قَدْ indeed أَفْجَيْتَكُم and We made a covenant with وَعَدَنَّاكَ your enemy عَدُوِّكُمْ from مِّنْ you جَانِبَ (on the) side الطُّورِ (of) the Mount الْأَيْمَنِ the right وَنَزَّلْنَا and We sent down عَلَيْكُمُ (on) to you الْمَنَّاءَ and السَّلَوىٰ ﴿٨١﴾ which good lawful things طَيِّبَاتِ from you eat كُلُوا quails and not تَطْغَوْا We have provided you رَزَقْنَاكُمْ لَا oppression فِيهِ therein فَيَحِلَّ lest should descend عَلَيْكُمْ غَضَبِي on you غَضَبِي My Anger وَمَن and he يَحِلَّ descends عَلَيْهِ on whom غَضَبِي he is perished هَوَىٰ ﴿٨٢﴾ indeed فَقَدْ My Anger

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. 79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them. 80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quail, 81. (Saying) eat of the *Tayyibât* wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

وَلِيَّ لَعْفَارٍ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ﴿٨٠﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمْوَسَّى ﴿٨١﴾ قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى ﴿٨٢﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٣﴾

وَلِيَّ (am) indeed Most Forgiving لَعْفَارٍ and verily I وَلِيَّ (am) indeed Most Forgiving
 تَابَ who who تَابَ who who تَابَ who who تَابَ who who تَابَ who who تَابَ who who تَابَ who who
 وَءَامَنَ and believes وَءَامَنَ and believes وَءَامَنَ and believes وَءَامَنَ and believes وَءَامَنَ and believes
 وَعَمِلَ and does وَعَمِلَ and does وَعَمِلَ and does وَعَمِلَ and does وَعَمِلَ and does
 ثُمَّ righteous deeds ثُمَّ righteous deeds ثُمَّ righteous deeds ثُمَّ righteous deeds ثُمَّ righteous deeds
 اهْتَدَى then اهْتَدَى then اهْتَدَى then اهْتَدَى then اهْتَدَى then اهْتَدَى then اهْتَدَى then اهْتَدَى then
 وَمَا he remains guided وَمَا he remains guided وَمَا he remains guided وَمَا he remains guided وَمَا he remains guided
 أَعْجَلَكَ what أَعْجَلَكَ what أَعْجَلَكَ what أَعْجَلَكَ what أَعْجَلَكَ what أَعْجَلَكَ what أَعْجَلَكَ what أَعْجَلَكَ what
 عَنْ made you hasten عَنْ made you hasten عَنْ made you hasten عَنْ made you hasten عَنْ made you hasten
 قَوْمِكَ your people قَوْمِكَ your people قَوْمِكَ your people قَوْمِكَ your people قَوْمِكَ your people
 قَالَ O Moses قَالَ O Moses قَالَ O Moses قَالَ O Moses قَالَ O Moses
 هُمْ they هُمْ they هُمْ they هُمْ they هُمْ they هُمْ they هُمْ they هُمْ they
 أَوْلَاءُ (are) close أَوْلَاءُ (are) close أَوْلَاءُ (are) close أَوْلَاءُ (are) close أَوْلَاءُ (are) close
 عَلَيْهِ on عَلَيْهِ on عَلَيْهِ on عَلَيْهِ on عَلَيْهِ on عَلَيْهِ on عَلَيْهِ on عَلَيْهِ on
 أَثَرِي my footsteps أَثَرِي my footsteps أَثَرِي my footsteps أَثَرِي my footsteps أَثَرِي my footsteps
 وَعَجِلْتُ and I hastened وَعَجِلْتُ and I hastened وَعَجِلْتُ and I hastened وَعَجِلْتُ and I hastened وَعَجِلْتُ and I hastened
 رَبِّ to you رَبِّ to you رَبِّ to you رَبِّ to you رَبِّ to you رَبِّ to you رَبِّ to you رَبِّ to you
 لِّتَرْضَى My Lord لِّتَرْضَى My Lord لِّتَرْضَى My Lord لِّتَرْضَى My Lord لِّتَرْضَى My Lord
 قَالَ that You might be pleased قَالَ that You might be pleased قَالَ that You might be pleased
 فَتَنَّا indeed فَتَنَّا indeed فَتَنَّا indeed فَتَنَّا indeed فَتَنَّا indeed فَتَنَّا indeed فَتَنَّا indeed فَتَنَّا indeed
 قَوْمَكَ We have tried قَوْمَكَ We have tried قَوْمَكَ We have tried قَوْمَكَ We have tried قَوْمَكَ We have tried
 فَإِنَّا then verily We فَإِنَّا then verily We فَإِنَّا then verily We فَإِنَّا then verily We فَإِنَّا then verily We
 بَعْدِكَ after you بَعْدِكَ after you بَعْدِكَ after you بَعْدِكَ after you بَعْدِكَ after you
 وَأَضَلَّهُمُ and led them astray وَأَضَلَّهُمُ and led them astray وَأَضَلَّهُمُ and led them astray
 السَّامِرِيُّ and led them astray السَّامِرِيُّ and led them astray السَّامِرِيُّ and led them astray
 Samiri

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death). 83. "And what made you hasten from your people, O Mûsâ (Moses)?" 84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." 85. (Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmiri has led them astray."

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقُولُونَ مَا لَكَ يَدْعُوكَ رَبُّكُمْ وَعَدَّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ﴿٨٢﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٣﴾

فَرَجَعَ then returned موسى Moses إِلَى to قَوْمِهِ his people غَضِبْنَ being angry
 أَسِفًا sorrowful قَالَ he said يَا قَوْمِ O my people أَلَمْ did not
 يَعِدْكُمْ promise you رَبُّكُمْ your Lord وَعَدًا a promise حَسَنًا fair
 أَفَطَالَ did then seem long (prolonged) عَلَيْكُمْ on you أَلَمْ promise
 أَرَدْتُمْ or أَن did you desire يَحِلَّ that (should) descend عَلَيْكُمْ on you
 غَضَبٌ wrath مِنْ from رَبِّكُمْ your Lord فَأَخْلَقْتُمْ so not
 تَأْتِيكُمْ you broke مَوْعِدِي ﴿٨٦﴾ (your) promise to me of our own will
 بِمَلَكِنَا We broke مَوْعِدَكَ promise to you وَلَكِنَّا but حَمَلْنَا weight/load
 مِنْ of زِينَةِ ornaments الْقَوْمِ (of) people فَقَذَفْنَاهَا then We cast them
 أَلْفَى as السَّامِرِيُّ ﴿٨٧﴾ Samiri put forth

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?" 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them (into the fire), and that was what As-Sâmiri suggested."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُمْ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِنَّهٗ مُوسَى فَقَسَى ﴿٨٨﴾ أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَنْقُورُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

فَأَخْرَجَ then he took out لَهُمْ for them عِجْلًا (of) a calf جَسَدًا body لَّهُمْ it had خَوَارٌ a low (sound) فَقَالُوا then they said هَذَا this
 إِلَهُكُمْ your god وَإِنَّهٗ (is) your god مُوسَى and the god فَقَسَى ﴿٨٨﴾ but he has forgotten أَفَلَا they see
 يَرْجِعُ that not إِلَيْهِمْ it could return قَوْلًا to them وَلَا a word وَلَا nor
 يَمْلِكُ it had power لَهُمْ (for) them ضَرًّا to harm وَلَا nor نَفْعًا ﴿٨٩﴾ profit
 وَلَقَدْ and indeed قَالَ said لَهُمْ to them هَارُونُ Aaron مِنْ قَبْلُ before
 يَنْقُورُ O my people إِنَّمَا فُتِنْتُمْ only بِهٖ you are being tried وَإِنَّ with it
 رَبُّكُمْ your Lord الرَّحْمَنُ (is) the Most

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّاتِ لِي
نَفْسِي ﴿١٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوةِ أَن تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَخْلَفَنَّهُ وَأنْظُرْ إِلَيَّ إِلَهَكَ
الَّذِي ظَلَمْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٧﴾

قَالَ he (Samiri) said بَصُرْتُ I saw بِمَا what لَمْ not يَبْصُرُوا they saw
a handful (of قَبْضَةً so I seized or took فَقَبَضْتُ (with it) بِهِ saw
(of) the messenger (angel) الرَّسُولِ hoof print أَثَرِ from دُفْ dust) مِنْ
to suggested سَوَّاتِ and thus وَكَذَلِكَ then threw it نَبَذْتُهَا
then go فَاذْهَبْ he (Moses) said قَالَ my innerself ﴿١٦﴾ نَفْسِي me
away فَإِنَّ then verily لَكَ for you فِي in the life الْحَيَوةِ (is)
that تَقُولَ you will say لَا not مِسَاسَ touch وَإِنَّ and verily لَكَ
you have مَوْعِدًا a promise لَّنْ not تَخْلَفَنَّهُ that you will fail it وَأنْظُرْ
you have ظَلَمْتَ that which الَّذِي your god إِلَهَكَ at إِلَيَّ and look
been عَلَيْهِ to it عَاكِفًا devoted لَنُحَرِّقَنَّهُ certainly we will burn it ثُمَّ
then لَنَنْسِفَنَّهُ certainly we will scatter it فِي in الْيَمِّ the sea نَسْفًا ﴿١٧﴾
in particles

96. (Sâmîrî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner-self suggested to me."

97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily, (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿١٨﴾ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِ مَا قَدْ سَبَقَ وَقَدْ
مَأْتَيْتَكَ مِنْ لَّدُنَّا ذِكْرًا ﴿١٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿٢٠﴾ خَلِيدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ
حِمْلًا ﴿٢١﴾

إِنَّمَا only إِلَهُكُمُ your God اللَّهُ (is) الَّذِي Who لَا (there)
every شَيْءَ He comprehends وَسِعَ He but هُوَ god إِلَّا (is) no
شَيْءَ thing عِلْمًا ﴿١٨﴾ كَذَلِكَ in knowledge نَقُصُّ thus عَلَيْكَ We relate
مِنْ to you أَنبَاءِ (from) some مَا information (of) وَقَدْ سَبَقَ

We have given you مَا آتَيْنَاكَ and indeed وَقَدْ happened before
 from لَدُنَّا Us ذِكْرًا ﴿١٩﴾ a Reminder (the Quran) مَنْ whoever أَعْرَضَ
 turned away عَنْهُ from it فَإِنَّهُ then verily he will bear يَحْمِلُ
 (on) Day الْقِيَمَةِ (of) Resurrection وَزَكَاةً ﴿٢٠﴾ a burden خَالِدِينَ
 (on) Day يَوْمَ for them لَهُمْ and evil will be وَرَسَاةً in that abide
 (of) Resurrection جَلَاةً ﴿٢١﴾ load

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things. 99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân). 100. Whoever turns away from it, verily, they will bear a heavy burden (of sins) on the Day of Resurrection, 101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿٢٢﴾ يَخْفَفُوتُ إِنَّ لَيْسَ لَهُمْ إِلَّا عَشْرًا ﴿٢٣﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَيْسَ لَهُمْ إِلَّا يَوْمًا ﴿٢٤﴾ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٢٥﴾

يَوْمَ the Trumpet الصُّورِ will beblown in يُنْفَخُ the Day (when) وَنَحْشُرُ
 that day يَوْمَئِذٍ the criminals الْمُجْرِمِينَ and We shall gather
 they will speak in يَخْفَفُوتُ blue or blind-eyed
 you stayed لَيْسَ not among themselves يَنْتَهُمُ whispers
 what know very well أَعْلَمُ We نَحْنُ ten (days) عَشْرًا ﴿٢٣﴾ except
 best of them أَمْثَلُهُمْ will say يَقُولُ when إِذْ they will say يَقُولُونَ
 طَرِيقَةً in knowledge and wisdom لَيْسَ not you stayed إِلَّا
 about/regarding عَنْ and they ask you وَيَسْأَلُونَكَ a day يَوْمًا ﴿٢٤﴾ except
 الْجِبَالِ the mountains فَقُلْ then you say يَنْسِفُهَا رَبِّي
 as particles of dust نَسْفًا ﴿٢٥﴾ My Lord

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." 104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!" 105. And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ
الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرِضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

فَيَذَرُهَا قَاعًا smooth صَفْصَفًا as a level then He shall leave it
nor تَرَى any crookedness عِوَجًا therein you will see
أَمْتًا curve يَوْمَئِذٍ on that Day they (people) shall follow يَتَّبِعُونَ
الدَّاعِيَ caller لَا (there is) no عِوَج crookedness for him
وَخَشَعَتِ voices الْأَصْوَاتُ and will be humbled for the Most
a whisper هَمْسًا but لَا you shall hear سَمْعٌ so nothing
Gracious يَوْمَئِذٍ on that Day لَا not تَنْفَعُ the الشَّفَعَةُ intercession
except إِلَّا the one مَنْ أَذِنَ the Most الرَّحْمَنُ to him لَهُ gave permission
a word قَوْلًا for him and He approved وَرِضِيَ Gracious (Allah)
(is) before them بَيْنَ أَيْدِيهِمْ what مَا He (Allah) knows يَعْلَمُ
(is) behind them خَلْفَهُمْ and what وَمَا (between their hands)
knowledge عِلْمًا its بِهِ they will compass يُحِيطُونَ and not

106. "Then He shall leave them as a level smooth plain. 107. "You will see therein nothing crooked or curved." 108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him. 110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ
ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

وَعَنَتِ الْوُجُوهُ faces لِلْحَيِّ and shall be humbled
الْقَيُّومِ Ever-Living وَقَدْ the Self-Subsisting
a burden of ظُلْمًا carried حَمَلَ he who مَنْ will be disappointed

وَمَنْ wrong-doing and who يَعْمَل works مِنْ (from) الصَّالِحَاتِ (from) the righteous deeds
 then not فَلَا (is) a believer مُؤْمِنٌ and he وَهُوَ righteous deeds
 يَخَافُ he will fear ظُلْمًا wrong/injustice وَلَا nor هَضْمًا ﴿١١١﴾
 as قُرْآنًا We have sent it down أَنْزَلْنَاهُ and thus وَكَذَلِكَ curtailment
 and have explained in detail وَصَرَّفْنَا in Arabic عَرَبِيًّا a Quran
 that لَعَلَّهُمْ the threats or warnings الْوَعِيدِ (from) of مِنْ therein
 in them لَّهُمْ may generate مُحِثٌ or أَوْ fear Allah يَتَّقُونَ they may
 admonition/lesson ﴿١١٣﴾

111. And (all) faces shall be humbled before (Allâh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing, will be indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment. 113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it.

فَنَعْلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴿١١١﴾ وَلَقَدْ
 عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسَىٰ وَلَمْ يُجِدْ لَهُ عَزْمًا ﴿١١٢﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
 إِبْلِيسَ أَبَىٰ ﴿١١٣﴾

True فَتَعْلَى the King الْمَلِكُ Allah اللَّهُ then High above is
 وَلَا and not تَعْجَلْ be in haste بِالْقُرْآنِ with the Quran مِنْ قَبْلِ
 its وَحْيُهُ to you إِلَيْكَ is completed يُقْضَىٰ that أَنْ before
 increase me زِدْنِي my Lord رَبِّ and you say وَقُل revelation
 We made a covenant عَاهَدْنَا and indeed وَلَقَدْ in knowledge ﴿١١١﴾
 إِلَيْكَ (to) with آدَمَ Adam مِنْ قَبْلِ before فَنَسَى then he forgot وَلَمْ
 firm will-power عَزْمًا (for) in him لَهُ We found وَجَدْ and not
 وَإِذْ and when قُلْنَا We said لِلْمَلَائِكَةِ to the angels اسْجُدُوا to Adam فَسَجَدُوا they prostrated إِلَّا
 who refused إِبْلِيسَ Satan/Iblis أَبَىٰ ﴿١١٣﴾

114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power. 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblîs* (Satan); he refused.

فَقُلْنَا يَتَادُمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِرَوْحِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ۝ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ۝ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَادُمُ هَلْ أَذُكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّيْلٍ ۝

(is) an عَدُوٌّ this هَذَا verily إِنَّ O Adam يَتَادُمُ then We said فَقُلْنَا let عَدُوٌّ so not فَلَا and to your wife وَلِرَوْحِكَ to you لَكَ enemy so that you فَتَشْقَى Paradise الْجَنَّةِ from مِنْ him expel you both أَلَّا for you (is a promise from Us) لَكَ verily إِنَّ be distressed تَعْرَى nor وَلَا therein فِيهَا you will be hungry تَجُوعُ that never you shall تَظْمَأُ not لَا and that you وَأَنَّكَ you will be naked you shall suffer تَصْحَى nor وَلَا therein فِيهَا suffer from thirst Satan الشَّيْطَانُ to him إِلَيْهِ then whispered فَوَسَّوَسَ from the sun قَالَ يَتَادُمُ he said هَلْ أَذُكَ shall أَذُكَ I lead you عَلَى (on) to شَجَرَةِ الْخُلْدِ Tree of Eternity وَمُلْكٍ (of) and (to) a kingdom لَا not that will waste away لَّيْلٍ ۝

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed. 118. Verily, you have that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun's heat. 120. Then *Shaitân* (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَوْءُ تَهُمَا وَطَافِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ۝ ثُمَّ اجْبَنَاهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى ۝ قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ۝

فَأَكَلَا so appeared فَدَّتْ from that مِنَّا then they both ate
 سَوَاءُ تَهُمَا and they began وَطَفَقَا their private parts
 (of) الْجَنَّةِ leaves وَرَقٍ (from) with مِن on themselves stick
 عَلَيْهِمَا the Garden وَعَصَى Adam مَادُمُ رَبُّهُمُ his Lord فَتَوَى ﴿١٢١﴾
 his Lord رَبُّهُمُ chose him أَحَبَّهُ then ثُمَّ so he went astray
 and gave وَهَدَى ﴿١٢٢﴾ to him عَلَيْهِ then he turned with forgiveness
 He (Allah) said قَالَ him guidance
 جَمِيعًا herefrom بَعْضُكُمْ together some of you لِبَعْضٍ
 عَدُوٌّ (are) an enemy فَإِنَّا then if يَأْتِيَنَّكُمْ comes to you
 هُدًى from Me فَمَن followed أَتبع then whoever
 My Guidance فَلَا neither يَضِلُّ he shall go astray وَلَا
 he shall fall into distress يَشْقَى ﴿١٢٣﴾

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. 123. He (Allâh) said: "Get you down, both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَهَا وَكَذَلِكَ الْيَوْمَ تُنسى ﴿١٢٦﴾ وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

وَمَنْ أَعْرَضَ and whosoever عَنْ turns away from ذِكْرِي My
 فَإِنَّ Remembrance فَانْ then verily لَهُ for him مَعِيشَةً (is) a life ضَنْكًا
 (of) hardship وَنَحْشُرُهُ (on) Day يَوْمَ and We shall raise him up
 أَعْمَى (of) Resurrection الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ blind he will say رَبِّ O my
 حَشَرْتَنِي why لِمَ Lord
 بَصِيرًا I had كُنْتُ indeed قَالَ sight (١٢٥) He (Allah) will say
 آيَاتُنَا came unto you أَتَتْكَ like this
 نُنسى this Day الْيَوْمَ and so وَكَذَلِكَ forgot them

128. Is it not a guidance for them how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. **129.** And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have

come (in this world). 130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allâh shall give you.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۖ وَأَمْرٌ أَهْلَكَ
بِالصَّلَاةِ وَأَصْطَبِرْ عَلَيْهِ لَا تَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۖ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ؕ أَوَلَمْ
تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ۖ

وَلَا تَمُدَّنَّ and not you strain عَيْنَيْكَ your eyes إِلَىٰ (to) for مَا what
مَتَّعْنَا We have given for enjoyment بِهِ (with it) أَزْوَاجًا various
(of) the life الْحَيَاةِ the splendour زَهْرَةَ of them مِنْهُمْ groups/pairs
(thereby) therein فِيهِ that We may test them لِنَفْتِنَهُمْ worldly
وَرِزْقُ (of) your Lord رَبِّكَ and provision خَيْرٌ (is) best وَأَبْقَىٰ and
the صَلَاةِ (on) your family أَهْلَكَ and command وَأَمْرٌ more lasting
We ask of نَسْأَلُكَ not لَا in (on) it عَلَيْهِ and be patient وَأَصْطَبِرْ prayer
and provide for you نَرْزُقُكَ We رِزْقًا a provision نَحْنُ you
وَقَالُوا (is) for the pious or piety لِلتَّقْوَىٰ the good end (Paradise)
يَأْتِينَا he brings us why not لَوْلَا and they say
from رَبِّهِ ؕ his Lord أَوَلَمْ has (there) not تَأْتِهِمْ come to them
بَيِّنَةٌ proof مَا (of) that فِي (is) in الصُّحُفِ the Scriptures الْأُولَىٰ the
former

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendour of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting. 132. And enjoin *As-Salât* on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn*. 133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ
وَنُخْزَىٰ ۖ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ۚ

وَلَوْ أَنَّا أَهْلَكْتَهُمْ We and if أَنَّا had destroyed them بِعَذَابٍ surely they would have said لَقَالُوا before this مِن قَبْلِهِ a torment رَبَّنَا our Lord لَوْلَا why not أَرْسَلْتَ You sent إِلَيْنَا to us رَسُولًا Your Signs ءَايَاتِكَ that we might have followed فَتَنَّبِعَ a Messenger مِن قَبْلِ before أَن that نُنْذِلَ we were disgraced وَنَخْزِيكَ ﴿١٣٤﴾ and we قُلْ were humiliated كُلُّ is waiting مُتَرَيِّصٌ each one أَصْحَابُ who مَن then you shall know فَسْتَغْلَمُونَ so wait you too (are) the owners الصِّرَاطِ (of) the Path السَّوِيِّ (Straight) Even وَمِنَ has walked aright أَهْتَكَى ﴿١٣٥﴾ and who

134. And if We had destroyed them with a torment before this, they would surely, have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât*, before we were humiliated and disgraced." 135. Say (O Muhammad ﷺ): "Each one 是 is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path, and who are they that have let themselves be guided."

سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُخَدَّبٍ إِلَّا اسْتَمَعُوهُ
وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ
وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

أَقْرَبَ their reckoning حِسَابُهُمْ for mankind النَّاسِ draws near
not مَا turn away مُّعْرِضُونَ heedlessness غَفْلَةٍ in فِي while they
from يَأْتِيهِمْ an admonition ذِكْرٍ (from) مِنْ comes unto them
their Lord رَبِّهِمْ مُخَدَّبٍ their Lord but إِلَّا as a recent revelation
they اسْتَمَعُوهُ but لَا as a recent revelation
being in a light لَاهِيَةً play يَلْعَبُونَ while they وَهُمْ listen to it
and they conceal or keep وَأَسْرَأَ their hearts قُلُوبُهُمْ mood occupied
do wrong ظَلَمُوا those who الَّذِينَ the private counsels النَّجْوَى secret
like هَلْ what (is) هَذَا إِلَّا this but بَشَرٌ a human being مِثْلُكُمْ
while you أَفَتَأْتُونَ (to) magic السَّحَرَ will you go to أَفَتَأْتُونَ you
the الْقَوْلَ knows رَبِّي my Lord قَالَ he said (it) ﴿٢﴾
and He وَهُوَ and the earth وَالْأَرْضِ the heavens السَّمَاءِ in فِي word
the All-Knower الْعَلِيمُ (is) the All-Hearer السَّمِيعُ

Sûrat 21. Al-Anbiyâ'

(The Prophets) XXI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Draws near for mankind their reckoning, while they turn away in heedlessness.
2. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play.
3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?"
4. He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

بَلْ قَالُوا أَضْغَتْ أَحْلَامُهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ
مِنْ قَرِيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ
كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

بَلْ قَالُوا nay they (said) say ضَغَتْ mysterious false أَحْلَامُهُ dreams
بَلْ he has invented it أَفَرَّهْ he nay he شَاعِرٌ a poet
فَلْيَأْتِنَا (is) a poet كَمَا as a sign أُرْسِلَ let him then bring us
الْأَوَّلُونَ were sent the ancients مَا not آمَنَتْ believed قَبْلَهُمْ
which We have أَهْلَكْنَاهَا town قَرِيَةٍ (one) of before them
and not وَمَا believe يُؤْمِنُونَ will they then أَفَهُمْ destroyed
We sent قَبْلَكَ We sent before you إِلَّا but رِجَالًا men نُوْحِي revealed
إِلَيْهِمْ revealed to them فَتَسْأَلُوا so you ask أَهْلَ the people الذِّكْرِ
know لَا you (did) كُنْتُمْ if (of) the Reminder
وَمَا جَعَلْنَاهُمْ جَسَدًا We made them not يَأْكُلُونَ bodies لَا not
وَمَا the food الطَّعَامَ that eat كَانُوا nor خَالِدِينَ they were
immortals

5. Nay, they say: "These (revelations of the Qur'ân which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayâh* like the ones (Prophets) that were sent before (with signs)!" 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? 7. And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know. 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمِنْ نَشَاءٍ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَرْسَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا
تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِنْ قَرِيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَسُوا بِأَسَاسِنَا إِذَا
هُمْ مِنْهَا يَرْكَبُونَ ﴿١٢﴾ لَا تَرْكَبُوا وَأَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِكُمْ لَعَلَّكُمْ تُشْعَلُونَ ﴿١٣﴾

ثُمَّ صَدَقْنَاهُ the promise الْوَعْدَ We fulfilled to them فَأَجَبْنَاهُمْ then وَمَنْ so We saved them وَأَهْلَكْنَا We willed نَشَاءُ and those whom أَرْسَلْنَا the extravagants ٱلْمُشْرِكِينَ ۝٩ indeed لَقَدْ a Book كِتَابًا to you إِلَيْكُمْ have sent down in which (is) فِيهِ you understand تَعْلَمُونَ ۝١٠ will then not أَفَلَا your Reminder ذِكْرُكُمْ وَكَمْ قَصَمْنَا and how many قَرِيبًا (from) مِنْ We have destroyed قَوْمًا that was ظَالِمَةٌ doing wrong وَأَنشَأْنَا another ٱلْآخَرِينَ ۝١١ then when فَلَمَّا they perceived هُمْ behold إِنَّا Our Torment بَاسًا they flee لَا flee يَرْكُضُونَ ۝١٢ from it but return وَارْجِعُوا you flee تَرْكُضُوا ۝١٣ in it فِيهِ you live a luxurious life وَأَتْرَفْنَاهُمْ what مَا to you may be تَسْتَلُونَ ۝١٤ in order that لَعَلَّكُمْ to your homes questioned

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifûn*. 10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is *Dhikrukum*. Will you not then understand? 11. How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! 12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it. 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ۝١١ فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ۝١٢ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَئِبِينَ ۝١٣ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَا تَخَذُتُهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعِلِينَ ۝١٤ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْأُولَىٰ وَمَا نُنصِفُونَ ۝١٥

قَالُوا have been يَوَيْلَنَا surely we إِنَّا woe to us ظَالِمِينَ ۝١١ then not فَمَا wrong-doers تِلْكَ ceased دَعْوَتُهُمْ as a field حَصِيدًا We made them جَعَلْنَاهُمْ till حَتَّى cry of theirs خَامِدِينَ ۝١٢ وَمَا that is reaped خَلَقْنَا the السَّمَاءَ We created and not وَمَا between them بَيْنَهُمَا and what وَمَا and the earth وَالْأَرْضَ heavens لَئِبِينَ ۝١٣ لَوْ (as) players أَرَدْنَا had أَن We intended نَتَّخِذُ that

surely we could have taken it **لَا تَخَذْتَهُ** a pastime **لَوْ** take
 nay **بَلْ** going to do **فَنَعْلَمَنَّ** We were **كُنَّا** if **إِنْ** Us **لَدُنَّا** from
 the falsehood **الْبَطِيلِ** against **عَلَى** the truth **بِالْحَقِّ** We fling **نَقِذِفُ**
 is **فَيَدْمَغُهُ** it **هُوَ** then when **فَإِذَا** so it destroys or brains it out
لَكُم and to you **وَالْوَيْلُ** woe **مِمَّا** for that which **نَصِفُونَ**
 you ascribe

14. They cried: "Woe to us! Certainly we have been *Zâlimûn*." 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead). 16. We created not the heavens and the earth and all that is between them for a (mere) play. 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely, have taken it from Us, if We were going to do (that). 18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe.

وَلَمْ يَنْفَعِهِمْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُمْ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ، وَلَا يَسْتَحْسِرُونَ ﴿١٤﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ ﴿١٥﴾ أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُبْشِرُونَ ﴿١٦﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿١٧﴾

وَلَمْ (is) in **فِي** whosoever **مَنْ** and to Him (belongs) **وَلَمْ**
 (are) near **عِنْدَهُمْ** and those who **وَمَنْ** and the earth **وَالْأَرْضِ** heavens
 Him **لَا** not **يَسْتَكْبِرُونَ** they are proud **عَنْ** (to refrain) from **عِبَادَتِهِ**
 they **يُسَبِّحُونَ** they are weary **يَسْتَحْسِرُونَ** nor **وَلَا** worshipping Him
 they **يَفْترُونَ** never **لَا** and day **وَالنَّهَارَ** night **الَّيْلَ** glorify (Him)
 gods **آلِهَةً** they have taken (for worship) **اتَّخَذُوا** or **أَمْ** slacken
 had **لَوْ** raise the dead **يُبْشِرُونَ** who **هُمْ** the earth **الْأَرْضِ** from **يَنْ**
كَانَ there been **فِيهِمَا** therein **آلِهَةً** gods **إِلَّا** besides **اللَّهُ** Allah
 then Glorified is **فَسُبْحَانَ** surely would both have been ruined
 Allah **رَبِّ** Lord **الْعَرْشِ** (of) the Throne **عَمَّا** what (high above)
 they attribute (to Him) **يَصِفُونَ**

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). 21. Or have they taken (for worship) *alihah* (gods) from the earth who raise the dead? 22. Had there been therein (in the heavens and the earth:) *alihah* (gods) besides Allâh, then verily, both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

لَا يُسْتَلْ عَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ ﴿١٩﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٠﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢١﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٢﴾

He does *يَفْعَلُ* as to what *عَمَّا* He can be questioned *لَا يُسْتَلْ* not *لَا* they *يَفْعَلُوا* or *أَمْ* will be questioned *يُسْتَلُونَ* ﴿١٩﴾ while they *وَهُمْ* you *قُلْ* gods *آلِهَةً* besides Him *مِنْ دُونِهِ* have taken (for worship) *اتَّخَذُوا* say *هَاتُوا* your proof *بُرْهَانَكُمْ* bring *هَذَا* this *ذِكْرٌ* (is) Reminder *مَنْ* (for) those who *مَعِيَ* (are) with me *وَذِكْرٌ* (are) with me *مَنْ* and Reminder *مَنْ* (for) those who *قَبْلِي* before me *بَلْ* but *أَكْثَرُهُمْ* most of them *لَا* not *يَعْلَمُونَ* know *الْحَقَّ* the truth *فَهُمْ* so they *مُعْرِضُونَ* ﴿٢٠﴾ (are) averse *وَمَا* and *أَرْسَلْنَا* We sent *مِنْ قَبْلِكَ* before you *مِنْ* any *رَسُولٍ* (from) any *إِلَّا* but *نُوحِي* We revealed *إِلَيْهِ* to him *أَنَّهُ* that *لَا* Messenger *إِلَهَ إِلَّا* (there is) no *إِلَهَ إِلَّا* god *أَنَا* but *أَنَا* I *فَاعْبُدُونِ* ﴿٢١﴾ so worship Me *وَقَالُوا* the Most Gracious *الرَّحْمَنُ* has begotten *اتَّخَذَ* and they (said) say *وَلَدًا* a son *سُبْحَنَهُ* Glory to Him *بَلْ* but *عِبَادٌ* (they are) but *مُكْرَمُونَ* ﴿٢٢﴾ honoured

23. He cannot be questioned as to what He does, while they will be questioned. 24. Or have they taken for worship (other) *alihah* (gods) besides Him? Say: "Bring your proof." This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse. 25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lâ ilâha illa Ana*, so worship Me (Alone and none else)." 26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They, are but honoured slaves.

لَا يَسْئَلُونَكَ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ
 أَرْضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنْتَ إِلَهٌُ مِنْ دُونِهِ فَلَاكَ نَجْرِيهِ جَهَنَّمَ كَذَلِكَ
 نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أُولَئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ
 شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

and they **لَا يَسْئَلُونَكَ** in word **بِالْقَوْلِ** they precede Him **not** **لَا**
بِأَمْرِهِ act **يَعْمَلُونَ** (by) on His command **He knows** **مَا**
 (is) behind **وَمَا** and what **بَيْنَ أَيْدِيهِمْ** what **خَلْفَهُمْ**
 them **وَلَا** and not **يَشْفَعُونَ** they intercede **إِلَّا** except for him **لِمَنْ**
 whom **أَرْضَىٰ** He is pleased with **وَهُمْ** and they **مِنْ خَشْيَتِهِ**
 fear of Him **مُشْفِقُونَ** stand in awe **وَمَنْ** and whosoever **يَقُلْ**
 says **إِنْتَ إِلَهٌُ** verily I **إِنْتَ** of them **مِنْهُمْ**
 Him **كَذَلِكَ** then such **نَجْزِيهِ** We will requite or recompense him
جَهَنَّمَ (with) Hell **كَذَلِكَ** thus **نَجْزِي** We recompense **الظَّالِمِينَ**
 those who **الَّذِينَ** (seen) known **أُولَئِكَ** have not **كَفَرُوا**
 and the **السَّمَوَاتِ** the heavens **وَالْأَرْضَ** the earth
 then We parted **فَفَتَقْنَاهُمَا** joined together **رَتْقًا** were
 every **كُلَّ** water **الْمَاءِ** from **وَجَعَلْنَا** and We have made **لَهُمْ**
 thing **حَيٍّ** living **أَفَلَا** will then not **يُؤْمِنُونَ** they believe

27. They speak not until He has spoken, and they act on His Command. 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. 29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn*. 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا السَّمَاءَ سَفْكًَا
 مُخْفَوظًا وَهُمْ عَنْ عَائِنِهَا مُغْرَضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾
 وَمَا جَعَلْنَا لِشَرٍّ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

وَجَعَلْنَا the earth اَلْأَرْضَ (in) on فِي and We have made or placed رُوسَى firm mountains أَنْ lest it should shake بِهِمْ with them and We placed وَجَعَلْنَا therein فِيهَا broad سُبُلًا highways and We have وَجَعَلْنَا be guided يَهْتَدُونَ ﴿٣١﴾ that they may لَعَلَّهُمْ safe and well سَقَفًا a roof the heaven اَلسَّمَاءَ made وَهُمْ guarded وَهُمْ yet they عَنْ from ءَايَاتِهَا its signs مُعْرِضُونَ ﴿٣٢﴾ the اَلْأَيْلَ has created خَلَقَ Who اَلَّذِى and He (it is) وَهُوَ away and the moon وَالْقَمَرَ and the sun وَالشَّمْسَ and the day اَلنَّهَارَ night كُلُّ in فِي each فِي an orbit اِسْبَحُونَ ﴿٣٣﴾ floating وَمَا and not جَعَلْنَا We granted لَيْشِرَ to any human being مِنْ قَبْلِكَ before you اَلْخَلْدَ IMMORTALITY أَفَإِنْ then if مِتَّ you die فَهُمْ then they لَنُخْلِدَنَّهُمْ ﴿٣٤﴾ will live forever

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. 32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs. 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. 34. And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذَا رَأٰكُمُ الَّذِينَ كَفَرُوا إِتَّخَذُواكَ إِلَّا هُمْزًا هٰذَا الَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُمْ يَذْكُرُ الرَّحْمٰنَ هُمْ كَافِرُونَ ﴿٣٦﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَجٍ سَآوِرِكُمْ ءَايَتِى فَلَا تَسْتَغْلِبُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَى هٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

كُلُّ every نَفْسٍ (soul) one ذَآئِقَةُ is going to taste الْمَوْتِ death وَنَبْلُوكُم and We shall try you بِالشَّرِّ with evil وَالْخَيْرِ and good فِتْنَةً and you will be returned تُرْجَعُونَ ﴿٣٥﴾ and to Us وَإِلَيْنَا as a temptation وَإِذَا رَأٰكُمُ الَّذِينَ كَفَرُوا those who see you and when وَإِذَا for mockery هُمْزًا except إِلَّا they take you يَتَّخَذُونَكَ not إِنَّ هٰذَا this الَّذِى one who يَذْكُرُ mentions/talks ءَالِهَتَكُمْ (about) your gods وَهُمْ while they يَذْكُرُ at the mention الرَّحْمٰنِ

(is) disbelieve ﴿٣٦﴾ they هُمْ (of) the Most Gracious
 I will show you سَأُورِيكُمْ haste عَجَلٌ of مِنْ man أَلِإِنْسَانُ created
 you ask me to hasten ﴿٣٧﴾ so not فَلَا My Signs أَيْنَتِي
 promise (will أَوْعَدُ this هَذَا when مَتَى and they say وَيَقُولُونَ
 truthful ﴿٣٨﴾ you are كُنْتُمْ if إِنْ come to pass)

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. 36. And when those who disbelieved see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). 37. Man is created of haste. I will show you My *Ayât*. So ask Me not to hasten (them). 38. And they say: "When will this promise (come to pass), if you are truthful."

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٦﴾ بَلْ
 تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٣٧﴾ وَلَقَدْ اسْتَهْزَأَ رِيسُلُ مِنْ قِبَلِكَ فَحَاقَ
 بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٨﴾

لَوْ if يَعْلَمُ the الَّذِينَ who كَفَرُوا disbelieved حِينَ the time
 لَا when لَا يَكْفُرُونَ they will ward off عَنْ from وُجُوهِهمُ their
 النَّارَ the Fire وَلَا nor عَنْ from ظُهُورِهِمْ their backs
 هُمْ and هُمْ يُنصَرُونَ they will be helped بَلْ nay تَأْتِيهِمْ it
 then will بَغْتَةً all of a sudden فَتَبْهَتُهُمْ will come upon them
 رَدَّهَا they will be able to يَسْتَطِيعُونَ so not فَلَا perplex them
 and لَا avert it وَلَا nor هُمْ they يُنظَرُونَ will get respite وَلَقَدْ and
 before اسْتَهْزَأَ Messengers رِيسُلُ were mocked مِنْ قِبَلِكَ indeed
 you فَحَاقَ then سَخِرُوا those who بِالَّذِينَ then sorrouded مِنْهُمْ mocked
 from them مَا كَانُوا what كَانُوا they used to بِهِ at it يَسْتَهْزِءُونَ to mock

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. 40. Nay, it will come upon them all of a sudden and will perplex them,

and they will have no power to avert it nor will they get respite. 41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤١﴾ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٢﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٣﴾

قُلْ مَنْ you say you مَنْ who يَكْلُؤُكُمْ will protect you بِاللَّيْلِ in the night
وَالنَّهَارِ and the day مِنَ the Most Gracious الرَّحْمَنِ from بَلْ nay but
هُمْ they عَنْ from ذِكْرِ the remembrance رَبِّهِمْ (of) their
Lord مُعْرِضُونَ ﴿٤١﴾ أَمْ or هُمْ they turn away (for them) آلِهَةٌ
gods تَمْنَعُهُمْ no لَا from Us دُونِنَا who can guard them
nor هُمْ themselves لَا nor هُمْ to help أَنْفُسِهِمْ they have power
can be protected or be kept مِنَّْا they يُصْحَبُونَ ﴿٤٢﴾
(to) these هَؤُلَاءِ We gave luxuries مَتَّعْنَا nay بَلْ company with
(people) وَآبَاءَهُمْ until طَالَ grew long
عَلَيْهِمْ upon them أَلَّا (the period) the life الْعُمُرُ did then not
يَرَوْنَ they see أَنَّا that We نَأْتِي the land الْأَرْضَ the land
is it then هُمْ its outlying borders أَطْرَافِهَا from مَنْ We reduce it
they الْغَالِبُونَ ﴿٤٣﴾ who will overcome

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord. 43. Or have they *alihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment). 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٤﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا ظَالِمِينَ ﴿٤٥﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِنْكُلِ حَبْكَو مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٦﴾

by the **بِالْوَحْيِ** I warn you **أُنْذِرُكُمْ** only **إِنَّمَا** you say **قُلْ**
 the deaf **الْأَعْمَى** will hear **يَسْمَعُ** but not **وَلَا** revelation
 call **إِذَا مَا** **يُنْذَرُونَ** when **وَإِن** they are warned **مَسْتَهْمِرِينَ**
 (of) your **رَبِّكَ** Torment **عَذَابٍ** of **مِنْ** a breath **نَفْحَةٍ** touches them
 verily **إِنَّا** woe to us **يَوْنِلَا** surely they will (say) cry **لَيَقُولُنَّ** Lord
 and We shall **وَنَضَعُ** wrong-doers **ظَالِمِينَ** have been **كُنَّا** we
 on the Day **يَوْمَ** (of) justice **الْقِسْطِ** the balances **الْمَوَازِينِ** set up
 will be wronged/will **فَلَا** then not **نُظْلَمُ** (of) Resurrection **الْقِيَامَةِ**
 and if **وَإِن** at all **شَيْئًا** one/soul **نَفْسٌ** be dealt with unjustly
 mustard **خَرْدَلٍ** of **مِنْ** (of) seed **حَبْكُو** weight **مِنْكَالٍ** (there) be
 We as **بِنَا** and suffice are **وَكُفَى** it **بِهَا** We will bring **أَتَيْنَا**
 Reckoners **حَاسِبِينَ**

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation. But the deaf will not hear the call, (even) when they are warned. 46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been *Zâlimûn*." 47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٥﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ
 السَّاعَةِ مُشْفِقُونَ ﴿٤٦﴾ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٤٧﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا
 بِهِ عَالِمِينَ ﴿٤٨﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ السَّمَائِلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٤٩﴾

and **وَهَارُونَ** Moses **مُوسَى** We granted/ gave **آتَيْنَا** and indeed
 and **وَذِكْرًا** and a shining light **وَضِيَاءَ** the criterion **الْفُرْقَانَ** Aaron
 those who **الَّذِينَ** for the pious persons **لِّلْمُتَّقِينَ** a Reminder
 while they **يَخْشَوْنَ** fear **رَبَّهُم** their Lord **بِالْغَيْبِ** with unseen **وَهُمْ**
 of **السَّاعَةِ** the Hour **مُشْفِقُونَ** **﴿٤٦﴾** and this **وَهَذَا** and **ذِكْرٌ**
 which We have sent down **أَنزَلْنَاهُ** blessed **مُبَارَكٌ** (is) a Reminder
 and **أَفَأَنْتُمْ** are you then **لَهُ** of it **مُنْكَرُونَ** **﴿٤٧﴾** and **وَلَقَدْ**
 indeed **آتَيْنَا** We gave **إِبْرَاهِيمَ** Abraham **رُشْدَهُ** his guidance **﴿٤٨﴾**

وَكُنَّا aforetime and We were with him عَلَيْهِ with him and We were Well-Acquainted إِذْ when قَالَ he said لِأَبِيهِ to his father وَقَوْمِهِ to his father and his people مَا what هَذِهِ (are) these الصَّمَائِلُ images أَنْتُمْ which you لَهَا to it عَاكِفُونَ (are) devoted

48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light and a Reminder for *Al-Muttaqîn*. 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour. 50. And this is a blessed Reminder (the Qur'ân) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him. 52. When he said to his father and his people: "What are these images, to which you are devoted?"

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٢﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٥٣﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ﴿٥٤﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٥﴾ وَتَاللَّهِ لَآكِيدَنَّ أَصْنَعُكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ﴿٥٦﴾

قَالُوا they said وَجَدْنَا We found آبَاءَنَا our fathers لَهَا to them عَابِدِينَ worshipping قَالَ he said لَقَدْ indeed كُنْتُمْ have been أَنْتُمْ you وَآبَاؤُكُمْ and your fathers فِي in ضَلَالٍ error مُبِينٍ manifest قَالُوا they said أَجِئْتَنَا have you brought us بِالْحَقِّ the truth أَمْ or أَنْتَ you مِنْ of (one) اللَّاعِينَ those who play قَالَ he said (of) the heavens السَّمَوَاتِ (is) Lord رَبُّ your Lord نَآي nay بَلْ and I الْأَرْضِ the earth الَّذِي Who فَطَرَهُمْ created them وَأَنَا and I (am) عَلَى to/on ذَٰلِكُمْ that مِنْ among (from) الشَّاهِدِينَ the أَصْنَعُكُمْ your idols بَعْدَ (against) after أَنْ that تُولُوا you have gone مُدْبِرِينَ away and turned your backs

53. They said: "We found our fathers worshipping them." 54. He said: "Indeed you and your fathers have been in manifest error." 55. They said: "Have you brought us the Truth, or are you one of those who play about?" 56. He said: "Nay,

your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. 57. "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

فَجَعَلَهُمْ جُودًا إِلَّا كِبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُمْ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَى آَعَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ فَعَلْتَ هَذَا بِآِلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

except جُودًا fragments/pieces so he made them فَجَعَلَهُمْ
to it إِلَيْهِ that they might لَعَلَّهُمْ of them لَهُمْ the biggest كِبِيرًا
return ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَذَا who they said قَالُوا return ﴿٥٨﴾
this has done فَعَلَ who they said قَالُوا return ﴿٥٨﴾
the (is) among لَمِنَ surely he إِنَّهُمْ to our gods بِآِلِهَتِنَا ﴿٥٩﴾
a young man فَتًى we heard سَمِعْنَا they said قَالُوا wrong-doers
(to him) who لَهُ is called يُقَالُ talking against them يَذْكُرُهُمْ
إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا then you bring فَأْتُوا they said قَالُوا Abraham ﴿٦٠﴾
that they may لَعَلَّهُمْ (of) the people آَعَيْنِ eyes (on) before
يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ have you فَعَلْتَ they said قَالُوا testify/bear witness ﴿٦١﴾
O Abraham يَا إِبْرَاهِيمُ ﴿٦٢﴾ to our gods بِآِلِهَتِنَا this هَذَا done

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. 59. They said: "Who has done this to our *âlihah* (gods)? He must indeed be one of the *Zâlimun* (wrongdoers)." 60. They said: "We heard a young man talking against them, who is called *Ibrâhîm* (Abraham)." 61. They said: "Then bring him before the eyes of the people, that they may testify." 62. They said: "Are you the one who has done this to our gods, O *Ibrâhîm* (Abraham)?"

قَالَ بَلْ فَعَلَهُم كِبِيرُهُمْ هَذَا فَتَلَوْهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالُوا أَتَعْبدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَوْ لَكُمْ إِلَٰهَةٌ غَيْرُ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

قَالَ بَلْ he said قَالَ بَلْ he said
the biggest of them كِبِيرُهُمْ did it فَعَلَهُم nay
this فَتَلَوْهُمْ so you ask them إِنْ كَانُوا if
يَنْطِقُونَ they can قَالُوا they can
themselves أَنْفُسِهِمْ to إِنْ كَانُوا if
speak فَرَجَعُوا so they turned فَرَجَعُوا

the ^(١١) الظَّالِمُونَ you (are) أَنْتُمْ verily you إِنَّكُمْ they said
 wrong-doers ثُمَّ then نَكْسُوا they turned عَلَى (on) to رُءُوسِهِمْ
 themselves (their heads) لَقَدْ indeed عَلِمْتَ you know مَا not هَؤُلَاءِ
 these (idols) يَنْطِقُونَ ^(١٢) قَالَ speak he said أَتَعْبُدُونَ do you
 then worship مِنْ دُونِ besides اللَّهِ Allah مَا that which لَا
 neither يَنْفَعُكُمْ can profit you شَيْئًا at all وَلَا nor يَضُرُّكُمْ ^(١٣)
 you أَلَمْ fie لَكُمْ (for) upon you وَلِمَا and for that which تَعْبُدُونَ
 you worship مِنْ دُونِ besides اللَّهِ Allah أَفَلَا do not تَعْقِلُونَ ^(١٤) you think

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" 64. So they turned to themselves and said: "Verily, you are the *Zâlimûn*." 65. Then they turned to themselves (their first thought and said): "Indeed you know well that these (idols) speak not!" 66. said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you? 67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ^(١٥) فَلَمَّا بَنَوْا كَوْفِي بَرَكًا وَسَلَامًا عَلَىٰ إِِبْرَاهِيمَ ^(١٦) وَأَرَادُوا بِهِ
 كَيْدًا فَجَعَلْنَاهُمُ الْآخِضِينَ ^(١٧) وَخَيَّبْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ^(١٨) وَوَهَبْنَا لَهُ
 إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ^(١٩) وَكُلًّا جَعَلْنَا صَالِحِينَ ^(٢٠)

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ and help your gods if كُنْتُمْ ^(١٥) فاعِلِينَ ^(١٦) فَلَمَّا We said بَنَوْا كَوْفِي you will be بَرَكًا coolness وَسَلَامًا and safety عَلَىٰ (on) for إِِبْرَاهِيمَ ^(١٦)
 Abraham وَأَرَادُوا and they wanted بِهِ harm/(plot) كَيْدًا with him فَجَعَلْنَاهُمُ ^(١٧) الْآخِضِينَ ^(١٧) but We made them the worst losers وَخَيَّبْنَاهُ
 and We rescued him وَلُوطًا and إِلَى to الْأَرْضِ the land الَّتِي which بَارَكْنَا We have blessed فِيهَا (in it) لِلْعَالَمِينَ ^(١٨)
 worlds وَوَهَبْنَا لَهُ upon him إِسْحَاقَ and We bestowed وَيَعْقُوبَ and Jacob نَافِلَةً ^(١٩) as an extra وَكُلًّا جَعَلْنَا ^(٢٠) صَالِحِينَ
 righteous

68. They said: "Burn him and help your *âlihah* (gods), if you will be doing."
 69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"
 70. And they wanted to harm him, but We made them the worst losers. 71. And We rescued him and Lût (Lot) to the land which We have blessed for the '*Âlamîn* (mankind and jinn). 72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

وَجَعَلْنَاهُمْ أِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧١﴾ وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَبْثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِيقِينَ ﴿٧٢﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٣﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٤﴾

وَجَعَلْنَاهُمْ أِمَّةً and We made them leaders يَهْدُونَ guiding بِأَمْرِنَا by Our Command وَأَوْحَيْنَا and We revealed إِلَيْهِمْ to them فِعْلَ the doing (of) الْخَيْرَاتِ good deeds وَإِقَامَ (of) الصَّلَاةِ performing prayer وَإِيتَاءَ Zakat and giving الزَّكَاةِ and they were وَكَانُوا of Us عَابِدِينَ ﴿٧١﴾ and Lot وَلُوطًا the worshippers ءَاتَيْنَاهُ and We gave حُكْمًا him judgement وَعِلْمًا and knowledge وَنَجَّيْنَاهُ and We saved مِنَ the town الْقَرْيَةِ from him الَّتِي which كَانَتْ had been تَعْمَلُ working الْفَبْثَاتِ wicked and filthy deeds إِنَّهُمْ verily they كَانُوا were قَوْمَ a people سَوْءٍ evil فَاسِيقِينَ ﴿٧٢﴾ wicked, rebellious وَأَدْخَلْنَاهُ and We admitted him فِي (in) رَحْمَتِنَا Our Mercy إِنَّهُ verily he (was) of الصَّالِحِينَ ﴿٧٣﴾ the righteous وَنُوحًا and (remember) إِذْ when he نَادَى cried مِنْ قَبْلُ aforetime فَاسْتَجَبْنَا so We وَأَهْلَهُ then We saved him فَنَجَّيْنَاهُ to him لَهُ answered from الْكَرْبِ the distress الْعَظِيمِ ﴿٧٤﴾ great

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *Salât*, and the giving of *Zakât* and of Us (Alone) they were the worshippers. 74. And (remember) Lût (Lot), We gave him *Hukm* and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith*. Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh). 75. And We admitted him to

Our Mercy; truly, he was of the righteous. 76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٦﴾ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَمْحُكُمَا فِي الْغَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٧﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٨﴾

وَنَصَرْنَاهُ the people الْقَوْمِ against مِن and We helped him الَّذِينَ الَّذِينَ who كَذَبُوا denied/belied بِآيَاتِنَا Our Signs إِنَّهُمْ verily they كَانُوا were قَوْمَ a people سَوْءٍ evil فَأَغْرَقْنَاهُمْ so We drowned them أَجْمَعِينَ ﴿٧٦﴾ and Solomon وَسُلَيْمَانَ and (remember) David وَدَاوُدَ all ﴿٧٧﴾ and (of) الْغَرْثِ in (the case) فِي they gave judgement يَمْحُكُمَا when when إِذْ field/tillage نَفَسَتْ had pastured فِيهِ in which غَنَمُ to their لِحُكْمِهِمْ and We were وَكُنَّا (of) people الْقَوْمِ sheep judgement شَاهِدِينَ ﴿٧٧﴾ witness فَفَهَّمْنَاهَا so We made to understand it سُلَيْمَانَ Solomon وَكُلًّا and each of them ءَاتَيْنَا We gave حُكْمًا judgement وَعِلْمًا and knowledge وَسَخَرْنَا and We subjected مَعَ to glorify Our يُسَبِّحْنَ the mountains الْجِبَالَ David دَاوُدَ with doers فَاعِلِينَ ﴿٧٨﴾ and We were وَكُنَّا and the birds وَالطَّيْرَ Praises

77. We helped him against the people who denied Our *Āyât*. Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. 79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾ وَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَدَرْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾ وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُّونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ

for those who ^(٨١)لِلْمَعِينِ and a Reminder ^(٨٢)وَذِكْرِي Ourselves
 and Idris ^(٨٣)وَإِدْرِيسَ and (remember) Ishmael ^(٨٤)وَإِسْمَاعِيلَ worship
 (were) from among ^(٨٥)كُلِّ the patient ones ^(٨٦)وَأَدْخَلْنَاهُمْ the patient ones
 and We admitted them ^(٨٧)وَأَدْخَلْنَاهُمْ the patient ones (were) of ^(٨٨)مِنْ
 verily they ^(٨٩)إِنَّهُمْ Our Mercy ^(٩٠)رَحْمَتًا (in) to
 and (remember) Dhun-Nun ^(٩١)وَذَا النُّونِ the righteous ^(٩٢)الضَّالِّينَ
 and ^(٩٣)إِذْ when he went off ^(٩٤)مَغْضِبًا in anger ^(٩٥)فَقَطَّرَ over him
^(٩٦)عَلَيْهِ We have power ^(٩٧)نَقْدِرُ never ^(٩٨)أَنْ that ^(٩٩)أَنْ imagined
 that ^(١٠٠)فَكَادَى then he cried ^(١٠١)فَكَادَى in/through ^(١٠٢)الظُّلُمَاتِ the darkness
^(١٠٣)لَا (there is) no ^(١٠٤)إِلَّا but ^(١٠٥)أَنْتَ You ^(١٠٦)سُبْحَانَكَ Glorified are
 the ^(١٠٧)الظَّالِمِينَ (from) of ^(١٠٨)كُنْتُ truly I ^(١٠٩)إِنِّي You
 wrong-doers

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. 85. And (remember) Isma'il (Ishmael), Idris and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient). 86. And We admitted them to Our Mercy. Verily, they were of the righteous. 87. And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him! But he cried through the darkness (saying): *Lâ ilâhâ illâ Anta*, Glorified (and Exalted) be You! Truly, I have been of the wrongdoers."

فَاسْتَجَبْنَا لَهُ وَبَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُشَجِّي الْمُؤْمِنِينَ ^(٨٨)وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ^(٨٩)فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْكَرُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ ^(٩٠)

and We delivered ^(٩١)وَبَجَّيْنَاهُ (to) him ^(٩٢)لَهُ so We answered ^(٩٣)فَاسْتَجَبْنَا We
 We ^(٩٤)وَشَجَّيْنَاهُ and thus ^(٩٥)وَكَذَلِكَ the distress ^(٩٦)مِنْ him
 and (remember) ^(٩٧)وَزَكَرِيَّا the believers ^(٩٨)الْمُؤْمِنِينَ deliver
 O My ^(٩٩)رَبِّ his Lord ^(١٠٠)نَادَى when ^(١٠١)إِذْ Zakariyya
^(١٠٢)لَا Lord ^(١٠٣)تَذَرْنِي not ^(١٠٤)فَرْدًا leave me ^(١٠٥)وَأَنْتَ single and You ^(١٠٦)خَيْرُ
 so We answered ^(١٠٧)فَاسْتَجَبْنَا (of) the inheritors ^(١٠٨)الْوَارِثِينَ (are) Best

لَهُم on him يَحْيَى Yahya and We bestowed وَوَقَبْنَا him (John) وَأَصْلَحْنَا for him لَهُم and We cured, made sound وَكَانُوا hasten بِسُرْعَتٍ used to, were إِنَّهُمْ his wife and they used to call وَيَدْعُونَا good deeds (in) فِي to do رَغْبًا on us وَرَهْبًا and fear وَكَانُوا and they were خَاشِعِينَ (for) before Us humble, meek ﴿٥٦﴾

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers. 89. And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." 90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٠﴾ إِنَّ هَذِهِ أَمْثَلُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩١﴾ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا يَسْعُودُ ﴿٩٢﴾ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدِهِ وَإِنَّا لَهُ كَنُيُوتٌ ﴿٩٣﴾ وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٤﴾

وَالَّتِي أَحْصَنَتْ guarded فَرْجَهَا her chastity فَنَفَخْنَا Our Spirit رُوحِنَا through مِنْ into her فِيهَا then We breathed وَجَعَلْنَاهَا (Gabriel) وَابْنَهَا and her son آيَةً and her son آيَةً a sign لِلْعَالَمِينَ ﴿٩٠﴾ for the worlds إِنَّ هَذِهِ truly أَمْثَلُكُمْ your (nation) religion أُمَّةً (is) nation وَاحِدَةً وَأَنَا one رَبُّكُمْ and I رَبُّكُمْ but they فاعْبُدُونِ ﴿٩١﴾ (am) your Lord among them أَمْرَهُمْ their affair (religion) بَيْنَهُمْ so whoever فَمَنْ they shall return إِلَيْنَا ﴿٩٢﴾ Us رَجِعُونَ ﴿٩٣﴾ and he يَعْمَلْ does مِنَ (from) الصَّالِحَاتِ righteous deeds وَهُوَ مُؤْمِنٌ (is) a believer فَلَا then not كُفْرَانَ will be rejected لِسَعِيدِهِ his efforts وَإِنَّا We لَهُم and verily وَكَانُوا for him كَنُيُوتٌ ﴿٩٣﴾ (are) town قَرْيَةٍ on عَلَى and a ban (is laid) وَحَرَامٌ recorders, writers

أَهْلَكْنَاهَا which We have destroyed أَنَّهُمْ that they لَا not
shall return ﴿٥٥﴾

91. And she who guarded her chastity, We breathed into (the sleeves of) her (shirt or garment), and We made her and her son a sign for *Al-'Ālamīn*. 92. Truly, this, your *Ummah* is one religion, and I am your Lord, therefore worship Me (Alone). 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. 94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him. 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

حَقٌّ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٥٦﴾ وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يَتَوَلَّوْنَآ قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٥٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٥٨﴾ لَوْ كَانَتْ هَتُوكَآءَ آلِهَةٍ مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٥٩﴾

حَقٌّ until إِذَا when فُتِحَتْ are let loose يَأْجُوجُ Gog and مَأْجُوجُ Magog
وَهُمْ and they مِنْ from كُلِّ every حَدَبٍ mound
يَنْسِلُونَ ﴿٥٦﴾ swoop down وَأَقْتَرَبَ the الْوَعْدُ and shall draw near
is fixed شَاخِصَةٌ (it) هِيَ then when فَإِذَا true الْحَقُّ promise
أَبْصَرُ الَّذِينَ gazes كَفَرُوا (of) those who disbelieved يَتَوَلَّوْنَآ woe to
us قَدْ indeed كُنَّا we were فِي in غَفْلَةٍ heedlessness مِنْ from هَذَا
بَلْ this but كُنَّا we were ظَالِمِينَ ﴿٥٧﴾ wrong-doers إِنَّكُمْ
وَمَا certainly you وَمَا and that which تَعْبُدُونَ you worship مِنْ دُونِ
besides اللَّهِ Allah حَصْبُ (are) fuel (for) جَهَنَّمَ Hell أَنْتُمْ you
it لَهَا وَرَدُونَ ﴿٥٨﴾ will enter لَوْ if كَانَتْ were هَتُوكَآءَ these
(idols) آلِهَةٍ gods مَا not وَرَدُوهَا they would have entered it
وَكُلٌّ and all of them فِيهَا خَالِدُونَ ﴿٥٩﴾ will abide

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog people) are let loose, and they swoop down from every mound. 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of

this — nay, but we were *Zâlimûn*.” 98. Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely) you will enter it. 99. Had these (idols) been *âlihah* (gods), they would not have entered there (Hell), and all of them will abide therein.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٩٨﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٩٩﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٠﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَلَاقَتْهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠١﴾

لَهُمْ فِيهَا زَفِيرٌ therein for them (will be) breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire. 103. The greatest terror will not grieve them, and the angels will meet them (with the greeting:) “This is your Day which you were promised.”

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire. 103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) “This is your Day which you were promised.”

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ﴿١٠٢﴾ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٣﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٤﴾ إِنَّ هَٰذَا لَبَلَاغٌ لِّقَوْمٍ عَاكِدِينَ ﴿١٠٥﴾

يَوْمَ نَطْوِي السَّمَاءَ We shall roll up (remember) the Day for books كَطَيِّ السِّجِلِّ like a rolled up scroll لِلْكُتُبِ We began كَمَا as اَوَّلَ the first خَلْقٍ creation نُعِيدُهُ We

truly upon Us عَلَيْنَا (it is) a promise وَعَدًا shall repeat it
 We have كَتَبْنَا and indeed وَلَقَدْ doers فَعَلِينَا ﴿١٠٤﴾ We are
 the Book (the الذِّكْر after مِنْ بَعْدِ the Psalms الزَّبُور in written
 shall inherit it يَرِثُهَا the land الْأَرْضُ that Saved Tablet) عِبَادِي
 this هَذَا in فِي verily إِنَّ righteous الصَّالِحُونَ ﴿١٠٥﴾ My slaves
 for a people لِقَوْمٍ indeed (is) a preaching Message بَلَاغًا
 who worship (Allah) عِبَادِي ﴿١٠٦﴾

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. 105. And indeed We have written in Az-Zabûr after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book that is in the heaven with Allâh) that My righteous slaves shall inherit the land. 106. Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾ قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌُ وَاحِدٌ فَهَلْ أَنْتُمْ
 مُسْلِمُونَ ﴿١٠٥﴾ فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنِ آذَيْتَ أَخْرَيْتَ أَمِ بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٦﴾ إِنَّهُ
 يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١٠٧﴾ وَإِنِ آذَيْتَ لَعَلَّكُمْ فَتَنَةً لِّكُمْ وَمَتَّعَ إِلَىٰ حِينٍ ﴿١٠٨﴾ قُلْ
 رَبِّ آخِرُ بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٠٩﴾

as a mercy رَحْمَةً but إِلَّا We have sent you أَرْسَلْنَاكَ and not وَمَا
 it is revealed يُوحِي only إِنَّمَا say قُلْ for the worlds لِّلْعَالَمِينَ ﴿١٠٤﴾
 One إِلَهُ (is) God إِلَهُ your god أَنَّمَا that إِلَهُكُمْ to me إِلَيَّ ﴿١٠٥﴾
 but فَإِنْ submit (to His will) مُسْلِمُونَ ﴿١٠٦﴾ you أَنْتُمْ will then فَهَلْ
 I give you a notice ءَاذَنْتُكُمْ then say فَقُلْ they turn away تَوَلَّوْا if
 whether is أَخْرَيْتَ I do know آذَيْتَ and not وَإِنِ all alike عَلَىٰ سَوَاءٍ
 you are promised تُوعَدُونَ ﴿١٠٧﴾ what مَّا far بَعِيدٌ or أَمِ near
 spoken الْقَوْلِ from مِنَ the loud الْجَهْرَ knows يَعْلَمُ verily He
 you تَكْتُمُونَ ﴿١٠٨﴾ that which مَا and He knows وَيَعْلَمُ word
 perhaps it may be فَتَنَةً لِّكُمْ I know آذَيْتَ and not وَإِنِ conceal
 لِّكُمْ a trial وَمَتَّعَ for you إِلَىٰ and an enjoyment حِينٍ ﴿١٠٩﴾

in truth judge you أَمْرُ My Lord رَبِّ he said قُلْ a while
Whose أَلْسْتَمَانُ (is) the Most Gracious الرَّحْمَنُ and our Lord وَرَبَّنَا
you attribute تَصِفُونَ ﴿١١٧﴾ that which مَا against عَلَى help is sought

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Ālamîn.
108. Say (O Muhammad ﷺ): "It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (God - Allâh). Will you then submit to His Will?" 109. But if they turn away say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised is near or far."
110. (Say O Muhammad ﷺ) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal. 111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while. 112. He (Muhammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute!"

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَفْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ
فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

يَأْتِيهَا O النَّاسُ اتَّقُوا رَبَّكُمُ your lord إِنَّ زَلْزَلَةَ the earthquake the hour شَفْءٌ (is) a thing عَظِيمٌ ﴿١﴾ terrible يَوْمَ تَرَوُنَّهَا you shall see it تَذْهَلُ every مُرْضِعَةٍ nursing (mother) عَمَّا forget
pregnant وَتَضَعُ she nursed كُلُّ ذَاتِ حَمْلٍ and will drop حَمْلَهَا woman
سُكَرَىٰ as in a drunken state وَمَا هُمْ yet not بِسُكَرَىٰ they (will) سُكَرَىٰ (of) Allah the Torment عَذَابُ but وَلَٰكِنَّ (be) drunken
(is he) who mankind النَّاسِ and among وَمِنَ (will be) severe
يُجَادِلُ disputes فِي in (concerning) Allah بِغَيْرِ without عِلْمٍ

devil شَيْطَانٍ every كُلِّ and (he) follows وَيَتَّبِعُ knowledge
 مَرِيدٍ ﴿٢﴾ rebellious كَيْبَ it is decreed (written) عَلَيْهِ for him أَنَّهُ
 will mislead يَضِلُّهُ verily he فَاتَّبِعْهُ follows him تَوَلَّاهُ whosoever مَنْ that
 وَسَيُجِيبُ him and will guide him إِلَيَّ to عَذَابِ the torment السَّعِيرِ ﴿٣﴾
 (of) the Fire

Sûrat Al-Hajj
(The Pilgrimage) XXII

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh. 3. And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil). 4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ
 مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
 أَشَدَّكُمْ وَمِنْكُمْ مَّنْ يُؤَوِّفُ وَمِنْكُمْ مَّنْ يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُصْرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا
 وَنَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهِيجٌ ﴿١﴾

يَتَأْتِيهَا O النَّاسُ mankind إِنْ كُنْتُمْ if you are فِي رَيْبٍ doubt
 We have الْبَعْثِ Resurrection فَإِنَّا then verily خَلَقْنَاكُمْ
 mixed from تُرَابٍ dust ثُمَّ then مِّنْ نُطْفَةٍ from
 from عَلَقَةٍ drops of male and female sexual discharge
 a little lump of human flesh ثُمَّ then مِّنْ مُّضْغَةٍ from
 that We may make لِّنُبَيِّنَ and unformed وَغَيْرِ مُّخَلَّقَةٍ formed
 in (it) clear لَكُمْ to you وَنُقَرِّرُ (it) and We cause to remain (it) فِي

term أَجَلٍ for إِيَّاكَ We will نَشَاءُ whom مَا the wombs الْأَرْحَامِ
 as طِفْلًا We bring you out نُخْرِجُكُمْ then ثُمَّ an appointed سَمًى
 your age of full أَشْدَّكُمْ you may reach لَتَبْلُغُوا then ثُمَّ infants
 dies يَتَوَفَّى (there is he) who مَن and among you وَمِنْكُمْ strength
 is brought يُرَدُّ (there is he) who مَن and among you وَمِنْكُمْ
 so that not لِكَيْلَا age الْعُمُرِ the miserable to أَرْدِلَ back
 anything يَعْلَمَ he knows مِنْ بَعْدِ after عِلْمٍ having known شَيْئًا
 but when وَتَرَى and you see الْأَرْضَ the earth هَامِدَةً barren فَإِذَا
 أَنزَلْنَا We send down عَلَيْهَا on it الْمَاءَ water آمَزَتْ it is stirred وَرَبَّتْ
 every كُلِّ (from) مِنْ and puts forth وَأَنْبَتَتْ and it swells
 lovely بِهَيْجٍ kind

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah*, then from a clot then from a little lump of flesh — some formed and some unformed — that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتُمْ يُحْيِ الْمَوْتَى وَأَنْتُمْ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ
 مَنْ فِي الْقُبُورِ ﴿٧﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّثِيرٍ ﴿٨﴾ ثَائِي عَظِيمٍ لِيُضِلَّ عَنْ
 سَبِيلِ اللَّهِ لَمْ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُمْ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

the Truth ذَٰلِكَ (is) بِأَنَّ Allah الله because هُوَ (He) is الْحَقُّ the Truth
 and it وَأَنْتُمْ Who gives life يُحْيِ and it is He وَأَنْتُمْ to the dead
 Able to do قَدِيرٌ things كُلِّ (on) عَلَىٰ He Who is
 will resurrect يَبْعَثُ Allah الله and that وَأَنَّ about it doubt
 مَنْ those who فِي (are) فِي the graves وَمِنَ and from النَّاسِ

مَنْ mankind (is he) who يُجَادِلُ disputes in Allah about Allah بِغَيْرِ without عِلْمٍ knowledge وَلَا nor هُدًى guidance وَلَا nor كِتَابٍ a Book مُنِيرٌ ⑤ giving light نَافٍ bending عِطْفِهِ his side لِيُضِلَّ to mislead (others) عَنْ the Path سَبِيلِ Allah (of) Allah لَهُ (there is) in the world الدُّنْيَا خِزْيٌ a disgrace وَنُذِقُهُ (of) Resurrection الْقَيَْمَةِ on the Day يَوْمَ We shall make him taste عَذَابَ ⑥ the torment الْحَرِيقِ (of) burning (Fire)

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves. 8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh), 9. Bending his neck in pride (far astray from the path of Allâh), and leading (others) too (far) astray from the path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ⑤ وَمِنَ النَّاسِ مَن يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ⑥ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ⑦

ذَٰلِكَ (is) that بِمَا because of what قَدَّمْتَ have sent forth يَدَاكَ your hands وَأَنَّ verily and Allah لَيْسَ is not بِظَلَّامٍ unjust لِّلْعَبِيدِ ⑤ to His slaves وَمِنَ among النَّاسِ mankind and مَنْ who يَعْْبُدُ worships Allah عَلَىٰ upon حَرْفٍ the very edge فَإِنْ if أَصَابَهُ befalls him خَيْرٌ good اطْمَأَنَّ he is content بِهِ with it وَإِنْ and if أَصَابَتْهُ befalls him فِتْنَةٌ a trial انْقَلَبَ he turns back عَلَىٰ on وَجْهِهِ his face خَسِرَ he loses الدُّنْيَا this world وَالْآخِرَةَ and the الْعَبِيدُ ⑥ the loss الْمُبِينُ Hereafter ذَٰلِكَ that هُوَ it is الْخُسْرَانُ evident يَدْعُوا he calls مِن دُونِ besides Allah مَا unto that which لَا not يَضُرُّهُ hurts him وَمَا لَا يَنْفَعُهُ nor profits him ذَٰلِكَ that هُوَ (it) is الضَّلَالُ a straying الْبَعِيدُ ⑦ far away

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves. 11. And among mankind is he who worships Allâh as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face. He loses both this world and the Hereafter. That is the evident loss. 12. He calls besides Allâh unto that which can neither harm him nor profit him. That is a straying far away.

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٢﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٣﴾ مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٤﴾

يَدْعُوا he calls لِمَنْ unto him ضَرُّهُ his harm أَقْرَبُ nearer (is) مِنْ than نَفْعِهِ his profit لَيْسَ certainly an evil الْمَوْلَىٰ patron وَلَيْسَ and certainly an evil الْعَشِيرُ ﴿١٢﴾ friend إِنَّ truly اللَّهُ Allah يُدْخِلُ those who ءَامَنُوا believe وَعَمِلُوا do and do الصَّالِحَاتِ righteous deeds جَنَّاتٍ Gardens (to) تَجْرِي flowing مِنْ تَحْتِهَا beneath them الْأَنْهَارُ rivers إِنَّ verily اللَّهُ Allah يَفْعَلُ does مَا what يُرِيدُ ﴿١٣﴾ He wills مَنْ whoever كَانَتْ (was) يَظُنُّ thinks أَنَّ that لَنْ not يَنْصُرُهُ help him اللَّهُ Allah فِي in الدُّنْيَا this world وَالْآخِرَةِ the Hereafter فَلْيَمْدُدْ let him stretch out بِسَبَبٍ a rope إِلَى to السَّمَاءِ the ceiling (sky) ثُمَّ then لْيَقْطَعْ let him strangle himself فَلْيَنْظُرْ let him see هَلْ whether يُذْهِبَنَّ will remove كَيْدُهُ his plan مَا what يَغِيظُ ﴿١٤﴾ he rages

13. He calls unto him whose harm is nearer than his profit; certainly an evil *Maulâ* (patron) and certainly an evil friend! 14. Truly, Allâh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills. 15. Whoever thinks that Allâh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

وَكَذَٰلِكَ أَرْسَلْنَاهُ ءَايَاتٍ يُبَيِّنُ وَأَنَّ اللَّهَ يَهْدِيَ مَنِ يُرِيدُ ﴿١٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾
أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمٰوٰتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ
وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُؤْمِن بِاللَّهِ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

وَكَذَٰلِكَ أَرْسَلْنَاهُ ءَايَاتٍ as signs We sent it down and thus clear وَأَنَّ اللَّهَ يَهْدِيَ مَنِ يُرِيدُ ﴿١٦﴾ He and that whom guides and those who believe and those who are Jews, and the Sabians, and the Christians, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness. ﴿١٧﴾ See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and the trees, and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honour him. Verily, Allah does what He wills. ﴿١٨﴾

16. Thus have We sent it (this Qur'ân) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills. 17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh; truly, Allâh will judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness. 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb*, and many of mankind prostrate themselves to Allâh. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۚ وَلَهُمْ مَقْشِعٌ مِنْ حَدِيدٍ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۖ

هَذَانِ these two خَصْمَانِ opponents dispute (with each other) فِي about رَبِّهِمْ their Lord الَّذِينَ then those who كَفَرُوا disbelieved قُطِعَتْ will be cut out لَهُمْ for them ثِيَابٌ garments of نَارٍ fire يُصَبُّ will be poured down مِنْ فَوْقِ over رُءُوسِهِمْ their heads الْحَمِيمُ (is) in فِي in بُطُونِهِمْ their bellies وَالْجُلُودُ and skins وَلَهُمْ and for them مَقْشِعٌ (are) hooked rods مِنْ of حَدِيدٍ iron كُلَّمَا whenever they seek أَرَادُوا أَنْ يَخْرُجُوا to get away مِنْهَا therefrom they will be driven back أُعِيدُوا anguish غَمٍّ from/due to فِيهَا therein وَذُوقُوا and (it will be said to them) taste عَذَابَ the torment الْحَرِيقِ (of) burning (Fire) ۖ

19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. 20. With it will melt what is within their bellies, as well as (their) skins. 21. And for them are hooked rods of iron. 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجْلَوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۖ وَهُمْ فِيهَا يَتَذَقُونَ ۖ وَالَّذِينَ كَفَرُوا وَيَصَدُّونَ عَنْ سَبِيلِ اللَّهِ وَالسَّجِدِ الْكَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَاقِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَامٍ يُظْلَمِ تُدْرِكُهُ مِنْ عَذَابِ أَلِيمٍ ۖ

إِنَّ Allah truly يُدْخِلُ those who الَّذِينَ will admit آمَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds جَنَّاتٍ (to) تَجْرِي flowing Gardens مِنْ تَحْتِهَا beneath them الْأَنْهَارُ rivers يُجْلَوْنَ they will be adorned فِيهَا in them مِنْ in أَسَاوِرَ with

and their **وَلِبَاسُهُمْ** and pearls **وَلَوْْلُؤًا** gold **ذَهَبٍ** of bracelets **مِنْ** and they **وَهُدًوَا** (will be) of silk **حَرِيرًا** therein garments **فِيهَا** speech **أَقْوَلٍ** (of) goodness **مِنْ** unto **إِلَى** are guided of Him Who **لَقَيْدٍ** the Path **صِرَاطٍ** to **إِلَى** and they are guided disbelieve **كَفَرُوا** those who **الَّذِينَ** verily **إِنَّ** is Worthy of praise (of) Allah **اللَّهُ** the Path **مَسِيلٍ** from **عَنْ** and hinder (men) **وَيَصُدُّونَ** We have **جَعَلْنَاهُ** which **الَّذِى** Sacred **الْحَرَامِ** and the Mosque **وَالْمَسْجِدِ** the **الْعَاكِفُ** (are) equal **سَوَاءً** to (all) mankind **لِلنَّاسِ** made (open) **وَالْبَادِ** in it dweller **فِيهِ** and whoever **وَمَنْ** **يُزِدْ** or to do wrong **يُظَلِّمِ** to evil actions **بِالْحَكَمِ** therein inclines **فِيهِ** **نُذِقَهُ** a torment **عَذَابٍ** from **مِنْ** We will cause him to taste **أَلِيمٍ** painful

23. Truly, Allâh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. 24. And they are guided (in this world) unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises. 25. Verily, those who disbelieved and hinder (men) from the path of Allâh, and from *Al-Masjid Al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there — and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

وَلِذَٰ بَوَّانَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

Abraham **لِإِبْرَاهِيمَ** We showed **بَوَّانَا** and (remember) when **وَلِذَٰ** **مَكَاتِ** the site **الْبَيْتِ** (of) the (Sacred) House **أَنْ** that **لَا تُشْرِكَ** and **طَهَّرَ** anything **شَيْئًا** with Me **بِي** associate not (in worship) for those who circumambulate **لِلطَّائِفِينَ** My House **بَيْتِي** cleanse and **وَالرُّكَّعِ** (it) and those who stand up for prayer **وَالْقَائِمِينَ** and **وَأَذِّنْ** and make prostration **السُّجُودِ** those who bow down

they بِأَنُكَلِّمُ the pilgrimage بِأَلْحَجِّ mankind النَّاسِ to فِي proclaim
 every كُلِّ and on وَعَلَى on foot رِجَالًا will come to you
 every كُلِّ from مِنْ they will come يَأْتِينَ lean (camel)
 deep (and distant) عَمِيقٍ mountain highway

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);" 27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٦﴾ ثُمَّ لِيَقْضُوا تَشْتَهُمْ وَلِيُؤْفُوا نَذْرَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٧﴾ ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَّهُمْ عِنْدَ رَبِّهِ. وَأُجِّلَتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتَلَّىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٢٨﴾

لِيَشْهَدُوا things that are of benefit مَنَافِعَ that they may witness
 وَيَذْكُرُوا to them and mention اسْمَ the Name اللَّهِ (of) Allah فِي
 on أَيَّامٍ days مَّعْلُومَاتٍ appointed عَلَىٰ over مَا whatever رَزَقَهُمْ
 (of) He has provided them مِنْ بَهِيمَةِ the beast الْأَنْعَامِ (of)
 who had الْبَائِسَ and feed وَأَطْعِمُوا thereof مِنْهَا then eat فَكُلُوا cattle
 let them لِيَقْضُوا then ثُمَّ the poor الْفَقِيرَ a very hard time
 and perform تَشْتَهُمْ complete their prescribed duties وَلِيُؤْفُوا
 the House بِالْبَيْتِ and circumambulate وَلِيَطُوفُوا their vows نَذْرَهُمْ
 honours الْعَتِيقِ ﴿٢٧﴾ Ancient ذَلِكَ is وَمَنْ and whoever يُعْظِمِ
 (is) حُرْمَتِ the sacred thing اللَّهِ (of) Allah فَهُوَ then that خَيْرٌ
 and are لَّهُم better for him عِنْدَ (with) رَبِّهِ his Lord وَأُجِّلَتْ
 what إِلَّا the cattle الْأَنْعَامُ to you لَكُمْ made lawful

يُتَنَّى عَلَيْكُمْ will be mentioned to you فَأَجْتَنِبُوا so shun الرِّجْسَ
and الْآثِينَ of the abomination (worshipping) and اجْتَنِبُوا idols
lying قَوْلَ الزُّورِ speech shun

28. That they may witness things that are of benefit to them, and mention the Name of Allâh on appointed days, over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. 29. Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House. 30. That (*Manâsik* prescribed duties of *Hajj* is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

حُفَّاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعْظِمِ شَعْبَكَ اللَّهُ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٠﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحْلُومًا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣١﴾

associating حُفَّاءَ not مُشْرِكِينَ to Allah being upright
assigns partners بِهِ and whoever وَمَنْ unto Him partners
بِاللَّهِ to Allah فَكَأَنَّمَا (it is) as if خَرَّ he had fallen مِنَ السَّمَاءِ
the sky فَتَخْطَفُهُ الطَّيْرُ and had snatched him أَوْ the birds
blown (overcome) بِهِ الرِّيحُ in the wind فِي to مَكَانٍ a place
far off ﴿٢٩﴾ that وَمَنْ and whosoever يُعْظِمِ honours شَعْبَكَ
the Symbols اللَّهُ (of) فَإِنَّهَا then it is truly تَقْوَى from
the piety الْقُلُوبِ ﴿٣٠﴾ (of) the hearts لَكُمْ you have فِيهَا in them مَنَافِعُ
benefits إِلَى for أَجَلٍ term مُّسَمًّى an appointed ثُمَّ then
unto الْبَيْتِ they are brought for sacrifice مَحْلُومًا (afterwards)
the Ancient الْعَتِيقِ House ﴿٣١﴾

31. *Hunafâ' Lillâh*, not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. 32. Thus it is and whosoever honours the Symbols of Allâh, then it is truly, from the piety of the hearts. 33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* — sacred territory of Makkah).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّتَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِنَّهُمْ يُكْفَرُونَ ۚ وَإِلَٰهُ وَحْدٌ ۖ فَلَهُ ۥ أَسْلِمُوا ۖ وَبَشِّرِ الْمُخْبِتِينَ ﴿٢٢﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُم وَالْمُقِيمِي الصَّلَاةِ ۖ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢٣﴾

وَلِكُلِّ أُمَّةٍ nation جَعَلْنَا We have appointed مَنَسَكًا the Name اسْمَ that they may mention لِّتَذْكُرُوا religious ceremonies We have given رَزَقَهُم that (what) مَا over عَلَى (of) Allah اللَّهُ and your God فَإِنَّهُمْ (of) cattle الْأَنْعَامِ beast بَهِيمَةٍ of مِنْ them and give وَبَشِّرِ submit أَسْلِمُوا to Him فَلَهُ One (is) God وَحْدٌ ۖ Ilâh to those who obey Allah with humility الْمُخْبِتِينَ ﴿٢٢﴾ glad tidings are وَجِلَتْ Allah اللَّهُ is mentioned ذُكِرَ when (if) إِذَا those الَّذِينَ and those patient وَالصَّابِرِينَ their hearts قُلُوبُهُمْ filled with fear and who وَالْمُقِيمِي may befall them أَصَابَهُم whatever مَا (on) We have رَزَقْنَاهُمْ and out of what وَمِمَّا prayer الصَّلَاةِ perform they spend يُنْفِقُونَ ﴿٢٣﴾ provided them

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad ﷺ) give glad tidings to the *Mukhkhbitûn*, 35. Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn*; and who perform *As-Salât*, and who spend (in Allâh's Cause) out of what We have provided them.

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعَائِرِ اللَّهِ لَكُم فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُم لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَّن يَنَالَهُ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَيُنِيرَ الْمُحْسِنِينَ ﴿٣٧﴾

We have made them **جَعَلْنَاهَا** and cows, oxen or camels **وَالْبُدْنَ** (of) Allah **اللَّهُ** the Symbols **شَعَائِرِ** (as) among **مِّنْ** for you **لَكُم** you have **فِيهَا** in them **خَيْرٌ** much good **فَاذْكُرُوا** so mention **اسْمَ** (they are) drawn **صَوَافٍ** over them **عَلَيْهَا** (of) Allah **اللَّهُ** the Name they are down **وَجَبَتْ** then when **فَإِذَا** up in lines (for sacrifice) **جُنُوبُهَا** on their sides **فَكُلُوا** eat **مِنْهَا** thereof **وَأَطِيعُوا** and feed **الْقَانِعَ** and the beggar who **وَالْمُعْتَرَّ** the poor man (who does not ask) men to **لَكُم** We have made them subject **سَخَّرْنَاهَا** thus **كَذَلِكَ** asks (men) you **لَعَلَّكُمْ** that you **تَشْكُرُونَ** ﴿٣٦﴾ that you **لَكُم** never **لَّن** may be grateful **يَنَالَهُ** reaches Allah **اللَّهُ** reaches **لُحُومُهَا** nor **وَلَا** their meat **دِمَاؤُهَا** their blood **وَلَكِنْ** but **يَنَالُهُ** reaches him **التَّقْوَىٰ** the piety **مِنْكُمْ** from you **كَذَلِكَ** that **لَكُم** He made them subject **سَخَّرَهَا** thus **يُنِيرَ** you may magnify **اللَّهُ** Allah **عَلَىٰ** for **مَا** what **هَدَاكُمْ** He guided **وَيُنِيرَ** you and give glad tidings **الْمُحْسِنِينَ** ﴿٣٧﴾ to doers of good

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful. 37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinûn*.

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ أُوذِنَ لِلَّذِينَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ أَنَّهُمْ يُحِلُّوا خَوَّانِهِمْ إِنْ حَسَرُوا عَنْهُمْ شَيْئًا إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجَنَّةُ كَالْعُتُوقِ ﴿٤٠﴾

إِنَّ truly Allah defends the those who believe verily Allah لا likes not every خَوَّانٍ treacherous ingratitude is given أُوذِنَ permission is given لِلَّذِينَ those who are fought against بَأْنَهُمْ because they ظَلَمُوا wronged and surely وَإِنَّ they have been wronged have أَخْرَجُوا those who (is) Able لَقَدِيرٌ give them victory from دِيَارِهِمْ their homes بَغَيْرِ without حَقٍّ cause only/but أَنْ that يَقُولُوا they said رَبُّنَا our Lord اللَّهُ checks and had it not been that وَلَوْلَا (is) Allah would by another بَعْضُ one set بَعْضُهُمْ (of) people النَّاسِ and churches صَوَامِعُ monasteries and synagogues وَمَسْجِدٌ and mosques يُذَكَّرُ is mentioned فِيهَا wherein اِسْمُ the Name اللَّهُ (of) Allah كَثِيرًا much وَلَيَنْصُرَكَ help Him (His يَنْصُرُهُ those who مَنْ Allah verily, will help Cause) truly Allah لَقَوِي (is) All-Strong عَزِيزٌ All-Mighty

38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh. 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely, have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾ وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

الَّذِينَ in those who if مَكَّنَّاهُمْ We give them power in the land أَقَامُوا the land and they establish الصَّلَاةَ prayer and وَآتَوُا Zakat (charity alms) pay الزَّكَاةَ and they command بِالْمَعْرُوفِ good and وَنَهَوْا عَنِ الْمُنْكَرِ evil and with وَلِلَّهِ Allah rests عَاقِبَةُ the end of (all) matters الْأُمُورِ ﴿٤١﴾ and if يَكْذِبُوكَ they deny you فَقَدْ verily كَذَّبَتْ denied قَبْلَهُمْ before them قَوْمُ the people نُوحٍ (of) Noah وَعَادٌ and ثَمُودٌ ﴿٤٢﴾ and وَقَوْمُ and the people إِبْرَاهِيمَ (of) Abraham and وَقَوْمُ the people لُوطٍ ﴿٤٣﴾ (of) Lot وَأَصْحَابُ مَدْيَنَ and the dwellers of مَدْيَنَ but I فَأَمَلَيْتُ Moses مُوسَىٰ and was denied وَكَذَّبَ Madyan (Midian) I أَخَذْتَهُمْ then ثُمَّ to the disbelievers لِلْكَافِرِينَ granted respite My نَكِيرِ ﴿٤٤﴾ was كَانَ and how (terrible) فَكَيْفَ seized them punishment

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*, to pay the *Zakât* and they enjoin *Al-Ma'rûf*, and forbid *Al-Munkar*. And with Allâh rests the end of (all) matters (of creatures). 42. And if they belie you (O Muhammad ﷺ), so did belie before them, the people of Nûh (Noah), 'Âd and Thamûd (their Prophets). 43. And the people of Ibrâhîm (Abraham) and the people of Lût (Lot), 44. And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرِ مَعْطَلَةٍ وَقَصْرِ مَشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَلَا تَعَىٰ الْأَبْصَارُ وَلَكِن تَعَىٰ الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾ وَيَسْتَعِجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَلَئِنْ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

We have **فَكَانَ** township **قَرْيَةً** (from) a **مِنْ** and many **كَثِيرَةً** so that it **وَهِيَ** (was) wrong-doer **ظَالِمَةً** while it **وَهِيَ** destroyed **خَاوِيَةً** lies **عَلَى** its roofs **عُرُوشَهَا** and well **وَيَثَرِ** **مُعْطَلَةً** have not **أَفَلَمْ** lofty **مَشِيدَةٍ** castle **وَقَصْرِ** (many) a deserted and have they **فَتَكُونُ لَهُمْ** the land **الْأَرْضِ** through **فِي** they travelled ears **قُلُوبٌ** hearts **يَعْقِلُونَ** to understand **بِهَا** with them **أَوْ** or **أَفَأَنْ** grow blind **تَعْمَى** not **لَا** verily **فَإِنَّهَا** with them **بِهَا** to hear **يَسْمَعُونَ** eyes **وَلَكِنْ** but **تَعْمَى** the hearts **الْقُلُوبُ** grow blind **أَلَيْ** and they ask **وَيَسْتَعِجِلُونَكَ** the breasts **الْصُّدُورِ** (are) in **فِي** which fails **يُخْلِفُ** and never **وَلَنْ** on the Torment **بِالْعَذَابِ** you to hasten with **عِنْدَ** a day **يَوْمًا** and verily **وَلَاكُ** His Promise **وَعَدُهُ** Allah **اللَّهُ** of what **رَبِّكَ** your Lord **كَأَلْفِ** (is) as a thousand **سَنَةٍ** years **مِمَّا** **تَعُدُّونَ** you count (reckon) **عِدَّةً**

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle! 46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. 47. And they ask you to hasten on the torment! And Allāh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

وَكَاَنَ مِنْ قَرْيَةٍ أَمَلَيْتُهَا **وَهِيَ** ظَالِمَةٌ ثُمَّ أَخَذْتُهَا **وَالِيَّ** الْمَصِيرِ **قُلْ** يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ **مُبِينٌ** **فَالَّذِينَ** آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ **وَرِزْقٌ كَرِيمٌ** **وَالَّذِينَ** سَعَوْا فِي مَا بَيْنَنَا وَمَعْنَى **أُولَئِكَ** أَصْحَابُ الْجَحِيمِ

وَكَاَنَ I gave respite **أَمَلَيْتُ** a township **قَرْيَةً** of **مِنْ** and many **كَثِيرَةً** then (in **ثُمَّ** was given to wrong-doing **ظَالِمَةً** while it **وَهِيَ** to it (is) the final **الْمَصِيرِ** and to Me **وَالِيَّ** I seized it **أَخَذْتُهَا** the end) to **لَكُمْ** I **أَنَا** verily **إِنَّمَا** mankind **النَّاسُ** O **يَا أَيُّهَا** say **قُلْ** return who **آمَنُوا** so those **فَالَّذِينَ** plain **مُبِينٌ** (am) a warner **نَذِيرٌ** you for them **لَهُمْ** righteous deeds **الصَّالِحَاتِ** and do **وَعَمِلُوا** believe

مَغْفِرَةٌ (is) forgiveness وَرِزْقٌ and provision كَرِيمٌ ﴿٥٠﴾ generous وَالَّذِينَ
 سَعَوْا against مَائِنَتِنَا Our Signs مُعْجِرِينَ and those who
 أَضَلُّوكَ frustrate (them) those are أَصْحَابُ the dwellers الْجَحِيمِ ﴿٥١﴾ (of)
 the Hell-Fire

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). 49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." 50. So those who believe and do righteous good deeds, for them is forgiveness and *Rizqun Karim*. 51. But those who strive against Our *Ayat*, to frustrate them, they will be dwellers of the Hell-fire.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
 ثُمَّ يُحْكِمُ اللَّهُ أَيْدِيَهُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
 وَالْقَاسِيَةُ قُلُوبَهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَمَا أَرْسَلْنَا and not مِنْ قَبْلِكَ We sent any مِنْ before you رَسُولٍ he did تَمَنَّى when but إِلَّا Prophet نَبِيٍّ nor Messenger
 أَلْقَى recite the revelation الشَّيْطَانُ threw الشَّيْطَانُ in أُمْنِيَّتِهِ his
 Fَيَنْسَخُ recitation اللَّهُ but abolishes اللَّهُ مَا يُلْقِي what throws in
 الشَّيْطَانُ Satan ثُمَّ then يُحْكِمُ establishes اللَّهُ اللَّهُ أَيْدِيَهُ His
 Revelations وَاللَّهُ and Allah عَلِيمٌ (is) All-Knower حَكِيمٌ ﴿٥٢﴾
 throws يُلْقِي what that He (Allah) may make لِيَجْعَلَ All-Wise
 الشَّيْطَانُ Satan فِتْنَةً a trial لِلَّذِينَ a trial in قُلُوبِهِمْ whose
 قُلُوبُهُمْ and the hardened قُلُوبُهُمْ hearts مَرَضٌ (is) a disease
 hearts وَإِنَّ certainly الظَّالِمِينَ and the wrong-doers لَفِي (are) in
 شِقَاقٍ an opposition بَعِيدٍ ﴿٥٣﴾ far-off

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: 53. That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the *Zalimûn* are in an opposition far-off.

وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُمْ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

have been given أُوتُوا those who الَّذِينَ and that know وَلْيَعْلَمَ الْعِلْمَ أَنَّهُ knowledge that it (this Quran) الْحَقُّ (is) the truth مِنْ in it بِهِ so that they may believe فَيُؤْمِنُوا your Lord رَبِّكَ from and verily وَإِنَّ their hearts قُلُوبُهُمْ to it لَهُ and may submit فَتُخْبِتَ believe ءَامَنُوا (of) those who الَّذِينَ (is) the Guide لَهَادِ Allah إِلَيَّ to صِرَاطٍ the Path مُسْتَقِيمٍ ﴿٥٤﴾ Straight وَلَا يَزَالُ those who الَّذِينَ cease (to be) in فِي disbelieved كَفَرُوا those who الَّذِينَ cease (to be) in فِي doubt about it (Quran) مِنْهُ doubt حَتَّى until تَأْتِيَهُمُ comes to them السَّاعَةُ the Hour بَغْتَةً suddenly أَوْ or يَأْتِيَهُمُ there comes to them عَذَابٌ there comes to them عَذَابٌ the torment يَوْمٍ the Day عَقِيمٍ ﴿٥٥﴾ (of) a Day futile (after which there will be no night)

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path. 55. And those who disbelieved, will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night.

الْمَلَكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِلَى اللَّهِ لَهُمْ خَيْرُ الرَّزَاقِينَ ﴿٥٨﴾

الْمَلَكُ the sovereignty يَوْمَئِذٍ on that Day لِلَّهِ for Allah (will be) يَحْكُمُ He will judge بَيْنَهُمْ between them فَالَّذِينَ those who ءَامَنُوا believed وَعَمِلُوا and did الصَّالِحَاتِ righteous good deeds فِي in جَنَّاتِ Gardens النَّعِيمِ ﴿٥٦﴾ (of) delight وَالَّذِينَ and those كَفَرُوا who كَذَّبُوا disbelieved وَكَذَّبُوا and denied بِآيَاتِنَا Our Verses لَهُمْ (those) لَهُمْ a torment عَذَابٌ for them مُهِينٌ ﴿٥٧﴾

humilating وَالَّذِينَ and those who هَاجَرُوا emigrated in سَبِيلِ in they were قُتِلُوا then (after that) ثُمَّ (of) Allah اللَّهُ the Cause they were قُتِلُوا or مَاتُوا died لَيَرْزُقَنَّهُمُ surely will provide for them اللَّهُ surely will provide for them اللَّهُ and verily وَلَئِنْ good حَسَنًا provision رِزْقًا Allah of those who لَهُوَ it is He who indeed خَيْرُ (is) الرَّزَّاقِينَ provide sustenance

56. The sovereignty on that Day will be that of Allâh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of delight (Paradise). 57. And those who disbelieved and belied Our Verses, for them will be a humiliating torment (in Hell). 58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

لَيَدْخُلَنَّهُمْ مَدْخَلًا يَرْضَوْنَهُ وَلَئِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٦﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِقَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَاهُ اللَّهُ إِنَّ اللَّهَ لَعَفُؤٌ غَفُورٌ ﴿٥٧﴾ ذَلِكَ يَأْتِ اللَّهُ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٥٨﴾

لَيَدْخُلَنَّهُمْ truly He will make them enter مَدْخَلًا an entrance يَرْضَوْنَهُ and verily وَلَئِنَّ with which they shall be well pleased اللَّهُ Most Forbearing لَعَلِيمٌ (is) indeed All-Knowing حَلِيمٌ ﴿٥٦﴾ عَاقَبَ has retaliated وَمَنْ that is so ﴿٥٧﴾ عُوِقَ (of) that which مَا with the like he was made to suffer (against) عَلَيْهِ he has again been wronged ثُمَّ then بُغِيَ (with it) him) لَيَنْصُرْنَاهُ اللَّهُ will surely help him إِنَّ اللَّهَ verily اللَّهُ that لَعَفُؤٌ Oft-Pardoning (is) غَفُورٌ ﴿٥٧﴾ Oft-Forgiving ذَلِكَ that يُولِجُ Allah because يَأْتِ (is) the night اللَّيْلَ merges into the day النَّهَارَ and merges وَيُولِجُ the day into the night اللَّيْلَ (is) All-Hearer سَمِيعٌ اللَّهُ and verily وَأَنَّ All-Seer ﴿٥٨﴾

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing. 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh indeed is Oft-Pardoning, Oft-Forgiving. 61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٠﴾
أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَتَصْبِغُ الْأَرْضَ تُخْضَرُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦١﴾ لَّهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَفُورُ الْحَكِيمُ ﴿٦٢﴾

ذَٰلِكَ (is) that بِأَنَّ because Allah هُوَ He the الْحَقُّ (is) Truth وَأَنَّ and that مَا what يَدْعُونَ they invoke مِن دُونِهِ besides Him هُوَ it is الْبَاطِلُ falsehood وَأَنَّ and that اللَّه Allah هُوَ He الْعَلِيُّ (is) the Most High الْكَبِيرُ (is) the Most Great and أَنَزَلَ Allah that see you تَرَ do not sends down مِنَ from السَّمَاءِ the sky مَاءً water (rain) فَتَصْبِغُ and becomes الْأَرْضُ (is) Most the earth تُخْضَرُ green إِنَّ اللَّهَ verily لَطِيفٌ (is) Kind خَبِيرٌ (and) Well-Acquainted لَّهُ (belongs) to Him مَا (is) in what فِي (is) in السَّمَوَاتِ the heavens وَمَا and what فِي (is) in الْأَرْضِ the earth وَإِنَّ اللَّهَ and verily لَهُوَ He الْغَفُورُ (is) Worthy of all praise الْحَكِيمُ Rich (free of all wants)

62. That is because Allâh He is the Truth, and what they (the polytheists) invoke besides Him, it is Bâtîl (falsehood). And verily, Allâh He is the Most High, the Most Great. 63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things. 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh He is Rich (Free of all needs), Worthy of all praise.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفَلَاحَ يَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَّحِيمٌ ﴿٦٣﴾ وَهُوَ الَّذِي أَحْيَاكُم ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنسَانَ لَكَفُورٌ ﴿٦٤﴾

has subjected Allah ﷻ that أَنْ see you تَر do not
 and the وَأَفْلَاكَ the earth الْأَرْضِ (is) on فِي what مَا to you لَكُمْ
 by His بِأَمْرِهِ the sea الْبَحْرِ through فِي that sail تَجْرِي ships
 lest أَنْ the heaven السَّمَاءُ and He withholds وَيُمْسِكُ Command
 by His Leave بِإِذْنِهِ except إِلَّا the earth الْأَرْضِ on عَلَى it fall تَقَع
 (is) full of لَرَوْفٌ for mankind بِالنَّاسِ Allah ﷻ verily إِنَّ
 Who الْكَرِيمُ and (it is) He وَهُوَ Most Merciful رَحِيمٌ kindness
 He will cause you to die يُمِيتُكُمْ then ثُمَّ gave you life أَنْحَاكُمْ
 ثُمَّ then يُحْيِيكُمْ He will again give you life إِنَّ verily الْإِنْسَانَ
 (is) an ingrate كَفُورٌ man

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of kindness, Most Merciful. 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأُمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٌ ﴿٦٥﴾
 وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٦﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ
 تَخْتَلِفُونَ ﴿٦٧﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٦٨﴾

لِكُلِّ أُمَّةٍ We have ordained جَعَلْنَا nation أُمَّةٍ for every
 so not فَلَا follow it نَاسِكُوهُ that they هُمْ religious ceremonies
 and وَادْعُ the matter الْأُمْرِ in فِي let them dispute with you يُنْزِعُ عَنْكَ
 (are) لَعَلَىٰ verily you إِنَّكَ your Lord رَبِّكَ to إِلَى invite (them)
 and if وَإِنْ straight مُسْتَقِيمٌ guidance هُدًى indeed on
 knows best أَعْلَمُ Allah ﷻ then say فَقُلِ they argue with you
 of what تَعْمَلُونَ ﴿٦٦﴾ you do اللَّهُ ﷻ يَحْكُمُ will judge بَيْنَكُمْ
 (of) الْقِيَمَةِ (on) the Day يَوْمَ between you
 do أَلَمْ to differ تَخْتَلِفُونَ ﴿٦٧﴾ in it فِيهِ you used كُنْتُمْ about what
 not تَعْلَمْ you know أَنَّ that اللَّهُ ﷻ يَعْلَمُ knows مَا what فِي

denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"

يَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَجِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

يَأْتِيهَا O النَّاسُ mankind ضُرِبَ a similitude مَثَلٌ has been coined فَاسْتَجِعُوا so listen لَهُ to it إِنَّ verily الَّذِينَ those whom تَدْعُونَ you call on مِنْ دُونِ besides اللَّهِ Allah لَنْ can never يَخْلُقُوا create ذُبَابًا a fly وَلَوْ even though اجْتَمَعُوا they combine together the fly الذُّبَابُ snatched away from them and if يَسْلُبْهُمُ and for it شَيْئًا a thing لَا not يَسْتَفِذُوهُ they would have power to release it مِنْهُ (the fly) ضَعُفَ so weak are الطَّالِبُ the seeker وَالْمَطْلُوبُ ﴿٧٣﴾ and the sought مَا not قَدَرُوا they have estimated اللَّهُ Allah حَقَّ rightfully قَدْرِهِ His Estimate إِنَّ verily اللَّهُ Allah All-Mighty عَزِيزٌ ﴿٧٤﴾ (is) All-Strong اللَّهُ Allah يَصْطَفِي chooses مِنَ from الْمَلَائِكَةِ angels رُسُلًا messengers وَمِنَ and (is) All-Hearer سَمِيعٌ Allah verily إِنَّ men from النَّاسِ All-Seer بَصِيرٌ ﴿٧٥﴾

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. 74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty. 75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا مَا كُنْتُمْ تُعْبَدُونَ ۚ وَمَا كُنْتُمْ تَعْبُدُونَ إِلَّا الْبَشَرَ قَدْ خَلَقْتُمُ الْمَلَائِكَةَ وَلَهُمْ أَسْمَاءٌ مِّمَّنْ ذُكِّرُوا وَلَهُمْ أَنْسَابٌ مِّمَّنْ ذُكِّرُوا وَلَهُمْ أَنْسَابٌ مِّمَّنْ ذُكِّرُوا وَلَهُمْ أَنْسَابٌ مِّمَّنْ ذُكِّرُوا وَلَهُمْ أَنْسَابٌ مِّمَّنْ ذُكِّرُوا ۚ وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مَثَلٌ لَّآئِكُمْ إِزْرَاهِمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعَصُوا اللَّهَ ۚ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ أَبْغَىٰ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لَا يُخَالِفُونَ بِعَهْدِهِمْ ذَعْوَانًا ﴿٨﴾

those الَّذِينَ the believers الْمُؤْمِنُونَ are successful أَفْلَحَ indeed قَدْ who هُمْ (they) in صَلَاتِهِمْ their prayers خَاشِعُونَ (are) (are) عَنِ (they) and those who وَالَّذِينَ submissive from اللَّغْوِ evil (they) turn away وَالَّذِينَ (they) and those who مُعْرِضُونَ vain talk (are) does فَاعِلُونَ of Zakat (alms & charity) الَّذِينَ and (are) حَافِظُونَ their private parts لِفُرُوجِهِمْ (they) those who هُمْ guard إِلَّا except عَلَى from أَزْوَاجِهِمْ their wives أَوْ or مَا what مَلَكَت (are) free غَيْرُ مَلُومِينَ verily they فَإِنَّهُمْ their right hands possess (are) free أَبْغَى but whoever from blame ذَٰلِكَ beyond seeks فَمَنْ (are) the transgressors الْعَادُونَ (they) then those هُمْ فَأُولَٰئِكَ (are) and those who هُمْ لَا يُخَالِفُونَ to their trusts وَعَهْدِهِمْ and to (are) true ذَعْوَانًا their covenants

Surât Al-Mu'minûn

(The Believers) XXIII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Successful indeed are the believers. 2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness. 3. And those who turn away from *Al-Laghw*. 4. And those who pay the *Zakât*. 5. And those who guard their chastity. 6. Except from their wives or (the slaves) that their right hands possess,—for then, they are free from blame; 7. But whoever seeks beyond that, then those are the transgressors; 8. Those who are faithfully true to their *Amanât* and to their covenants;

[illegible]

15. After that, surely, you will die. **16.** Then (again), surely, you will be resurrected on the Day of Resurrection. **17.** And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation. **18.** And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. **19.** Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat. **20.** And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.

وَلَنْ لَكُمْ فِي الْأَنْعَامِ لَعِبَةٌ تَشْفِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١١﴾ وَعَلَيْهَا وَعَلَى الْفَالَكِ تَحْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ الْمَلَأُوا الْأُبْدَانَ مِنْ قَوْمِهِ مَا هَٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

وَلَئِنْ لَكَ and verily لَكَ for you فِي in the cattle الْآلَمِ the cattle لَعِبَرَةٌ (there is) indeed a lesson تُنْفِيكَ We give you to drink وَمَا of that which فِي in their bellies بَطْنُهَا and for you وَلَكَ their bellies (are) in بَطْنُهَا numerous كَثِيرَةٌ وَمِنْهَا and of them تَأْكُلُونَ you eat وَطَلَبَهَا

you are carried **تُحْمَلُونَ** the ships **الْفُلَاقِ** and on **وَعَلَى** and on them
 his people **قَوْمِهِ** to **إِلَى** Noah **نُوحًا** We sent **أَرْسَلْنَا** and indeed **وَلَقَدْ**
 Allah **اللَّهُ** you worship **اعْبُدُوا** O my people **يَقَوْمِ** and he said **فَقَالَ**
 will not **أَفَلَا** but Him **غَيْرُهُ** god **إِلَهِ** other **مِنَ** you have **لَكُمْ** not **مَا**
 who **الَّذِينَ** the chiefs **الْمَلَأُوا** but said **فَقَالَ** you be afraid **تَتَّقُونَ** then
كَفَرُوا disbelieved **مِنَ** among **قَوْمِهِ** his people **مَا** not **هَٰذَا** this is **إِلَّا**
 but **بَشَرٌ** a human being **مِثْلُكُمْ** like you **يُرِيدُ** he seeks **أَن** to **بِنَفْسِهِ**
 Allah **اللَّهُ** willed **وَلَوْ** and if **شَاءَ** make himself superior **عَلَيْكُمْ** to you
 not **مَا** angels **مَلَائِكَةً** He could have surely sent down **لَأَنْزَلَ** Allah
 our fathers **أَبَائِنَا** among **فِي** such a thing **هَٰذَا** We heard **سَمِعْنَا**
 of old **الْأَوَّلِينَ**

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. 22. And on them, and on ships you are carried. 23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?" 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely, could have sent down angels. Never did we hear such a thing among our fathers of old.

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ فَنَرَىٰ صُورَهُ حَتَّىٰ حِينٍ **٢٢** قَالَ رَبِّ أَنْصُرْنِي بِمَا كُنتَ بِنَاءً **٢٣** فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ
 الْفُلَاقَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُفْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ
 سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَخْطِطِ فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ **٢٤**

إِنَّ هُوَ إِلَّا he is **رَجُلٌ** but **بِهِ** a man **جَنَّةٌ** (is)
 madness **فَنَرَىٰ صُورَهُ** so wait **حَتَّىٰ** for him **حِينٍ** until **٢٢** قَالَ a while
 they **كُنتَ بِنَاءً** because **أَنْصُرْنِي** O my Lord **بِمَا** help me **٢٣** فَأَوْحَيْنَا
 that **إِلَيْهِ** so We revealed **فَأَوْحَيْنَا** deny me **٢٤** أَنْ
 and (under) **وَحَيْنَا** under Our eyes **بِأَعْيُنِنَا** the ship **الْفُلَاقَ** construct
 Our command **أَمْرُنَا** comes **جَاءَ** then when **فَإِذَا** our revelation
 then **وَفَارَ** and water gushes forth **التَّنُّورُ** (from) the oven **فَاسْلُفْ**

spouses (male and female) each kind of **كُلِّ** on it **فِيهَا** take
those **مِنَ** except **إِلَّا** and your family **وَأَهْلَكَ** two **أُنثَى** female)
the Word **الْقَوْلُ** against whom **عَلَيْهِ** has already gone forth
مِنْهُمْ thereof **وَلَا** and do not **تُخَاطَبُنِي** address Me **فِي** in favour of those
verily, they are **إِنَّهُمْ** have done wrong **ظَلَمُوا** (of) those who
to be drowned **مُغْرَقُونَ** ﴿٢٧﴾

25. "He is only a man in whom is madness, so wait for him a while." 26. Said: "O my Lord! Help me because they deny me." 27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الثَّمَنُ الَّذِي يَجُنُّنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ وَقُلْ رَبِّ أُنْزِلْنِي مُنْزِلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٦﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٢٧﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَوْمًا آخَرِينَ ﴿٢٨﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٩﴾

فَإِذَا and whoever **وَمَنْ** you **أَنْتَ** have embarked **اسْتَوَيْتَ** and when **فَإِذَا**
all the **الْثَّمَنُ** then say **قُلِ** the ship **الْفُلِّ** on **عَلَى** (is) with you
from **مِنَ** has saved us **يَجُنُّنَا** Who **الَّذِي** (are due) to Allah **اللَّهُ** praises
الْقَوْمِ the people **الظَّالِمِينَ** ﴿٢٥﴾ **وَقُلْ** (who are) oppressors **رَبِّ**
أُنْزِلْنِي My Lord **مُنْزِلًا** cause me to land at **مُزَلَّاتٍ**
(of) those who **الْمُنْزِلِينَ** ﴿٢٦﴾ the Best **خَيْرُ** for You are **وَأَنْتَ** blessed
(there are) indeed **لَآيَاتٍ** this **فِي** in **وَلَا** verily **إِنَّ** bring to land
ever putting (men) to test **لَمُبْتَلِينَ** ﴿٢٧﴾ We are **كُنَّا** and truly **وَلَنْ** signs
ثُمَّ then **أَنْشَأْنَا** We created **مِنْ بَعْدِهِمْ** after them **قَوْمًا**
a **رَسُولًا** (in) to them **فِيهِمْ** and We sent **فَأَرْسَلْنَا** another **مِنْهُمْ** ﴿٢٨﴾
you **اعْبُدُوا** (saying) that **أَنْ** from among them **مِنْهُمْ** Messenger
Allah **اللَّهُ** worship **مَا** not **لَكُمْ** you have **مِنَ** other **إِلَهِ** god **غَيْرُهُ**
you will be afraid **تَتَّقُونَ** ﴿٢٩﴾ (will) then not **أَفَلَا** but Him

28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are *Zâlimûn*. 29. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." 30. Verily, in this, there are indeed *Ayât*, for sure We are ever putting (men) to the test. 31. Then, after them, We created another generation. 32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid?"

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاءِ الْآخِرَةِ وَأُتِرْتُهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ بِأَكْلِ مَا تَأْكُلُونَ مِنْهُ وَشَرِبِ مِمَّا تَشْرَبُونَ ﴿٣٢﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٣﴾ أَعِدُّوا أَنْفُسَكُمْ إِنْ أَنْتُمْ تَعْلَمُونَ ﴿٣٤﴾ هَيَّاهُ هَيَّاهُ لِمَا تُوعَدُونَ ﴿٣٥﴾ إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٦﴾

وَقَالَ the chiefs الْمَلَأُ and said قَوْمِهِ his people الَّذِينَ (in) the الْآخِرَةِ the Meeting and denied وَكَذَّبُوا and denied بِإِيقَاءِ Hereafter وَأُتِرْتُهُمْ and We had given them luxuries and comforts in (of) الْحَيَاةِ الدُّنْيَا life مَا (is) not هَذَا this إِلَّا but بَشَرٌ a human being مِثْلُكُمْ like you تَأْكُلُونَ of that which he eats وَمِمَّا تَشْرَبُونَ of what and he drinks وَشَرِبِ (of that) you eat مِنْهُ you eat تَشْرَبُونَ of what and he drinks وَمِمَّا تَشْرَبُونَ of what and he drinks وَلَئِنْ you drink أَطَعْتُمْ you obey بَشَرًا a human being مِثْلَكُمْ a human being like you إِذَا you verily إِنَّكُمْ like you أَعِدُّوا (are) losers لَخَسِرُونَ then إِذَا you verily إِنَّكُمْ like you هَيَّاهُ he promise you هَيَّاهُ that you إِذَا when مِمَّا (are) losers لَخَسِرُونَ then إِذَا you verily إِنَّكُمْ like you وَكُنْتُمْ you have died وَكُنْتُمْ when مِمَّا (are) losers لَخَسِرُونَ then إِذَا you verily إِنَّكُمْ like you (that) you أَنْفُسَكُمْ and bones وَعِظْمًا dust رُيَا and have become (very) هَيَّاهُ far هَيَّاهُ shall come out alive (resurrected) تَخْرُجُونَ ﴿٣٦﴾ it (is) not إِنْ you are promised تُوعَدُونَ (is) that which لِمَا far إِلَّا but حَيَاتُنَا الدُّنْيَا our life نَمُوتُ (of) this world وَنَحْيَا we die وَمَا we live وَمَا we live and not نَحْنُ we مَبْعُوثِينَ (will be) resurrected

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. 34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers. 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive

(resurrected)? 36. "Far, very far is that which you are promised! 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٦﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٧﴾ قَالَ عَلِمَّا قَلِيلًا لِّبُصِيحَتِكَ نَادِمِينَ ﴿٣٨﴾ فَالْخَذَتْهُمْ الصَّبِيحَةُ بِالْحَقِّ فَبَعَلْنَهُمْ غُشَاةً فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٣٩﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٠﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤١﴾

إِنْ he is not هُوَ but رَجُلٌ a man who has invented عَلَى against Allah كَذِبًا a lie وَمَا and not نَحْنُ we لَمْ in him
 بِمُؤْمِنِينَ ﴿٣٦﴾ are going to believe رَبِّ he said قَالَ O my Lord
 He (Allah) said قَالَ they deny me كَذَّبُونِ ﴿٣٧﴾ because بِمَا help me
 عَلِمَّا قَلِيلًا ﴿٣٨﴾ in a little while لِّبُصِيحَتِكَ they will be نَادِمِينَ ﴿٣٩﴾ regretful فَالْخَذَتْهُمْ and
 and فَبَعَلْنَهُمْ in truth بِالْحَقِّ an awful cry الصَّبِيحَةُ so overtook them
 We made them غُشَاةً as rubbish of dead plants فَبَعْدًا so away لِلْقَوْمِ
 We then أَنْشَأْنَا who are wrong-doers الظَّالِمِينَ ﴿٤٠﴾ with the people
 not مَا others آخَرِينَ ﴿٤١﴾ generations قُرُونًا after them
 تَسْبِقُ مِنْ أُمَّةٍ can precede their term أَجَلَهَا a nation nor يَسْتَأْخِرُونَ ﴿٤٢﴾
 they can delay (it)

38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him." 39. He said: "O my Lord! Help me because they deny me." 40. (Allâh) said: "In a little while, they are sure to be regretful." 41. So *As-Saiha* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn*. 42. Then, after them, We created other generations. 43. No nation can advance their term, nor can they delay it.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَّا جَاءَ أُمَّةً رُسُلُهُمْ كَذَّبُوهُ فَاتَّبَعْنَا بِبَعْضِهِمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٢﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٣﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٤﴾ فَقَالُوا اتُّؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِيدُونَ ﴿٤٥﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٦﴾

ثُمَّ then أَرْسَلْنَا We sent رُسُلَنَا Our Messengers تَتْرًا in succession كُلًّا مَا
 جَاءَ whenever أُمَّةً (to) a nation رُسُلُهُمْ their Messenger كَذَّبُوهُ
 فَاتَّبَعْنَا some of them بِبَعْضِهِمْ so we made follow فَاتَّبَعْنَا they denied him

as true stories (for أَحَادِيثُ and We made them وَحَمَلْنَاهُمْ others who قَبَعًا so away لِقَوْمٍ with a people لَا not يُؤْمِنُونَ) and his brother وَأَخَاهُ Moses مُوسَى We sent أَرْسَلْنَا then ثُمَّ believe هَارُونَ Aaron إِنَّا بِآيَاتِنَا with Our proofs وَسُلْطَانٍ and authority مُبِينٍ and his chiefs وَمَلَائِكَةٍ Pharaoh فِرْعَوْنَ to إِيَّاكَ manifest (clear) people قَوْمًا and they were وَكَانُوا but they behaved insolently فَاسْتَكْبَرُوا self-exalting عَالِينَ ﴿٤٥﴾ فَقَالُوا then they said أَتُؤْمِنُونَ shall we believe لِبَشَرَيْنِ to us لَنَا and their people وَقَوْمَهُمَا like ourselves in two men عَنِيدُونَ ﴿٤٦﴾ فَكَذَّبُوهُمَا (are) servants of مَن became those who were destroyed أَلْمُهْلِكِينَ ﴿٤٧﴾

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahadith*. So away with a people who believe not! 45. Then We sent Mûsâ (Moses) and his brother Hârûn (Aaron), with Our *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, 46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting. 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility." 48. So they denied them both and became of those who were destroyed.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَحَمَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾ إِنَّا يَا أَرْسُلَ كُلِّ نَبِيٍّ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَذِهِ أُمَّةً وَجِدَّةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

the Scripture الْكِتَابَ Moses مُوسَى We gave آتَيْنَا and indeed لَقَدْ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ and We made وَحَمَلْنَا guided ابْنَ and his mother وَأُمَّهُ آيَةً as a sign and آوَيْنَاهُمَا a high ground رَبْوَةٍ to (on) إِيَّاكَ and We gave them refuge ذَاتِ قَرَارٍ a place of rest وَمَعِينٍ ﴿٥٠﴾ يَا أَرْسُلَ and flowing streams إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ You do تَعْمَلُونَ with what إِنِّي righteous deeds your nation أُمَّةً this هَذِهِ and verily وَإِنَّ (am) Well-Acquainted (am) رَبُّكُمْ and I وَأَنَا (is) one وَجِدَّةً nation (religion) أُمَّةً (religion)

your Lord فَأَقْنُوهُمْ ﴿٥٠﴾ so fear Me فَتَقَطَّعُوا but they have broken أَنَّهُمْ group حَزَبٍ each كُلُّ into sects زُرُجًا among them يَتَّبِعُهُمْ their religion rejoicing فَرِحُونَ ﴿٥١﴾ (is) with them لَدَيْهِمْ in what بِمَا (party)

49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided. 50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. 51. O (you) Messengers! Eat of the *Tayyibât* and do righteous deeds. Verily, I am Well-Acquainted with what you do. 52. And verily, this your religion is one religion, and I am your Lord, so fear Me. 53. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it.

فَذَرَهُمْ فِي عَمَلِهِمْ حَتَّىٰ جِئَ ﴿٥٠﴾ اِيْحَسِبُونَ أَنَّمَا نُضَاهُهُمْ مِنْ مَالٍ وَبَنِينَ ﴿٥١﴾ تُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلَىٰ لَا يَشْعُرُونَ ﴿٥٢﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ ﴿٥٣﴾ وَالَّذِينَ هُمْ يَتَابَعَتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٤﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٥﴾ وَالَّذِينَ يُؤْتُونَ مَاءً آتَا وَفَلَوْ بِهِنَّ رِجْلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٥٦﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٥٧﴾

فَذَرَهُمْ in فِي so leave them عَمَلِهِمْ their error حَتَّىٰ for جِئَ ﴿٥٠﴾ a time اِيْحَسِبُونَ do they think أَنَّمَا that what نُضَاهُهُمْ We enlarge them مِنْ مَالٍ وَبَنِينَ ﴿٥١﴾ wealth and children (sons) تُسَارِعُ We hasten لَهُمْ unto them فِي (in) with لَخَيْرَاتٍ good things بَلَىٰ but لَا يَشْعُرُونَ ﴿٥٢﴾ not they perceive إِنَّ they those الَّذِينَ verily خَشْيَةِ from they هُمْ those الَّذِينَ (of) their Lord رَبِّهِمْ they live in awe تُسْقُونَ ﴿٥٣﴾ and those وَالَّذِينَ live in awe they هُمْ and those يَتَابَعَتِ in the Signs رَبِّهِمْ believe ﴿٥٤﴾ and وَالَّذِينَ those هُمْ they رَبِّهِمْ with their Lord لَا with رَبِّهِمْ not ﴿٥٥﴾ بِشْرِكُونَ join anyone in آتَا that which آتَا who give يُؤْتُونَ and those وَالَّذِينَ worship partners they gave وَلَوْ بِهِنَّ (and) their hearts رِجْلَةٌ (are) full of fear أَنَّهُمْ because they إِلَىٰ to رَبِّهِمْ their Lord رَاجِعُونَ ﴿٥٦﴾ shall return (it أُولَٰئِكَ and وَهُمْ the good deeds لَخَيْرَاتٍ in فِي who hasten يُسْرِعُونَ (are) foremost ﴿٥٧﴾ in them لَمَّا they

54. So leave them in their error for a time. 55. Do they think that in wealth and children with which We enlarge them. 56. We hasten unto them with good things. Nay, but they perceive not. 57. Verily, those who live in awe for fear of their Lord; 58. And those who believe in the *Ayât* of their Lord; 59. And those who join not anyone (in worship) as partners with their Lord; 60. And those who give that

(their charity) which they give with their hearts full of fear, because they are sure to return to their Lord (for reckoning). 61. It is these who hasten in the good deeds, and they are foremost in them.

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَبْطِئُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦١﴾ بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ ﴿٦٢﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ ﴿٦٣﴾ لَا تَجْعَلُوا الِيتِمَ إِتْكَرًا وَلَا تُنصِرُونَ ﴿٦٤﴾

وَلَا تُكَلِّفُ and not نَفْسًا any soul except وُسْعَهَا We burden according to its capacity وَلَدَيْنَا and with Us كِتَابٌ (is) a Record يَبْطِئُ which speaks بِالْحَقِّ the truth وَهُمْ and they لَا not يُظْلَمُونَ ﴿٦١﴾ will be wronged بَلْ nay, but قُلُوبُهُمْ their hearts فِي غَمَرٍ (are) covered مِنْ (are) covered from هَذَا this وَلَهُمْ and for them أَعْمَلٌ and (other) deeds مِنْ دُونِ are (other) deeds besides ذَلِكَ that هُمْ they لَهَا for it عَامِلُونَ ﴿٦٢﴾ (are) doing until حَتَّىٰ (are) doing those of them who lead a luxurious مُتْرَفِيهِم We grasp أَخَذْنَا when إِذَا make بِالْعَذَابِ life with punishment إِذَا they behold هُمْ they make يَجْتَرُونَ ﴿٦٣﴾ invoke loudly لَا humble invocation with a loud voice الِيتِمَ this day يُتْكَرُ certainly you shall be تُنصِرُونَ ﴿٦٤﴾ not helped

62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged. 63. Nay, but their hearts are covered from this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing. 64. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice. 65. Invoke not loudly this day! Certainly you shall not be helped by Us.

فَإِذَا كَانَتْ عَائِيَّتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ آعْقَابِكُمْ تُنْكِبُوهَا فِي الْوَيْلِ ﴿٦٥﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُمْ مُنْكَرُونَ ﴿٦٦﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَآكَرَهُم لِلْحَقِّ كِرَهُونَ ﴿٦٧﴾ وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ﴿٦٨﴾ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٦٩﴾

فَإِذَا كَانَتْ indeed عَائِيَّتِي My Verses تُتْلَىٰ recited عَلَيْكُمْ to turn عَلَيْكُمْ your heels تُنْكِبُوهَا on but you used كُنْتُمْ you entertaining at night فِي الْوَيْلِ about it وَهُمْ in pride مُنْكَرُونَ back

تَهْجُرُونَ ﴿٦٧﴾ they pondered يَذَرُوا have not أَفَرَّ renouncing or word أَمْ or جَاءَهُمْ what رَأَى not يَأْتِ the قُلُوبَهُمْ or (it is) that أَرَأَيْتُمْ of old الْآلَافِينَ ﴿٦٨﴾ to their fathers مَا جَاءَهُمْ come not يَعْرِفُونَهُمْ they did recognize رَسُولَهُمْ their Messenger فَهُمْ not (there is) حِجَّةٌ in him يَقُولُونَ or أَرَأَيْتُمْ deny ﴿٦٩﴾ him مَكْرُوهٌ بِئْسَ the truth هَاجَهُمْ he brought them بِالْحَقِّ the truth بَلَىٰ madness لَكِنَّ أَكْثَرَهُمْ to the truth كَرِهُوا ﴿٧٠﴾ (are) averse لَئِنْ هَدَيْنَاهُمُ the truth أَهْوَاءَهُمْ their desires لَفَسَدَتِ and if أَتَّبَعُوا the heavens وَالْأَرْضُ and whosoever فِيهَا (is) therein بَلَىٰ nay, but أَلَيْسَتْ the earth وَمِنْهُمْ their reminder فَبَدَّلْنَا their reminder مِنْهُمْ but they دَوَّرْنَا their reminder مِمَّا مَكُرُّوا ﴿٧١﴾ turn away from

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels. 67. In pride, talking evil about it (the Qur'ân) by night. 68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old? 69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? 70. Or say they: There is madness in him? Nay, but he brought them the truth, but most of them (the disbelievers) are averse to the truth. 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَارِجُ رَيْكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٦٨﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦٩﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُوكَ ﴿٧٠﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧١﴾ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضِرُّهُمْ فَحَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٢﴾

أَمْ تَسْأَلُهُمْ خَرْجًا wages فَخَارِجُ or (is it) تَسْأَلُهُمْ recompense رَيْكَ (of) your lord وَهُوَ (is) better خَيْرٌ and He (is) تَدْعُوهُمْ the Best الرَّازِقِينَ ﴿٦٨﴾ (of) the sustainers وَإِنَّكَ لَتَدْعُوهُمْ and certainly you إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦٩﴾ the Straight وَإِنَّ the Hereafter الَّذِينَ لَا do not يُؤْمِنُونَ believe بِالْآخِرَةِ

and ذَكَرَ are indeed deviating تَكْبُوتُ the Path أَصْرَطَ from
 مَا and removed وَكُنَّا We had mercy on them رَحْمَتُهُمْ though (if)
 they still would لَلْجُورِ distress ضَرِّ of يَنْ (is) on them يَوْمَ what
 تَعْمَهُونَ their transgression طَعْنِيْنِهِمْ in فِي obstinately persist
 بِالْعَذَابِ We seized them أَخَذْنَاهُمْ and indeed وَقَدْ wandering blindly
 لِيَوْمِ they humbled themselves اسْتَكَوُوا but not مَا with punishment
 they invoke with submission (to يَضْرَعُونَ) nor did وَمَا to their lord
 مَا a gate بَابًا for them عَلَيْهِمْ we open فَتَحْنَا when إِنَّا until (Him)
 عَذَابٍ into it فَيَدْ then لَوْ! severe شَدِيدٍ of punishment مُبْلِسُونَ
 (will be) plunged

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. 73. And certainly, you (O Muhammad ﷺ) call them to the Straight Path. 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path. 75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him. 77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٥﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٦﴾
 وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٧٧﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٧٨﴾
 قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ ﴿٧٩﴾

وَهُوَ الَّذِي أَنْشَأَ Who and He السَّمْعَ for you لَكُمُ has created
 وَالْأَبْصَرَ and sight وَالْأَفْئِدَةَ and hearts قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٥﴾ you give thanks
 وَهُوَ الَّذِي ذَرَأَكُمْ Who and (it is) He فِي on الْأَرْضِ has created you
 وَإِلَيْهِ تُحْشَرُونَ ﴿٧٦﴾ and to Him you shall be gathered back
 وَيُمِيتُ gives life وَيُحْيِي Who and (it is) He and causes death وَلَهُ
 and day وَالنَّهَارِ (of) night اللَّيْلِ (is) the alternation and His
 أَفَلَا تَعْقِلُونَ ﴿٧٧﴾ will not then قَالُوا nay, but بَلْ you understand

the men of old **الْأَوَّلُونَ** (81) said قَالَ (of) what مَا the like مِثْلُ say
and have become وَكُنَّا we died مِتْنَا are when أَمَّا they said قَالُوا
indeed be **لَسَبْعُونَ** (82) shall we أَوَّأ and bones وَعِظْمًا dust تُرَابًا
resurrected

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. 79. And it is He Who has created you on the earth, and to Him you shall be gathered back. 80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand? 81. Nay, but they say the like of what the men of old said. 82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

لَقَدْ وَعَدْنَا نَحْنُ وَوَعَدْنَا هَٰذَا مِنْ قَبْلُ إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ **قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ** (83) سَيَقُولُونَ لِلَّهِ **قُلْ أَفَلَا تَذَكَّرُونَ** (84) **قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ** (85) سَيَقُولُونَ لِلَّهِ **قُلْ أَفَلَا نُنْقِظُ** (86) **قُلْ مَنْ يَدِينُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ** (87)

and our **وَعَدْنَا** we **نَحْنُ** we have been promised **وَعَدْنَا** verily لَقَدْ
fathers هَٰذَا this مِنْ قَبْلُ before إِنَّ (is) not هَٰذَا this but أَسَاطِيرُ
the tales **الْأَوَّلِينَ** (83) (of) the ancients **قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ** (84) if (is) therein فِيهَا and whosoever (is) the earth (it is) لِلَّهِ they will say سَيَقُولُونَ you know **تَعْلَمُونَ** (you were) say **قُلْ أَفَلَا تَذَكَّرُونَ** (85) will not then **قُلْ أَفَلَا** say Allah's **قُلْ** you remember **قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ** (86) Great **سَيَقُولُونَ** (of) the Throne **قُلْ أَفَلَا نُنْقِظُ** (87) then (will) not **قُلْ** (it is) for Allah **قُلْ** will say (is) the **مَلَكُوتُ** in his hand يَدِينُ who **قُلْ** say **قُلْ** you fear (Allah) **قُلْ** and He **وَهُوَ** thing **كُلِّ شَيْءٍ** (of) every **قُلْ** sovereignty **قُلْ** and not **وَلَا** protects (all) **يُجَارُ عَلَيْهِ** (there is) protector **قُلْ** against **قُلْ** Him **إِنْ كُنْتُمْ تَعْلَمُونَ** (88) know

83. "Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!" 84. Say: "Whose is the earth and whosoever is therein? If you know!" 85. They will say: "It is Allâh's!" Say: "Will you not then remember?" 86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" 87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" 88. Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector, if you know?"

سَيَقُولُونَ لِلّٰهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٨﴾ بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٨٩﴾ مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنَ إِلَٰهٍ إِذَا لَدَّهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَمَّا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٩٠﴾

سَيَقُولُونَ لِلّٰهِ they will say قُلْ (it is) for Allah فَأَنَّى say how
 تُسْحَرُونَ then ﴿٨٨﴾ are you deceived بَلْ nay, but أَتَيْنَهُم We have
 بِالْحَقِّ brought them وَإِنَّهُمْ the truth ﴿٨٩﴾ and verily they لَكَاذِبُونَ (are)
 اتَّخَذَ not مَا liars did take اللَّهُ Allah مِن وَلَدٍ any son وَمَا nor كَانَ
 مَعَهُ is there along with Him إِلَٰهٍ any god إِذَا لَدَّهَبَ behold
 خَلَقَ what he had god يَمَا each إِلَٰهٍ would have taken away
 وَلَمَّا created and would have tried to overcome بَعْضُهُمْ some of
 سُبْحَنَ others مُبْحَنَ Glorified is اللَّهُ Allah عَمَّا them
 above all that they attribute (to Him) ﴿٩٠﴾

89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" 90. Nay, but We have brought them the truth, and verily, they (disbelievers) are liars. 91. No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿٩١﴾ قُلْ رَبِّ إِنَّمَا زَيَّنِّي مَا يُوعَدُونَ ﴿٩٢﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٣﴾ وَإِنَّا عَلَىٰ أَن نُّرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٤﴾ أَدْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٥﴾

عَلِيمِ All-knower (of) the unseen وَالْمَشْهُودِ and the seen فَتَعَلَّى they associate as بِشِرْكٍ ﴿٣٦﴾ over all that Exalted is He قُلْ say رَبِّ my Lord إِنَّمَا if تُرِيدُ you will show رَبِّ with which they are threatened ﴿٣٧﴾ that مَا me the people الْقَوْمِ amongst فِي put me تَجْعَلْنِي then not فَلَا Lord الظَّالِمِينَ ﴿٣٨﴾ who are wrong-doers وَإِنَّا and indeed We أَن to تُرِيدُكَ We have threatend them نَعُدُّهُمْ that which مَا show you (is) better أَتَسْنُ which هِيَ with that بِأَلَنِي repel (are) Able أَلَسِنَتُهُ evil نَحْنُ We أَعْلَمُ (are) Best-Acquainted بِمَا with (what) they utter ﴿٣٩﴾

92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him! 93. Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment), 94. "My Lord! Then, put me not amongst the people who are the *Zâlimûn*." 95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them. 96. Repel evil with that which is better. We are Best-Acquainted with the things they utter.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٣٦﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٣٨﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٩﴾ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ يَتَنَبَّهُنَّ يَوْمَئِذٍ وَلَا يَسْأَلُونَ ﴿٤٠﴾

وَقُلْ with You رَبِّ my Lord أَعُوذُ I seek refuge بِكَ (of) the devils الشَّيَاطِينِ ﴿٣٦﴾ and I وَأَعُوذُ they هَمَزَاتِ the whisperings رَبِّ with You بِكَ seek refuge they بِحَضْرَتِهِ ﴿٣٧﴾ lest أَن my Lord رَبِّ with You seek refuge to one of أَحَدَهُمْ comes جَاءَ when إِذَا until حَتَّىٰ should attend me send me back أَرْجِعُونِ ﴿٣٨﴾ my Lord رَبِّ he says قَالَ death أَلَسِنَتُهُ they لَعَلِّي so that I may أَعْمَلُ do صَالِحًا good فِيمَا in that which تَرَكْتُ I كَلَّا have left behind إِنَّهَا no كَلِمَةٌ indeed it is هُوَ a word قَائِلُهَا he وَمِنْ وَرَائِهِمْ speaks it until إِلَىٰ (is) a barrier بَرْزَخٌ and behind them يُبْعَثُونَ ﴿٣٩﴾ they will be resurrected يَوْمَ (when) the Day يَوْمِ they will be resurrected يَوْمَئِذٍ among them يَوْمَئِذٍ that day يَسْأَلُونَ ﴿٤٠﴾ nor they will ask of one another

97. And say: "My Lord! I seek refuge with You from the whisperings of the *Shayâtîn* (devils). 98. "And I seek refuge with You, My Lord! lest they should come near me." 99. Until, when death comes to one of them, he says: "My Lord! Send me back, 100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. 101. Then, when the Trumpet is blown, there will be no kinship among them that say, nor will they ask of one another.

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩٧﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿٩٨﴾ تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿٩٩﴾ أَلَمْ تَكُنْ أَتَىٰ عَلَىٰكَ فَاكُتْمُهَا تَكْذِبُونَ ﴿١٠٠﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠١﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٢﴾ قَالَ انشُرُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٣﴾

فَمَنْ these ثَقَلَتْ then who مَوَازِينُهُ his scales are heavy (they) الْمُفْلِحُونَ (are) the successful (are) the people) who الَّذِينَ those فَأُولَٰئِكَ his scales light they خَسِرُوا أَنفُسَهُمْ lost themselves in جَهَنَّمَ Hell خَالِدُونَ they تَلْفَحُ will abide (eternally) وُجُوهُهُمُ their faces النَّارُ the Fire and they فِيهَا therein كَالِحُونَ will grin with displaced lips أَلَمْ تَكُنْ were not أَتَىٰ My Verses فَاكُتْمُهَا they تَكْذِبُونَ (with it) they قَالُوا to deny رَبَّنَا Our Lord غَلَبَتْ overcame عَلَيْنَا us شِقْوَتُنَا our erring وَكُنَّا wretchedness قَوْمًا and we were ضَالِّينَ people رَبَّنَا our Lord أَخْرِجْنَا bring us out مِنْهَا of this فَإِنْ then if ever عُدْنَا shall be wrong-doers ظَالِمُونَ then indeed we فَإِنَّا we return. and not وَلَا in it فِيهَا remain you rejected انشُرُوا He said/will say تَكَلِّمُونِ speak to Me

102. Then, those whose scales (of good deeds) are heavy, they are the successful. 103. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. 104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). 105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?" 106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zâlimûn*." 108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

إِنَّكُمْ كَانُمْ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٧﴾ فَأَتَّخَذْتُمُوهُمْ سَخِرَاءَ حَتَّىٰ
أَنْسَوَكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١٠٨﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ﴿١٠٩﴾ قُلْ كَمْ لَيْسَتْ
فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٠﴾

My slaves عِبَادِي of مِنْ a party فَرِيقٌ there was كَانَ verily إِنَّكُمْ
so يَقُولُونَ we believe ءَامَنَّا our Lord رَبَّنَا who used to say
فَاغْفِرْ us لَنَا forgive and have mercy on us وَأَنْتَ خَيْرُ
but (of) those who show mercy الرَّاحِمِينَ ﴿١٠٧﴾ they took them for
they أَنْسَوَكُمْ until حَتَّىٰ a laughing stock سَخِرَاءَ
while you used وَكُنْتُمْ My Remembrance ذِكْرِي made you forget
مِنْهُمْ at them تَضْحَكُونَ ﴿١٠٨﴾ to laugh إِنِّي have جَزَيْتُهُمْ
they kept patience صَبَرُوا for what الْيَوْمَ this Day rewarded them
He قُلْ are the successful الْفَائِزُونَ ﴿١٠٩﴾ indeed they
the الْأَرْضِ on فِي did you stay لَيْسَتْ how long كَمْ (Allah) will say
(of) years سِنِينَ ﴿١١٠﴾ number earth

109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! 111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful. 112. He (Allâh) will say: "What number of years did you stay on earth?"

قَالُوا لَيْسَ يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنِلَ الْعَادِينَ ﴿١١١﴾ قُلْ إِنْ لَيْسَتْ إِلَّا قَلِيلًا لَّوْ أَنَا أَنْتُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٢﴾ أَفَحَسِبْتُمْ
أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٣﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيِّ ﴿١١٤﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُمْ لَا يُفْلِحُونَ
الْكَافِرُونَ ﴿١١٥﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٦﴾

قَالُوا part بَعْضَ or أَوْ a day يَوْمًا we stayed لَيْتَنَا they will say
 of those who keep account (angels) ۞ فَسْأَلْ (of) a day
 قُلْ He will say قُلْ لَيْتَنِي not إِنَّا you stayed قَلِيلًا but أَفَلَا a little
 did you think أَفَلَا تَعْلَمُونَ known ۞ كُنْتُمْ that you أَفَلَا تَعْلَمُونَ if
 and that وَأَنْتُمْ in play عَبَثًا We had created you خَلَقْنَكُمْ that
 so إِيَّانَا you لَا to Us تَرْجِعُونَ ۞ فَتَعْلَى you
 (there is) no لَا True الْحَقُّ the King الْمَلِكُ Allah exalted is
 of the Throne الْعَرْشِ the Lord رَبُّ He هُوَ but إِلَّا god إِلَٰهَ
 الْكَوْثَرِ ۞ وَمَنْ and whoever يَدْعُ invokes مَعَ with الله
 Allah إِلَٰهًا مَآخَرٍ لَا any other بَرَهَانَ proof لَهُ he has بِهِ
 of it فَإِنَّمَا then verily حِسَابُهُ his reckoning عِنْدَ with رَبِّهِ (is)
 the لَئِنْ Lord لَا surely يُفْلِحُ will be successful الْكَافِرُونَ ۞
 and أَقْبِرْ my Lord رَبِّ and say وَقُلْ disbelievers
 (of) those الرَّحِيمِينَ ۞ (are) the Best خَيْرٌ and you وَأَنْتَ have mercy
 who show mercy

113. They will say: "We stayed a day or part of a day. Ask of those who keep account." 114. He (Allâh) will say: "You stayed not but a little, if you had only known!" 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" 116. So Exalted be Allâh, the True King: *Lâ ilâha illâ Huwa*, the Lord of the Supreme Throne! 117. And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom he has no proof; then his reckoning is only with his Lord. Surely, *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. 118. And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَنْتَظِرُ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَشَهِدَ عَدَاهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

which We have **أَنزَلْنَاهَا** (this is) a Surah (chapter of the Quran) **سُورَةٌ** and We have **وَفَرَضْنَاهَا** and which We have enjoined **وَأَنزَلْنَا** sent down that you may **لَعَلَّكُمْ** manifest **بَيِّنَاتٍ** Signs **آيَاتٍ** in it **فِيهَا** revealed the woman who is guilty of illegal sexual **الزَّانِيَةِ** remember **تَذَكَّرُونَ** and the man who is guilty of illegal sexual **وَالزَّانِي** intercourse (with) **مِائَةً** of them **مِنْهُمَا** one **وَجِدَ** each **كُلِّ** flog **فَأَجْلِدُوا** intercourse with **بِهَا** let withhold you **تَأْخُذْكُمْ** and not **وَلَا** lashes **جَلْدًا** a hundred **رَأْفَةً** them **فِي** pity **فِي** in **دِينِ** the religion **اللَّهِ** (of) Allah **إِنْ** if **كُنتُمْ** you (were) **تُؤْمِنُونَ** believing **بِاللَّهِ** in Allah **وَالْيَوْمِ** and the Day **الْآخِرِ** and let witness **وَلْيَشْهَدْ** Last **عَدَايَهُمَا** their punishment **طَائِفَةٌ** a party **مِّنَ** of **الْمُؤْمِنِينَ** the believers **الزَّانِي** the fornicator **لَا** not **يَنْكِحُ** marries **إِلَّا** but **زَانِيَةً** an idolatress **أَوْ** or **مُشْرِكَةً** a female fornicator **وَالزَّانِيَةَ** a female fornicator **لَا** not **يَنْكِحُهَا** marries **إِلَّا** but **زَانٍ** a fornicator **أَوْ** or **مُشْرِكٌ** an idolater **وَحُرْمٌ** and is forbidden **ذَلِكَ** the believers **الْمُؤْمِنِينَ** on/to **عَلَى** such a thing/that

Sûrat An-Nûr

(The Light) XXIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayât*, that you may remember. 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. 3. The adulterer — fornicator marries not but an adulteress — fornicatress or a *Mushrikah*; and the adulteress — fornicatress, none marries her except an adulterer — fornicator or a *Mushrik*. Such a thing is forbidden to the believers (of Islâmic Monotheism).

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شَهَدَاءَ فَأَجْلِدُوهُنَّ مِائَتًا جَلْدَةً وَلَا يَقْبَلُوا لَهُنَّ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١﴾ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢﴾ وَالَّذِينَ يَزْمُونَ أَرْوَاحَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ وَاللَّهُ يَإْتِيهِمْ لَعْنُ الصَّادِقِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ the chaste women الْمُحْصَنَاتِ who accuse and those الَّذِينَ لَا يَأْتُوا then produce بِأَرْبَعَةِ شَهَادَةٍ four witnesses فَاجْلِدُوهُمْ then flog them ثَمَانِينَ (with) eighty جَلْدَةً وَلَا and do not تَقْبَلُوا and do not accept لَهُمْ their شَهَادَتُهُمْ testimony أَبَدًا forever وَأُولَئِكَ هُمُ except the disobedient (to Allah) الَّذِينَ لَا تَتُوبُونَ ۖ فَإِنَّ اللَّهَ is Oft-Forgiving رَحِيمٌ Most Merciful وَالَّذِينَ يَرْمُونَ and those who accuse أَنْفُسَهُمْ themselves and not نِسَاءَهُمْ their wives فَشَهَادَةُ (of) one of them أَنْبَعُ (is) four شَهَادَاتٍ testimonies بِاللَّهِ by Allah إِنَّهُ that he is one of the صَادِقِينَ those who speak the truth

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn*.
 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful. 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allâh that he is one of those who speak the truth.

وَالْخَفِيسَةُ ۖ إِنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِبِينَ ۖ وَيَذَرُوا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ ۖ وَالْخَفِيسَةُ ۖ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ۖ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

وَالْخَفِيسَةُ (is) that لَعْنَتَ the Curse اللَّهُ and the fifth (testimony) أَنْ (is) on him عَلَيْهِ if كَانَ he be مِنَ of الْكَذِبِينَ those the عَذَابَ from her عَنْهَا but it shall avert وَيَذَرُوا who tell a lie شَهَادَاتٍ four she testifies أَنْ that تَشْهَدُ (of) those who الْكَذِبِينَ is (one) of لَمِنَ that he إِنَّهُ by Allah بِاللَّهِ the Anger غَضَبَ that أَنْ and the fifth (testimony) وَالْخَفِيسَةُ tell lies (one) of لَمِنَ he was كَانَ if إِنْ (be) upon her عَلَيْهَا (of) Allah اللَّهُ وَلَوْلَا those who speak the truth الصَّادِقِينَ and had it not been فَضْلُ

وَأَنَّ (of) Allah (for) Grace on you وَرَحْمَتُهُ and His mercy (is) the One Who accepts repentance تَوَّابٌ Allah and that the All-Wise حَكِيمٌ ﴿١٥﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth. 10. And had it not been for the Grace of Allâh and His Mercy on you And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لِّكُلِّ لَافٍ أَمْرٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿١٣﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ those who verily brought forth the slander عُصْبَةٌ (are) a group among you مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا you consider it not a bad thing for you. Nay, it is good for you. unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and they say good of it. And they say this charge (is) a lie obvious. Why did not they produce for it four witnesses. they brought the witnesses then these (are) the liars.

11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their

own people and say: "This (charge) is an obvious lie?" 13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسَسَّكُمْ فِي مَا أَنْفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٣﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٤﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٥﴾

وَلَوْلَا of Allah (for) the Grace فَضْلُ and had it not been عَلَيْكُمْ and in الدُّنْيَا this world and in His Mercy رَحْمَتُهُ unto you what لَسَّكُمْ the Hereafter in/for مَا would have touched you أَنْفَضْتُمْ you had spoken فِيهِ whereof عَذَابٌ a torment عَظِيمٌ ﴿١٣﴾ great إِذْ when تَلَقَّوْنَهُ you were propogating it بِأَلْسِنَتِكُمْ with your tongues وَتَقُولُونَ بِأَفْوَاهِكُمْ and uttering مَا لَيْسَ not لَكُمْ for you of it عِلْمٌ (there was) knowledge وَتَحْسَبُونَهُ (consider it هَيِّنًا a little thing وَهُوَ while it was عِنْدَ with (to) اللَّهُ very great عَظِيمٌ ﴿١٤﴾ and why did not وَلَوْلَا when إِذْ سَمِعْتُمُوهُ you heard it قُلْتُمْ you say مَا not يَكُونُ it is (right) لَنَا for us أَنْ (is) تَكَلَّمَ speak بِهَذَا of this سُبْحَنَكَ Glory is to You هَذَا this بُهْتَنٌ a lie عَظِيمٌ ﴿١٥﴾ great

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great. 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٦﴾ وَرَبِّينَ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٧﴾ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَسْتَرُ لَا تَعْلَمُونَ ﴿١٨﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿١٩﴾

يَعِظُكُمُ اللَّهُ that تَعُودُوا you repeat لِمِثْلِهِ the like of it أَبَدًا for ever إِنْ كُنْتُمْ you are مُؤْمِنِينَ ﴿١٦﴾ believers رَبِّينَ

and makes clear Allah and the Signs for you the Signs and Allah the Signs
 Allah (is) All-Knowing (is) All-Wise All-Wise verily the Signs
 those who like that should be propagated among those who believe
 those who believe in the world and the Hereafter and Allah knows
 and you do not know and had it not been for the Grace of Allah and His Mercy
 Allah and that Allah is full of kindness, Most Merciful

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers. 18. And Allâh makes the *Ayât* plain to you, and Allâh is All-Knowing, All-Wise. 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not. 20. And had it not been for the Grace of Allâh and His Mercy on you. And that Allâh is full of kindness, Most Merciful.

﴿يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنِ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿يَأْتِيهَا﴾ O you the Signs who believe do not follow
 the footsteps of Satan (of) and whosoever follows
 the footsteps of Satan (of) then verily he commands
 to commit indecency and evil deeds (of) Allah the Grace
 and had it not been for His Mercy on you
 pure from sins of you anyone ever and
 Allah purifies whom He wills and Allah is All-Knowing

21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily, he commands *Al-Fahshâ*, and *Al-Munkar*. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْفَافِئَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

وَلَا يَأْتَلِ and let not those with blessings أُولُوا الْفَضْلِ swear to desist مِنْكُمْ and wealth وَالسَّعَةِ among you أَنْ give يُؤْتُوا أُولَى الْقُرْبَىٰ (and) the الْفَافِئَاتِ (and) the poor وَالْمَسْكِينِ (to) the kinfolk let them وَلْيَعْفُوا (of) Allah ﷻ the way in سَبِيلِ emigrants that you love تُحِبُّونَ do not أَلَا and forgive وَلْيَصْفَحُوا pardon بِغْفِرَ Allah ﷻ should forgive لَكُمْ Allah ﷻ (for) you رَحِيمٌ (is) Oft-Forgiving ﴿٢٢﴾ Most Merciful إِنَّ الَّذِينَ verily who never think of الْمُحْصَنَاتِ chaste women يَزْمُونَ accuse الْمُؤْمِنَاتِ anything touching their chastity لُعِنُوا believers (women) الْمُؤْمِنَاتِ and the Hereafter وَالْآخِرَةِ the world الدُّنْيَا in فِي are cursed on the يَوْمَ great عَظِيمٌ ﴿٢٣﴾ a torment عَذَابٌ and for them (will be) their tongues تَشْهَدُ witness عَلَيْهِمْ against them أَلْسِنُهُمْ Day (when) وَأَيْدِيهِمْ (and) their hands وَأَرْجُلُهُمْ (and) their legs بِمَا as to what كَانُوا they used to do ﴿٢٤﴾

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful. 23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ لَقَدْ يَنْشَأُ لِلْخَائِبِينَ وَالْخَائِثُونَ لِلْخَائِبِينَ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ يٰٓأَيُّهَا الَّذِينَ
آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَمَّا كُنْتُمْ
تَذَكَّرُونَ ﴿٢٧﴾

يَوْمَ يُؤْتِيهِمُ Allah will pay them on that Day دِينَهُمُ their recompense
الْحَقَّ in full and they will know أَنَّ that Allah He is the Manifest
الْمُبِينُ (is) the Truth He is the Manifest Truth. 26. Bad statements are for
الْخَائِبِينَ women (are) for bad men and bad men (are) for bad men
وَالطَّيِّبَاتُ and good women (are) for bad women
وَالطَّيِّبُونَ good men (are) for good women and good men (are) for good women
أُولَئِكَ those (are) innocent of what they say of what they say
مُبَرَّءُونَ those (are) innocent of what they say of what they say
مَغْفِرَةٌ forgiveness for them (is) وَرِزْقٌ and provision كَرِيمٌ
يٰٓأَيُّهَا O you generous generous who believe لَا do not believe
تَدْخُلُوا enter other than your houses بُيُوتِكُمْ other than your houses
حَتَّى until you have asked permission تَسْتَأْذِنُوا and greeted أَهْلِهَا and greeted
ذَٰلِكُمْ people (is) better خَيْرٌ that خَيْرٌ for you لَمَّا in order that
تَذَكَّرُونَ you may remember

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth. 26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and *Rizqun Karîm*. 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

فَإِنْ لَّمْ يَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ يَمُرُّ
بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا
تَكْتُمُونَ ﴿٢٩﴾ قُلِ لِلْمُؤْمِنِينَ بَعْضُهُمْ مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَيْرٌ مِمَّا
يَصْنَعُونَ ﴿٣٠﴾

فَإِنْ anyone أَكْثَرُ therein فِيهَا you find تَجِدُوا not لَنْ and if
 permission يُؤْتُونَ until حَتَّى enter them (houses) تَدْخُلُوهَا then do not
 for you لَكُمْ it is said قِيلَ and if وَإِنْ to you لَكُمْ has been given
 for لَكُمْ (is) purer أَزْكَى it هُوَ then go back فَارْجِعُوا to return ارْجِعُوا
 (is) ۞١٢٦ you do تَعْمَلُونَ of what بِمَا and Allah وَاللَّهُ you
 that أَنْ sin جُنَاحٌ on you عَلَيْكَ (there is) not لَيْسَ All-Knower
 in فِيهَا inhabited مَسْكُونَةٌ not غَيْرَ houses بَيْوتًا you enter تَدْخُلُوا
 and Allah وَاللَّهُ for you لَكُمْ (there is) usefulness مَتَّعَ which
 you ۞١٢٧ and what وَمَا you reveal تُبْدُونَ what مَا knows
 مِنْ to lower بَعْضُوا the believing men لِلْمُؤْمِنِينَ tell قُل conceal
 their قُرُوجَهُمْ and protect وَحَفَظُوا their gazes أَبْصَرِهِمْ (from)
 اللَّهُ verily إِنَّ for them لَهُمْ (is) purer أَزْكَى that ذَٰلِكَ private parts
 they do ۞١٢٨ of what بِمَا (is) All-Aware خَبِيرٌ Allah

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do. **29.** There is no sin on you that you enter houses uninhabited, (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal. **30.** Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allâh is All-Aware of what they do.

وَقُلْ لِلْمُؤْمِنَاتِ يَفْضَضْنَ مِنْ أَنْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
خُضْرَهُنَّ عَلَى جُثُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ
أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَاءَهُنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ
التَّابِعِينَ غَيْرَ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا إِنَّهُ السَّمِيعُ الْغَنِيُّ ﴿٦٦﴾

وَقُلْ لِّلْمُؤْمِنَاتِ and tell the believing women يُقْضَيْنَ to lower their private أَبْصَرِهِنَّ (from) and protect وَحَفَظْنَ their gazes and not يَدَّيْنِ except their beauty زِينَتَهُنَّ to expose إِلَّا parts and let them وَلْيَضْرِبْنَ of it وَنَهَآ which is apparent مَآ ظَهَرَ that their breasts بِخُمْرِهِنَّ over their veils (head coverings) عَلَى draw

وَأَنْكِحُوا الْأَيَّامِيْنَ the single among you وَالصَّالِحِيْنَ and marry the pious and maid servants وَإِمَائِكُمْ your male slaves of the pious poor يَكُونُوا if Allah will enrich them

(is) All-Sufficient **وَرِيعٌ** and Allah **وَاللَّهُ** His Bounty **فَضْلُهُ** of **عَلَيْهِمُ** those who **وَالَّذِينَ** and let be chaste **وَلْيَسْتَفِيفُوا** All-Knowing **عَلِيمٌ** until **حَتَّى** marriage **نِكَاحًا** find (financial means for) **يَجِدُونَ** not and those **وَالَّذِينَ** His Bounty **فَضْلُهُ** of **مِنْ** Allah **اللَّهُ** enriches them of those **مِمَّا** a writing (of emancipation) **الْكُتُبِ** seek **يَبْتَغُونَ** who give them **فَكَابِتُهُمْ** your right hands **أَيْسَنُكُمْ** possess **مَلَكَتْ** whom and **وَمَاؤُهُمْ** good **خَيْرًا** in them **فِيهِمْ** you know **عَلِمْتُمْ** if **إِنْ** writing He has **مَائِنُكُمْ** which **الَّذِي** Allah's **اللَّهُ** wealth **مَالِ** of **مِنْ** give them your maids **فَنَنِيكُمْ** force **تَكْرِهُنَّ** and do not **وَلَا** bestowed upon you **عَلَى** to **الْبَعْدِ** prostitution **إِنْ** if **أَرَدْنَ** chastity **فَصَصَّ** they desired **لِيَبْتَغُوا** (of) the life **لِلْزُورِ** goods **عَرَضَ** in order that you may seek Allah **اللَّهُ** then verily **فَإِنَّ** compels them **بِكُرْهٍ** and he who **وَمَنْ** worldly **يُنْبَعِدُ** after **إِكْرَاهٍ** their compulsion **عَفُوٌّ** (is) Oft-forgiving **رَحِيمٌ** Most Merciful

32. And marry those among you who are single and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). 33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٣﴾ اللَّهُ نُورُ السَّمَوَاتِ
وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوْرٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيُّ يُوقَدُ مِن شَجَرٍ مَّبْرُورٍ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِيُتْلَىٰ عَلَيْهِ مَا فِي صُحُفِهِ ۚ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَىٰ نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ
وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٤﴾

Verses مَائِدَتِ to you إِلَيْكُمْ We have sent down أُنزِلْنَا and indeed وَلَقَدْ
 مُبَيَّنَّتْ those who الَّذِينَ of مِّنْ and an example وَمَثَلًا manifest
 ٢٥ and an admonition وَمَوْعِظَةً before you مِّن قَبْلِكُمْ passed away
 (of) the السَّمَوَاتِ (is) the Light نُورُ Allah ﷻ for the pious
 (of) His Light نُورِهِ the parable مَثَلٌ and the earth وَالْأَرْضِ heavens
 كَشَفَوْهُ (is) as a niche فِيهَا within it مِصْبَاحٌ (is) a lamp
 كَأَنَّهُ as if it were the glass زُجْجَةً a glass (is) in فِي lamp
 blessed شَجَرَةٍ a tree مِّن lit نُورٌ a brilliant star
 of the west غَرْبِهِ nor وَلَا of the east شَرْقِهِ neither لَا an olive زَيْتُونَةٍ
 not يَكَادُ would almost زَيْتُهَا its oil يُضِيءُ glow forth وَلَوْ though لَمْ
 guides تَهْدِي light نُورٌ upon light نُورٌ fire نَارٌ touched it تَمَسَّهُ
 and يَضْرِبُ He wills بِنَاءٌ whom مِّن to His Light لِنُورِهِ Allah ﷻ
 and وَاللَّهُ for mankind لِلنَّاسِ parables أَلَمْ تَلِكْ Allah ﷻ sets forth
 (is) All-Knowing عَلَيْهِ شَيْءٌ of every يَكُلُ Allah

34. And indeed We have sent down for you *Ayât* that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious). 35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَمْ فِيهَا بِالْعُدُوِّ وَالْآصَالِ ٣٥ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ ٣٦ وَالْأَبْصَارُ ٣٧ لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ٣٨ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ٣٩

they be بُيُوتٍ that أَذِنَ Allah ﷻ permitted in
 يُسَبِّحُ His Name أَسْمُهُ in them فِيهَا and is remembered وَيُذْكَرَ raised
 and وَالْآصَالِ ٣٥ in the mornings بِالْعُدُوِّ in them فِيهَا Him لَمْ glorify
 وَلَا trade تِجَارَةٌ diverts them لَتُلْهِيَهُمْ not لَا men رِجَالٌ in the evenings
 nor بَيْعٌ sale عَنْ from ذِكْرٍ the remembrance اللَّهُ ﷻ (of) Allah وَإِقَامِهِ

النُّورُ (nor from) giving رَزَقُوا the prayer الصَّلَاةُ (nor from) offering
 in it فِيهِ will be overturned تَنقَلَبُ a Day يَوْمًا they fear يَخَافُونَ alms
 that may reward لِيَجْزِيَهم and the eyes وَالْأَبْصَارُ ﴿٣٦﴾ the hearts الْقُلُوبُ
 they عَمِلُوا (of) what مَا according to the best أَحْسَنَ Allah اللَّهُ them
 His فَضْلُهُ of مِنْ and add even more for them وَزِيدَهُمْ have done
 Grace وَاللَّهُ and Allah رَزَقُوا provides مَنْ to whom يَشَاءُ He wills بِغَيْرِ
 account (measure) حِسَابٍ ﴿٣٧﴾ without

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered. Therein glorify Him (Allâh) in the mornings and in the afternoons or the evenings. 37. Men whom neither trade nor sale (business) diverts from the remembrance of Allâh nor from performing *As-Salât* (*Iqâmat-as-Salât*) nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned. 38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ يَفِيعَةٍ يَحْسَبُهُ الظَّمْثَانُ مَاءً حَاقًّا إِذَا جَاءَهُمْ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُمْ
 فَوْقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٧﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ
 سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْهَا وَنَ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ as for those who كَفَرُوا their deeds كَسَرَابٍ
 the الظَّمْثَانُ thinks it يَحْسَبُهُ in a lowland يَفِيعَةٍ (are) like a mirage
 he comes to جَاءَهُ when إِذَا until حَاقًّا (to be) water مَاءً thirsty one
 and he finds وَجَدَ (to be) anything شَيْئًا he finds it يَجِدْهُ not لَمْ it
 اللَّهُ Allah عِنْدَهُ with him فَوْقَهُ Who will pay him حِسَابَهُ his due وَاللَّهُ
 or أَوْ (in taking) account الْحِسَابِ ﴿٣٧﴾ (is) Swift سَرِيعٌ and Allah
 كَظُلُمَاتٍ vast deep لُجِّيٍّ a sea بَحْرٍ in فِي is like the darknesses
 on مَوْجٌ covers it مَوْجٌ on top of it مَوْجٌ a wave مِنْ فَوْقِهِ on
 سَحَابٌ top of it ظُلُمَاتٌ darknesses بَعْضُهَا some of it فَوْقَ
 on top بَعْضٍ (of) others إِذَا if لَمَّا (a man) stretches out يَدَهُ
 لَمْ يَكْذِبْهَا وَنَ he can see it وَنَ and he who لَمْ not يَجْعَلِ
 for him اللَّهُ made اللَّهُ لَمْ for him نُورًا light فَمَا (there is) not لَمْ
 light نُورٍ ﴿٣٨﴾ any

heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١١﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢﴾ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣﴾

يَقْلِبُ اللَّهُ the night اللَّيْلَ and the day النَّهَارُ causes to alternate in verily فِي in ذلك this لَعِبْرَةً (is) indeed a lesson لِّأُولِي (is) insight وَاللَّهُ who have insight الْأَبْصَارِ ﴿١١﴾ and Allah خَلَقَ every كَلِّ created مَاءً from مَاءٍ water فَمِنْهُمْ of them moving living creature دَابَّةٍ on يَمْشِي (there is) who يَمْشِي who walks عَلَى on رِجْلَيْنِ two legs وَمِنْهُمْ of them and of them يَمْشِي who walks عَلَى on أَرْبَعٍ four يَخْلُقُ Allah creates اللَّهُ Allah creates مَا what يَشَاءُ He wills إِنَّ He wills اللَّهُ Allah verily عَلَى Allah over كُلِّ every شَيْءٍ thing قَدِيرٌ ﴿١٢﴾ (is) All-Powerful لَقَدْ We have sent أَنْزَلْنَا indeed آيَاتٍ down مُبِينَاتٍ Verses مُبِينَاتٍ clarifying وَاللَّهُ Allah and يَهْدِي guides مَنْ whom يَشَاءُ He wills إِلَى to صِرَاطٍ Path مُسْتَقِيمٍ ﴿١٣﴾ Straight

44. Allâh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight. 45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things. 46. We have indeed sent down (in this Qur'ân) manifest *Ayât*. And Allâh guides whom He wills to the Straight Path.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٤﴾ وَلِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿١٥﴾ وَإِنْ يَكُنْ لَكُمْ لُحُوقٌ بِآتِنَا إِلَيْنَا مُذْعِبِينَ ﴿١٦﴾ أَوَى قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُمْ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٧﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ we have believed in Allah وَالرَّسُولِ and they say ثُمَّ then يَتَوَلَّى turn away وَرَسُولُهُ and in the Messenger وَأَطَعْنَا and we obey

(this) obedience طاعة swear تَقْسِمُوا do not لَا say قُل would leave
 what مَعْرُوفَةٌ knows well خَيْرٌ Allah الله verily إِنَّ (is) known
 قَتَلُونَكُمْ ﴿٥١﴾ you do

51. The only saying of the faithful believers, when they are called to Allâh and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful. 52. And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful. 53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave. Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوا تَهْتَدُوا وَمَا عَلَى
 الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥١﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا
 يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٢﴾

the Messenger الرَّسُولُ and obey وَأَطِيعُوا Allah الله say قُل (is) مَا on him عَلَيْهِ then only فَإِنَّمَا you turn away تَوَلَّوْا but if
 is حُمِّلْتُمْ what حُمِّلَ is placed on him وَعَلَيْكُمْ and on you مَا what
 you shall be تَهْتَدُوا you obey him تُطِيعُوا and if وَإِن placed on you
 guided وَمَا (is) not عَلَى on الرَّسُولِ the Messenger إِلَّا except الْبَلَاغُ
 Allah الله has promised وَعَدَ clear الْمُبِينُ conveying (preach)
 الَّذِينَ those who آمَنُوا believe يَكْفُرُ among you وَعَمِلُوا and do الصَّالِحَاتِ
 that He will certainly grant them لَيَسْتَخْلِفَنَّهُمْ righteous deeds
 He gave اسْتَخْلَفَ as كَمَا the earth فِي in succession
 and that He لَيُمَكِّنَنَّ to those الَّذِينَ succession
 which لَهُمْ establish لَهُمْ for them دِينَهُمُ their religion الَّذِي
 and He has chosen ارْتَضَىٰ He has chosen لَهُمْ for them وَلَيُبَدِّلَنَّهُم
 a safe security أَمْنًا their fear خَوْفِهِم after them in exchange
 يَعْبُدُونَنِي they worship Me لَا يُشْرِكُونَ associating not بِي with Me شَيْئًا
 that وَمَن anything كَفَرَ and whoever بَعْدَ after ذَلِكَ that
 (are) the disobedient الْفَاسِقُونَ (they) هُم those فَأُولَٰئِكَ

54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way." 55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn*.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٤﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ فِي النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٥﴾ يَأْتِيهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَ الَّذِينَ مَلَكَتْ أَيْمَانُكَ وَالَّذِينَ لَمْ يَلْبِغُوا الْحُلُمَ مِنْكَ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْدَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ بَعْدَهُنَّ طَوَفَاتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٥﴾

وَأَقِيمُوا and offer الصَّلَاةَ prayers and pay الزَّكَاةَ alms وَأَطِيعُوا and obey الرَّسُولَ the Messenger لَعَلَّكُمْ so that you may تُرْحَمُونَ ﴿٥٤﴾ be treated with mercy لَا do not تَحْسَبَنَّ consider الَّذِينَ those who كَفَرُوا disbelieved مُعْجِزِينَ can escape فِي in الْأَرْضِ the land وَمَا لَهُمْ the worst indeed وَلَيْسَ (is) النَّارُ the Fire أَتَىٰ (is) that destination يَأْتِيهَا الَّذِينَ O الَّذِينَ who آمَنُوا believe لِيَسْتَأْذِنَ those who مَلَكَتْ should ask your permission أَيْمَانُكَ possess الَّذِينَ those who لَمْ did not ثَلَاثَ and those who يَلْبِغُوا your right hands الْحُلُمَ the age of puberty مِنْكَ of you ثَلَاثَ three مَرَّاتٍ times مِنْ قَبْلِ before صَلَاةِ your prayer الْفَجْرِ dawn وَحِينَ and while تَضَعُونَ you put off ثِيَابَكُمْ your clothes مِنَ الظَّهِيرَةِ the noonday وَمِنْ بَعْدِ and after صَلَاةِ the prayer الْعِشَاءِ (of) Isha (late night) ثَلَاثُ (these) three times عَوْدَاتٍ (are) of privacy لَكُمْ for you لَيْسَ there is not عَلَيْكُمْ on you جُنَاحٌ sin بَعْدَهُنَّ afterwards طَوَفَاتٌ to move about عَلَيْكُمْ nor (attending) عَلَيْكُمْ to you بَعْضُكُمْ some of you عَلَى (over) بَعْضٍ some others كَذَلِكَ thus يُبَيِّنُ makes clear اللَّهُ Allah لَكُمْ to you الْآيَاتِ the Verses وَاللَّهُ and Allah عَلِيمٌ (is) All-Knowing حَكِيمٌ All-Wise ﴿٥٥﴾

56. And perform *As-Salât*, and give *Zakât* and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allâh). 57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salât* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishâ*' (night) *Salât* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* to you. And Allâh is All-Knowing, All-Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ
يَسَابِهَهُنَّ غَيْرَ مُتَّبِعِينَ بَرْنَةً وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

وَإِذَا among you *بَلَغَ* the children *الْأَطْفَالُ* attain and when *الْحُلُمَ* among you *يَكُمُ* the children *الْأَطْفَالُ* attain and when *بَلَغَ* as *كَمَا* then let them seek permission *فَلْيَسْتَأْذِنُوا* the age of puberty *اسْتَأْذَنَ* those who (were) *الَّذِينَ* sought permission *مِنْ قَبْلِهِمْ* them *كَذَلِكَ* thus *يُبَيِّنُ* *اللَّهُ* makes clear *لَكُمْ* *اللَّهُ* for you *آيَاتِهِ* *حَكِيمٌ* (is) All-Knowing *عَلِيمٌ* and Allah *وَاللَّهُ* His Verses *الْقَوَاعِدُ* All-Wise *مِنَ* and past child-bearing *النِّسَاءِ* it is *فَلَيْسَ* wed-lock *يَكَلَّامًا* expect *يَرْجُونَ* do not *الَّتِي* women *الَّتِي* not *عَلَيْهِنَّ* on them *جُنَاحٌ* sin *أَنْ* that *يَضَعْنَ* they discard *يَسَابِهَهُنَّ* not *غَيْرَ* their clothes *مُتَّبِعِينَ* showing *بَرْنَةً* (their) beauty *وَأَنْ* and *يَسْتَعْفِفْنَ* that *خَيْرٌ* they refrain *لَهُنَّ* (is) better *وَاللَّهُ* for them *سَمِيعٌ* All-Knower *عَلِيمٌ* (is) All-Hearer *وَاللَّهُ*

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* for you. And Allâh is All-Knowing, All-Wise. 60. And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allâh is All-Hearer, All-Knower.

enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم *As-Salâmu 'Alaikum* — peace be on you), blessed and good. Thus Allâh makes clear the *Ayât* to you that you may understand.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوا إِنْ الَّذِينَ يَسْتَأْذِنُكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٦﴾

إِنَّمَا (are) those who the true believers الْمُؤْمِنُونَ only those who (are) those who believed in Allâh بِاللَّهِ and His Messenger رَسُولِهِ and when وَإِذَا they are مَعَهُ with him عَلَىٰ on أَمْرٍ a matter جَامِعٍ collective they go يَذْهَبُوا not until يَسْتَأْذِنُوا they have asked his permission those who الَّذِينَ ask your permission يَسْتَأْذِنُكَ those who verily الَّذِينَ and His رَسُولِهِ in Allâh بِاللَّهِ believe يُؤْمِنُونَ they who (are) for لِبَعْضٍ they ask your permission أَسْتَأْذِنُكَ so if Messenger فَإِذَا to whom لِمَن give permission فَأَذِنَ affairs of theirs شَأْنِهِمْ some for مِنْهُمْ you wish شِئْتَ of them وَاسْتَغْفَرَ and ask forgiveness لَهُمُ and ask forgiveness اللَّهُ truly إِنَّ Allah (is) Oft-Forgiving غَفُورٌ Most Merciful رَّحِيمٌ ﴿١٦﴾

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْلُونَ مِنْكُمْ لِيُذَاقُوا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧﴾ أَلَا إِنَّ اللَّهَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٨﴾

لَا تَجْعَلُوا make دُعَاءَ calling الرَّسُولِ (of) the Messenger بَيْنَكُمْ not among you كَدُعَاءِ as calling بَعْضِكُمْ some of you بَعْضًا others قَدْ truly يَعْلَمُ knows اللَّهُ ALLAH الَّذِينَ those who يَسْتَلْلُونَ slip away

those الَّذِينَ and let beware فَلْيَحْذَرِ under shelter لَوْادًا of you يَنْكُمْ
lest أَنْ his commandment عَنِ أَمْرِهٖ oppose مَخَالِفُونَ who
befall them يُصِيبُهُمْ or أَوْ an affliction فِتْنَةً should befall them
to لِلَّهِ certainly إِنَّ behold آتٍ painful أَلِيمٌ ﴿١٦﴾ a torment
the heavens السَّمَوَاتِ (is) in فِي all that مَا Allah (belongs)
you أَنْتُمْ what مَا He knows يَعْلَمُ surely قَدْ and the earth
they will يُرْجَعُونَ and the Day (when) وَيَوْمَ (are) on it (condition)
then He will inform them فَيُنَبِّئُهُمْ to Him إِلَيْهِ be brought back
thing شَيْءٍ of every بِكُلِّ and Allah وَاللَّهُ they did عَمِلُوا of what
All-Knower عَلِيمٌ ﴿١٧﴾

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment beware, lest some *Fitnah* should befall them or a painful torment be inflicted on them.
64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدْ دَرَسَ نَقِيرًا ﴿٢﴾ وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

the criterion الْفُرْقَانَ sent down نَزَّلَ Who الَّذِي Blessed is He تَبَارَكَ
to the الْعَالَمِينَ that he may be يَكُونُ His slave عَبْدِهِ on/to عَلَى
لَمْ He Who الَّذِي a warner نَذِيرًا ﴿١﴾ to Him (belongs) لَمْ
and the earth وَالْأَرْضِ (of) the heavens السَّمَوَاتِ the dominion
He has يَكُنْ and not وَلَمْ a son وَلَدًا taken بَنِيذَ and Who has not
and He خَلَقَ the dominion الْمَلِكِ in فِي a partner شَرِيكٌ for Him لَمْ

and has measured it **فَقَدَرَهُ** thing **شَيْءٍ** every **كُلِّ** has created
 yet they **وَاتَّخَذُوا** exactly according to its due measurement **نَقِيرًا**
 they **يَخْلُقُونَ** not **لَا** gods **إِلَٰهَةً** besides Him **مِنْ دُونِهِ** have taken
 and **وَلَا** are created **يُخْلَقُونَ** but they **وَهُمْ** anything **شَيْئًا** create
وَلَا hurt **ضَرًّا** for themselves **لِأَنْفُسِهِمْ** they possess **بِمَلِكُوتٍ** neither
 nor **نَفْعًا** benefit **وَلَا** nor **بِمَلِكُوتٍ** nor **وَلَا** death **مَوْتًا** they possess
حَيَوةً life **وَلَا** nor **شُورًا** (able to) raising the dead

Sûrat Al-Furqân
(The Criterion) XXV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Blessed be He Who sent down the criterion to His slave (Muhammad ﷺ) that he may be a warner to the 'ālamîn. 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements. 3. Yet they have taken besides Him other *alīhâh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ مَّخْرُوتٌ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ۖ وَقَالُوا
 أَسْطِيزُ الْأَوَّلِينَ أَمْتَنَبَهَا فِيهِ ثَمَلٌ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۖ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي
 السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا

وَقَالَ الَّذِينَ كَفَرُوا and say **وَقَالَ** and the **الَّذِينَ** those who **كَفَرُوا** disbelieve **إِنْ** nothing **هَذَا**
 and helped **وَأَعَانَهُ** he invented it **اِفْكًا** but **إِلَّا** this (is) **أَفْتَرَاهُ** a lie **اِفْكًا**
 they **عَلَيْهِ** at it **قَوْمٌ** people **مَّخْرُوتٌ** other **فَقَدْ** in fact **جَاءُوا**
 and **وَقَالُوا** a wrong (thing) **زُورًا** a lie **وَقَالُوا** and a lie **وَقَالُوا**
 which he **اَمْتَنَبَهَا** (of) the ancients **الْأَوَّلِينَ** tales **اَسْطِيزُ** they say
 to him **عَلَيْهِ** are dictated **ثَمَلٌ** and they **فِيهِ** has written down
 has sent it **أَنْزَلَهُ** say **قُلْ** and afternoon **وَأَصِيلًا** morning **بُكْرَةً**
 down **الَّذِي** He Who **يَعْلَمُ** knows **السِّرَّ** the secret **فِي** (in) **السَّمَوَاتِ** of
 He is **كَانَ** truly **إِنَّهُ** and the earth **وَالْأَرْضِ** the heavens **وَالْأَرْضِ**
 Most Merciful **رَحِيمًا** Oft-Forgiving

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie." 5. And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." 6. Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

وَقَالُوا مَا لِهَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾
 أَوْ يُنْفَخَ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا
 مَسْحُورًا ﴿٨﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

وَقَالُوا this Messenger الرَّسُولِ why does مَا and they say يَأْكُلُ eat
 the markets فِي and walk about وَيَمْشِي food الطَّعَامَ eat
 لَوْلَا why not أُنْزِلَ is sent down إِلَيْهِ to him مَلَكٌ an angel فَيَكُونُ
 (why) is (not) يُنْفَخَ or أَوْ a warner نَذِيرًا ﴿٧﴾ with him مَعَهُ to be
 (why) is (not) تَكُونُ or أَوْ a treasure كَنْزٌ to him إِلَيْهِ granted
 جَنَّةٌ for him يَأْكُلُ a garden مِنْهَا where of وَقَالَ
 الظَّالِمُونَ and say تَتَّبِعُونَ not إِن the wrong-doers
 رَجُلًا but مَسْحُورًا ﴿٨﴾ a man أَنْظِرْ how كَيْفَ see ضَرَبُوا
 so they have gone فَضَلُّوا similitudes الْأَمْثَلَ for you لَكَ they coin
 a (Right) Path سَبِيلًا ﴿٩﴾ they can (find) يَسْتَطِيعُونَ and not فَلَا astray

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? 8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zâlimûn* say: "You follow none but a man bewitched." 9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

بَارَكَ الَّذِي إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَٰلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا
 بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَوْهُم مِّنْ مَّكَانٍ يَبْعِدُونَ سَمِعُوا لَهُمْ نَغِيظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أُلْقُوا
 مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَا لَٰكِ ثُبُورًا ﴿١٣﴾ لَا نَدْعُوا الْيَوْمَ ثُبُورًا وَجِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

will جَعَلَ He wishes شَاءَ if إِنْ Who أَلَدَى blessed is He تَبَارَكَ
 gardens جَنَّاتِ that ذَلِكَ than مِنْ better خَيْرًا (for) you لَكَ assign
 and He will وَيَجْعَلُ rivers الْأَنْهَارُ under them مِنْ تَحْتِهَا flowing تَجْرِي
 they deny كَذَّبُوا nay بَلْ palaces قُصُورًا ﴿١٠﴾ (for) you لَكَ assign
 for those who لِمَنْ and We have prepared وَأَعَدْنَا the Hour بِالسَّاعَةِ
 كَذَّبَ بِالسَّاعَةِ deny the Hour سَعِيرًا ﴿١١﴾ a flaming Fire إِذَا when رَأَتْهُمْ
 they will hear سَمِعُوا far بَعِيدٍ a place مَكَانٍ from مِنْ it sees them
 they will hear and when وَلَوْ and roaring وَزَفِيرًا ﴿١٢﴾ its تَغِيظًا
 narrow ضَيِّقًا (into) a place مَكَانًا thereof مِنْهَا be thrown
 (for) ثُبُورًا ﴿١٣﴾ therein هُنَالِكَ they will call دَعْوًا chained together
 (for) ثُبُورًا today الْيَوْمَ you call نَدْعُوا not لَا destruction
 (for) destructions وَجِدًا one وَادْعُوا but call ثُبُورًا destructions
 many كَثِيرًا ﴿١٤﴾

10. Blessed be He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise). 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring. 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. 14. Exclaim not today for one destruction, but exclaim for many destructions.

قُلْ أَذِلَّةٌ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ ﴿١٥﴾ كَانَتْ لَهُمْ جَزَاءً وَاصِيرًا ﴿١٦﴾ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَتْ عَلَى رَبِّكَ وَعْدًا مَسْئُورًا ﴿١٧﴾ وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ: أَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٨﴾

قُلْ أَذِلَّةٌ say أَذِلَّةٌ is that خَيْرٌ better أَمْ or جَنَّةُ Paradise الْخُلْدِ (of)
 the pious الْمُتَّقُونَ have been promised وَعْدَ which الَّتِي Eternity
 كَانَتْ people لَهُمْ it will be جَزَاءً as a reward وَاصِيرًا ﴿١٥﴾
 (will be) therein فِيهَا for them لَهُمْ and as a final destination
 and they will abide eternally خَالِدِينَ they desire يَشَاءُونَ all that
 كَانَتْ that is عَلَى upon رَبِّكَ your Lord وَعْدًا a promise مَسْئُورًا ﴿١٧﴾ that

He will **يَحْشُرُهُمْ** and on the Day (when) **وَيَوْمَ** must be fulfilled
 they worship **يَعْبُدُونَ** and that which **وَمَا** gather them
 who **أَضَلَّكُمْ** was it you **أَمْ** so He will say **فَيَقُولُ** Allah **اللَّهُ** besides
 went **صَلُّوا** they **هُمْ** or **أَمْ** these **هَؤُلَاءِ** My slaves **عِبَادِي** misled
 the (Right) Path **الْسَّبِيلَ** astray (from)

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqûn* (the pious)?" It will be theirs as a reward and as a final destination. 16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled. 17. And on the Day when He will gather them together and that which they worship besides Allâh. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

قَالُوا سُبْحَنَكَ مَا كَانَ يَلْبِغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ
 وَكَانُوا قَوْمًا بُورًا ﴿١٥﴾ فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يظْلِمَ مِنْكُمْ
 نَذْفُهُ عَذَابًا كَبِيرًا ﴿١٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَشْرَبُونَ
 فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتَصِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿١٧﴾

قَالُوا سُبْحَنَكَ they will say **سُبْحَنَكَ** Glorified are You **مَا** it not **كَانَ**
يَلْبِغِي proper **لَنَا** for us **أَنْ** take **نَتَّخِذَ** from **دُونِكَ** besides You
أَوْلِيَاءَ any **وَلَكِنْ** but **مَتَّعْتَهُمْ** you gave them comfort
وَءَابَاءَهُمْ and their fathers **حَتَّى** till **نَسُوا** they forgot **الذِّكْرَ** the
 so verily **فَقَدْ** lost **بُورًا** a people **قَوْمًا** and became **وَكَانُوا** remembrance
كَذَّبْتُمْ they deny you **بِمَا** regarding what **تَقُولُونَ** you say **فَمَا**
تَسْتَطِيعُونَ so not **صَرْفًا** you can **وَلَا** avert **نَصْرًا** nor **وَمَنْ** (get) help
 We shall **نَذْفُهُ** among you **مِنْكُمْ** does wrong **يُظْلِمُ** and whoever
عَذَابًا make him taste **كَبِيرًا** a torment **وَمَا** great **أَرْسَلْنَا** and not
فَبْلَكَ We sent **مِنْ** before you **الْمُرْسَلِينَ** any (of) the Messengers
إِلَّا but **إِنَّهُمْ** verily they ate **لَيَأْكُلُونَ** food **الطَّعَامَ** and **وَيَشْرَبُونَ**
 and We have made **وَجَعَلْنَا** the markets **الْأَسْوَاقِ** in **فِي** and walked

will أَنْصِرُوتُ as a trial فِتْنَةً for others يَمْضِي some of you بَعْضَكُمْ
 Ever بِصِيرًا your Lord رَبُّكَ and is وَكَانَ you have patience
 All-seer

18. They will say: "Glorified be You! It was not for us to take any *Auliya*' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people. 19. Thus they will belie you (polytheists) regarding what you say; then you can neither avert (the punishment) nor get help. And whoever among you does wrong, We shall make him taste a great torment. 20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أُنْزِلْ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرِ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴾ ﴿٢١﴾ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا ﴿٢٢﴾ وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبْأَةً مُنثُورًا ﴿٢٣﴾

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا expect not those who and said اُنْزِلْ عَلَيْنَا are sent down عَلَيْنَا to us اُنْزِلْ why not the angels أَوْ or نَرِ we see رَبَّنَا our Lord لَقَدْ indeed they think arrogantly أَنْفُسِهِمْ of themselves وَعَتَوْا and are scornful عُتُوًّا (with) pride كَبِيرًا ﴿٢١﴾ on the Day يَوْمَ great they will see الْمَلَائِكَةَ the angels لَا no بُشْرَى glad tidings (will) there be and they يَقُولُونَ for the criminals لِلْمُجْرِمِينَ that day (all glad tidings) are foridden (for you) حِجْرًا will say (the angels) عَجُورًا ﴿٢٢﴾ strictly وَقَدِمْنَا and We shall turn إِلَى to مَا whatever عَمِلُوا We shall make it (them) فَجَعَلْنَاهُ deeds (from) مِنْ they did هَبْأَةً scattered مُنثُورًا ﴿٢٣﴾ as floating particles of dust

21. And those who expect not a Meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. 22. On the Day they will see the angels no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you." 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ وَيَوْمَ نَشَقُّ السَّمَاءَ بِالْقَنَمِ وَنُزِّلُ الْمَلَائِكَةَ تَنْزِيلًا ﴿٢٥﴾ أَلَمْ نَكُ يَوْمَئِذٍ آلَاقًا لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى بَدْيِهِ يَكْفُلُ يَلْبِسُنِي أَخَذْتُ مَعَ الرَّسُولِ سَيْلًا ﴿٢٧﴾

أَصْحَابُ the dwellers الْجَنَّةِ (of) Paradise يَوْمَئِذٍ on that Day خَيْرٌ the best مُسْتَقَرًّا (will have) the best وَأَحْسَنُ abode مَقِيلًا ﴿٢٤﴾ and (remember) the Day (when) وَنَشَقُّ and (of) places for repose الْقَنَمِ (of) the heaven السَّمَاءَ shall be rent asunder وَنُزِّلُ with clouds بِالْقَنَمِ the angels تَنْزِيلًا ﴿٢٥﴾ with a grand

(will be) الْحَقُّ on that Day يَوْمَئِذٍ the sovereignty السُّلْطَانُ descending and it will be وَكَانَ belonging to the Most Gracious الرَّحْمَنُ the truth يَوْمَ a day عَلَى for the disbelievers الْكَافِرِينَ hard عَسِيرًا ﴿١٣﴾ and the الظَّالِمُ will bite يَعْضُّ and (remember) the Day (when) oh! يَبْلِغُنِي he will say يَقُولُ his hands يَدَيْهِ on عَلَى wrong-doer the Messenger الرَّسُولُ with مَعَ I had taken أَتَّخَذْتُ would that سَيِّلا ﴿١٧﴾ a path

24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose. 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. 26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers. 27. And (remember) the Day when the Zâlim will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)

يَتَوَلَّيْ نِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا ﴿٢٥﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٦﴾ وَقَالَ الرَّسُولُ يَذَرِبُ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٢٧﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٢٨﴾

يَتَوَلَّيْ Ah! Woe to me لَمْ I take أَتَّخِذْ did not فَلَانًا so-and-so خَلِيلًا ﴿٢٥﴾ as a friend لَقَدْ أَضَلَّنِي he led me astray عَنِ the Reminder (Quran) الذِّكْرِ ﴿٢٦﴾ after بَعْدَ (when) جَاءَنِي it to man لِلْإِنْسَانِ Satan الشَّيْطَانُ and is ever وَكَانَ had come to me the الرَّسُولُ and will say خَذُولًا ﴿٢٦﴾ deserter in the hour of need وَقَالَ Messenger يَذَرِبُ O my Lord! إِنَّ قَوْمِي اتَّخَذُوا my people هَذَا الْقُرْآنَ مَهْجُورًا ﴿٢٧﴾ as deserted وَكَذَلِكَ ﴿٢٧﴾ and thus جَعَلْنَا among an enemy عَدُوًّا Prophet نَبِيٍّ for every لِكُلِّ We made الْمُجْرِمِينَ the criminals وَكَفَى your Lord هَادِيًا and sufficient is بِرَبِّكَ and Helper وَنَصِيرًا ﴿٢٨﴾ as a Guide

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalîl* (an intimate friend)! 29. "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need." 30. And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ân. 31. Thus have We made for every Prophet an enemy among the *Mujrimûn*. But Sufficient is your Lord as a Guide and Helper.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۖ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۚ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣١﴾

وَقَالَ الَّذِينَ كَفَرُوا those who and say الَّذِينَ and the Quran to him is revealed (sent down) all جُمْلَةً وَاحِدَةً thereby that We may strengthen thus لِنُثَبِّتَ at once فُؤَادَكَ your heart وَرَتَّلْنَاهُ and We have recited it تَرْتِيلًا and not يَأْتُونَكَ and لا but جِئْنَاكَ We bring to you الْحَقِّ the truth وَأَحْسَنَ and the تَفْسِيرًا better explanation الَّذِينَ those who يُحْشَرُونَ those who gathered on وُجُوهِهِمْ their faces إِلَىٰ جَهَنَّمَ Hell أُولَٰئِكَ such and most astray from وَأَضَلُّ in a state مَّكَانًا evil شَرٌّ (will be) سَبِيلًا ﴿٣١﴾ the (Straight) Path

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. 33. And no example or similitude do they bring, but We reveal to you the truth (against that similitude or example), and the better explanation thereof. 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٢﴾ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِعَايُنَا فَنَدْمَرْنَهُمْ تَدْمِيرًا ۖ وَقَوْمٌ نُوْجِ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٣﴾

the Scripture **وَلَقَدْ** and indeed **وَأَتَيْنَا** We gave **مُوسَى** Moses **وَجَعَلْنَا** and (We) placed **مَعَهُ** with him **أَخَاهُ** his brother **هَارُونَ** and We said **فَقُلْنَا** as a helper (minister) **وَزَيْرًا** Aaron **كَذَّبُوا** who **أَلَيْسَ** the people **إِلَىٰ** you both **فَدَمَّرْنَاهُمْ** Our Verses **بِآيَاتِنَا** then We destroyed them **وَقَوْمَ** utter destruction **نُوحَ** (of) Noah **لَمَّا** when **أَغْرَقْنَاهُمْ** the Messengers **الرُّسُلَ** they denied **كَذَّبُوا** as a **مَآيَةٍ** for mankind **وَجَعَلْنَاهُمْ** them **لِلظَّالِمِينَ** and We made them **وَأَعَدْنَا** sign **عَذَابًا** painful **أَلِيمًا** torment

35. And indeed We gave Mûsâ (Moses) the Scripture, and placed his brother Hârûn (Aaron) with him as a helper; 36. And We said: "Go you both to the people who have denied Our *Ayât*." Then We destroyed them with utter destruction. 37. And Nûh's (Noah's) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn*.

وَعَادًا and **ثَمُودًا** and **وَأَصْحَابَ الرَّسِّ** and **وَقُرُونًا** between **بَيْنَ** **ذَٰلِكَ** **كَثِيرًا** **وَكُلًّا** **ضَرَبْنَا لَهُ** **الْأَمْثَلُ** **وَكُلًّا** **تَبَرَّأْنَا** **تَنْبِيْرًا** **وَلَقَدْ** **أَنزَلْنَا** **عَلَىٰ** **الْقَرْيَةِ** **الَّتِي** **أَمْطَرْنَا** **مَطَرًا** **السَّوْءَ** **أَفْكَمَ** **يَكُونُوا** **يَكُونُوا** **يَكُونُوا** **بَلْ** **كَانُوا** **لَا** **يَرْجُونَ** **ثُشُورًا** **وَلَوْ** **رَأَوْا** **إِنْ** **يَتَّخِذُوا** **وَلَكِ** **إِلَّا** **أَهْزُؤًا** **أَهْذَا** **الَّذِي** **بَعَثَ** **اللَّهُ** **رَسُولًا**

وَعَادًا and **ثَمُودًا** and **وَأَصْحَابَ** and the dwellers **الرَّسِّ** and (of) **وَقُرُونًا** Ar-Rass **بَيْنَ** and generations **ذَٰلِكَ** (those) **كَثِيرًا** many **وَكُلًّا** **ضَرَبْنَا** and each of them **لَهُ** We put forward **تَبَرَّأْنَا** and each **وَكُلًّا** examples **الْأَمْثَلُ** for him **تَنْبِيْرًا** We brought to ruin **وَلَقَدْ** and indeed **أَنزَلْنَا** and **عَلَىٰ** they have passed **مَطَرًا** rain was rained **الْقَرْيَةِ** the town (of Lot) **الَّتِي** on which **السَّوْءَ** the evil **أَفْكَمَ** are not **يَكُونُوا** they are (able) **بَلْ** to see it **ثُشُورًا** any **لَا** they used **يَرْجُونَ** not **وَلَوْ** to expect **رَأَوْا** nay, but **إِنْ** they see you **يَتَّخِذُوا** and when **وَلَوْ** resurrection **أَهْزُؤًا** but **أَهْذَا** in mockery **الَّذِي** is this the one **بَعَثَ** as a Messenger **رَسُولًا** Allah **اللَّهُ** has sent

38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between. 39. And for each (of them) We put forward examples, and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). 40. And indeed they have passed by the town on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection. 41. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"

إِنْ كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَنَّ صَبَرْنَا عَلَيْهِا وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَيِّئًا ﴿٤١﴾ أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٢﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٣﴾

إِنْ كَادَ He would have nearly misled us from ءَالِهَتِنَا our gods لَوْلَا had it not been أَنَّ that صَبَرْنَا we were patient and constant عَلَيْهِا in their (worship) وَسَوْفَ يَعْلَمُونَ they will know حَيْثُ when يَرَوْنَ the torment الْعَذَابَ who it is that مَنْ the most astray (is) سَيِّئًا (from) the (Right) Path أَرَأَيْتَ have you seen مَنِ him who اتَّخَذَ has taken إِلَٰهَهُ as his god هَوَاهُ his own vain desire أَفَأَنْتَ would you then تَكُونُ be وَكِيلًا over him اَمْ watchman/disposer of affairs أَمْ do you think تَحْسَبُ or أَكْثَرَهُمْ most of them يَسْمَعُونَ hear or understand أَوْ or يَعْقِلُونَ they are not هُمْ they (are) إِلَّا but كَالْأَنْعَامِ like cattle بَلْ nay هُمْ they are أَضَلُّ farther astray سَبِيلًا (from) the Path

42. "He would have nearly misled us from our *alihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path! 43. Have you seen him who has taken as his *ilâh* (god) his own vain desire? Would you then be a *Wakil* over him? 44. Or do you think that most of them hear or understand? They are only like cattle nay, they are even farther astray from the Path.

أَلَمْ تَرَ إِنْ رَيْكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلْنَاهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّهَارَ مُبَاسًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

أَلَمْ do you not تَرَ see إِلَى (to) رَبِّكَ Your Lord كَيْفَ how مَدَّ He spread الظِّلَّ the shadow وَلَوْ and if شَاءَ He willed لَجَعَلَهُمُ لَجَعَلَهُمُ We have made جَعَلْنَا then ثَمَّ still سَاكِئًا could have made it We withdraw عَلَيْهِ the sun ذِيلًا ﴿٤٥﴾ a guide ثُمَّ a guide قَبَضْنَاهُ then قَبَضْنَاهُ gradual وَهُوَ and it is He الَّذِي who جَعَلَ makes لَكُمْ for you أَلَيْلَ the night لِيَسْكُنَ a covering وَالتَّوَمَّ and the sleep سُبَّانًا as a repose وَجَعَلَ and makes النَّهَارَ the day نُشُورًا ﴿٤٦﴾ getting up (like resurrection) وَهُوَ and it is He أَرْسَلَ sends الرِّيحَ the winds بُشْرًا as heralds of glad tidings وَأَنزَلْنَا His Mercy رَحْمَتَهُ before بَيْنَكَ and We send down طَهُورًا ﴿٤٧﴾ pure water مَاءَ the sky from

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still. But We have made the sun its guide. 46. Then We withdraw it to Us — a gradual concealed withdrawal. 47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushûr*. 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتَةً وَنُفِيقَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَنَافِعًا كَثِيرًا ﴿٤٨﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٤٩﴾ وَلَوْ شِئْنَا لَءَعْنُنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥٠﴾ فَلَا تُطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥١﴾

لِنُحْيِيَ thereby بِهِ that We may give life مَيِّتَةً dead وَنُفِيقَهُ thereof وَمِمَّا خَلَقْنَا and We give to drink أَنْعَمًا have created وَنَافِعًا many كَثِيرًا and men بَيْنَهُمْ We have distributed it لِيَذَّكَّرُوا amongst them فَأَبَى order that they may remember (the Grace of Allah) أَكْثَرُ (or deny) إِلَّا people كُفُورًا ﴿٤٩﴾ We would have raised لَءَعْنُنَا We willed وَنَافِعًا and had وَلَوْ disbelief فِي in كُلِّ قَرْيَةٍ town نَذِيرًا ﴿٥٠﴾ so, not فَلا a Warner الْكَافِرِينَ the disbelievers وَجَاهِدْهُمْ (but) strive against them جِهَادًا with it كَبِيرًا ﴿٥١﴾ utmost

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created. 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men accept nothing but disbelief or ingratitude. 51. And had We willed, We would have raised a warner in every town. 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا﴾ ﴿٥٠﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُمْ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥١﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٢﴾

﴿وَهُوَ الَّذِي﴾ Who and it is He ﴿مَرَجَ﴾ has let free (merge) the two seas ﴿هَذَا﴾ (this) one ﴿عَذْبٌ فُرَاتٌ﴾ (is) palatable (and) sweet ﴿وَهَذَا﴾ (and) this (one) ﴿مِلْحٌ أُجَاجٌ﴾ (is) salt and bitter ﴿وَجَعَلَ﴾ and He has set ﴿بَيْنَهُمَا﴾ and partition ﴿بَرْزَخًا وَحِجْرًا﴾ a barrier between them ﴿مَحْجُورًا﴾ and suppressed ﴿وَهُوَ﴾ Who and it is He ﴿خَلَقَ﴾ created ﴿مِنَ الْمَاءِ﴾ from water ﴿بَشَرًا﴾ man ﴿فَجَعَلَهُمْ نَسَبًا وَصِهْرًا﴾ and has appointed for him kindred by blood and kindred by marriage ﴿وَكَانَ رَبُّكَ قَدِيرًا﴾ and is ever Lord All-Powerful ﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ﴾ and they worship besides Allah ﴿مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ﴾ neither that which can benefit (profit) them nor harm them ﴿وَالْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا﴾ and is the disbeliever against his Lord ﴿اَلْكَافِرُ﴾ a helper

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them. 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills. 55. And they (disbelievers, polytheists) worship besides Allâh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ ﴿٥٣﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَا سَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٤﴾ وَتَوَكَّلْ عَلَىٰ آلِهَةٍ لَا يُمِوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ إِذْنُوبِ عِبَادِهِ خَيْرًا ﴿٥٥﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسُئِلَ بِهِ خَيْرًا ﴿٥٦﴾

as a bearer of مُبَشِّرًا but إِلَّا We have sent you أَرْسَلْنَاكَ and not وَمَا I ask of أَنْتَلِكُمْ not مَا say قُلْ and a warner وَنَذِيرًا ﴿٥٦﴾ glad tidings whosoever مَنْ save that إِلَّا reward أَجْرٍ any مِنْ for this عَلَيْكَ you a Path سَبِيلًا ﴿٥٧﴾ His Lord رَبِّهِ to إِنْ take يَتَّخِذْ to أَنْ wills نَسَاءَ وَتَوَكَّلْ the Ever living One الَّذِي in عَلَى and put your trust Who لَا يَمُوتُ dies وَسَبِّحْ and glorify بِحَمْدِهِ His Praise وَكَفَى (of) His عِصَاوِهِ regarding the sins يُنْذِرُ and Sufficient is He بِهِ the created خَلَقَ Who الَّذِي as All-Knower خَبِيرًا ﴿٥٨﴾ slaves (is) between يَنْتَهُمَا and all that وَمَا and the earth وَالْأَرْضِ heavens over عَلَى He rose أَسْتَوَى then ثَمَّ days أَيَّامٍ six سِتَّةَ in فِي them الْعَرْشِ the Throne الرَّحْمَنُ the Most Gracious فَسَلِّ the Most Gracious Him بِهِ so ask فَسَلِّ as (He is) the All-Knower خَبِيرًا ﴿٥٩﴾

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner. 57. Say: "No reward do I ask of you for this, save that whosoever may take a Path to his Lord. 58. And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves, 59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne. The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad ﷺ, concerning His Qualities: His rising over His Throne, His creations), as He is *Al-Khabîr*.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسَجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾ تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَنْكَرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

prostrate اسْجُدُوا to them لَهُمْ it is said قِيلَ and when وَإِنَّا and what is وَمَا they say قَالُوا to the Most Gracious الرَّحْمَنِ yourselves الرَّحْمَنُ the Most Gracious أَنْسَجِدُ shall we fall down in prostration and it increases in them وَزَادَهُمْ you command us تَأْمُرُنَا to that which has placed جَعَلَ Who الَّذِي blessed is He تَبَارَكَ aversion نُفُورًا ﴿٦٠﴾ therein فِيهَا and has placed وَجَعَلَ big stars بُرُوجًا the heaven السَّمَاءِ in سِرَاجًا a great lamp وَقَمَرًا a moon مُنِيرًا ﴿٦١﴾ giving light وَهُوَ

وَاللَّيْلِ وَالنَّهَارِ the night and the day جَمَلَ Who and He it is
 to desires أَرَادَ for such who لِمَنْ in succession and the day
 to show his gratitude يَنْكُرُ remember أَوْ أَرَادَ desires شُكْرًا ﴿٦٠﴾

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)!" They say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion. 61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. 62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦١﴾ وَالَّذِينَ يَسْتَوُونَ
 لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٢﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٣﴾ إِنَّهَا
 سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٤﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٥﴾

وَعِبَادُ (are) الرَّحْمَنِ (of) the Most Gracious and the slaves
 and هَوْنًا in humility هَوْنًا earth on walk يَمْشُونَ those who
 they say قَالُوا the foolish الْجَاهِلُونَ address them خَاطَبَهُمْ when
 and those الَّذِينَ `peace' (mild words of gentleness) سَلَامًا ﴿٦١﴾ (reply)
 يَسْتَوُونَ who spend the night لِرَبِّهِمْ before their Lord سُجَّدًا
 say يَقُولُونَ and those who وَالَّذِينَ and standing وَقِيَمًا ﴿٦٢﴾ prostrating
 (of) جَهَنَّمَ the torment عَذَابَ from us رَبَّنَا our Lord اصْرِفْ avert
 an inseparable غَرَامًا is كَانَ its torment عَذَابَهَا verily إِنَّ Hell
 as an مُسْتَقَرًّا is evil سَاءَتْ indeed it إِنَّهَا permanent punishment
 and those who وَالَّذِينَ and as a place to dwell وَمُقَامًا ﴿٦٣﴾ abode
 nor لَمْ are extravagant يُسْرِفُوا neither لَمْ they spend أَنْفَقُوا when
 those يَقْتُرُوا stingy وَكَانَ but there is بَيْنَ between ذَلِكَ
 a medium (way) قَوَامًا ﴿٦٤﴾ (extremes)

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. 64. And those who spend the night in worship of their Lord, prostrate and standing. 65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable,

permanent punishment.” 66. Evil indeed it (Hell) is as an abode and as a place to rest in. 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ with Allah and those who لَا invoke another god وَلَا nor they kill the soul النَّفْسَ which حَرَّمَ Allah has forbidden إِلَّا except بِالْحَقِّ for just cause وَلَا nor commit illegal sexual intercourse وَمَنْ and whoever يَفْعَلْ this does ذَلِكَ the punishment يُضَاعَفْ shall receive (on the) يَوْمَ the torment الْعَذَابُ for (to) him لَ will be doubled therein (of) Day الْقِيَامَةِ and he will abide وَيَخْلُدْ (of) Resurrection مُهَانًا in disgrace ﴿٦٨﴾ except مَنْ those who تَابَ repent وَآمَنَ and believe وَعَمِلَ and do righteous صَالِحًا deed for those يَبْدِلُ those will change Allah سَيِّئَاتِهِمْ their sins حَسَنَاتٍ into good deeds and is Allah غَفُورًا Oft-Forgiving رَحِيمًا Most Merciful ﴿٧٠﴾

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. 69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; 70. Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh Is Oft-Forgiving, Most Merciful.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فَرَةً أُغْنِ عَنْهُنَّ وَاجْعَلْ لَنَا لِمُنْفِقِينَ ﴿٧٤﴾

وَمَنْ تَابَ and whosoever repents وَعَمِلَ and does righteous صَالِحًا Allah to إِلَى repents يَتُوبُ then verily he فَإِنَّهُ good deeds

do not لَا and those who وَالَّذِينَ (with true) repentance مَنَابًا
 they pass مَرُّوا and if وَإِنَّا (to) falsehood أَتُوبُوا bear witness يَشْهَدُونَ
 with بِالْقَوَىٰ they pass by مَرُّوا by some evil play or evil talk بِالْقَوَىٰ
 they are reminded ذُكِّرُوا when إِذَا and those who وَالَّذِينَ dignity
 عَلَيْهِمَا they fall يَخِرُّوْنَ not لَمْ (of) their Lord رَبِّهِمْ (of) Verses نَائِيَتِ
 and those who وَالَّذِينَ and blind وَغَمَبًا deaf صُمًّا upon it
 our رَبَّنَا say رَبَّنَا Our Lord! هَبْ bestow لَنَا on us مِن from أَرْوِجْنَا
 (of) our eyes أَغْمِرْ comfort قُرَّةً and our off spring وَذُرِّيَّتِنَا wives
 leaders وَاجْعَلْنَا إِمَامًا for the pious لِلْمُتَّقِينَ and make us وَاجْعَلْنَا

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance. 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. 73. And those who, when they are reminded of the *Ayât* of their Lord, fall not deaf and blind thereat. 74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqûn* (the pious)."

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا مَعِيَّةً وَسَلَامًا ﴿٧١﴾ خَالِدِينَ فِيهَا حَسُنَتْ
 مُسْتَقَرًّا وَمُقَامًا ﴿٧٢﴾ قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٣﴾

أُولَٰئِكَ those يُجْزَوْنَ will be rewarded الْغُرْفَةَ the highest
 they shall be وَلَقَّوْنَ they kept patience صَبَرُوا because بِمَا room
 and word of peace وَسَلَامًا greetings مَعِيَّةً therein فِيهَا met with
 as an مُسْتَقَرًّا excellent it is حَسُنَتْ therein فِيهَا abiding خَالِدِينَ
 pays عِبْرًا not مَا say قُلْ and a place to dwell وَمُقَامًا ﴿٧٢﴾ abode
 had there not been لَوْلَا My Lord رَبِّي to you بِكُمْ attention
 you have denied كَذَّبْتُمْ but indeed فَقَدْ your invocation (to Him)
 necessary لَزَامًا ﴿٧٣﴾ so (torment) will be سَوْفَ يَكُونُ

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. 76. Abiding therein excellent it is as an abode, and as a place to rest in. 77. Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever."

سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّر ﴿١﴾ يَلَاكُ ءَايَاتُ الْكِتَابِ الْيُسْبِي ﴿٢﴾ لَمَّاكَ بَنَجْ نَفْسَكَ أَلَا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ إِنْ لَّمَّا نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةٌ فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُخَدِّشٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾

(of) the the Verses ءَايَاتُ these (are) يَلَاكُ Ta-Sin-Mim ﴿١﴾ are going to بَنَجْ it may be (that) you لَمَّاكَ manifest ﴿٢﴾ Book الْيُسْبِي ﴿٢﴾ become يَكُونُوا that they do not أَلَا yourself نَفْسَكَ kill to عَلَيْهِمْ We could send down نُزِّلْ We will لَمَّا if إِنْ believers from السَّمَاءِ the heaven ءَايَةٌ a sign فَظَلَّتْ so would bend أَعْنَاقُهُمْ to it لَهَا their necks comes يَأْتِيهِمْ and not وَمَا in humility ﴿٤﴾ to them the Most Gracious الرَّحْمَنِ from مِنْ Reminder ذِكْرٍ any يَنْ to them مُخَدِّشٍ recent revelation إِلَّا but كَانُوا they were عَنْهُ from it مُعْرِضِينَ ﴿٥﴾ then will come فَسَيَأْتِيهِمْ have denied كَذَّبُوا so they فَقَدْ turning away at (with it) بِهِ they were كَانُوا (of) what مَا the news أَنْبَاءُ to them mocking يَسْتَهْزِئُونَ ﴿٦﴾

Sûrat Ash-Shu'arâ'

(The Poets) XXVI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Tâ-Sîn-Mîm*. 2. These are the Verses of the manifest Book. 3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers. 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. 5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom. 6. So they have indeed denied (the truth — this Qur'ân), then the news of what they mocked at will come to them.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾ وَلَوْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَصْبِقُوا صَدْرِي وَلَا يُطَلِّقُوا لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾

أَوَلَمْ يَرَوْا do not بِرَأَ they observe إِلَى (to) the earth كَرَّ how much
 أَفَلَمْ We caused to grow فِيهَا therein مِنْ of كُلِّ every نَجْعَ pair
 and not وَمَا (is) a sign ذَٰلِكَ this لَا يَكْفُرُ ۖ كَذِبٌ ۖ are أَكْثَرُهُمْ most of them مُؤْمِنِينَ ۖ and verily وَإِنَّ believers وَإِنَّ and رَبِّكَ the
 your Lord لَهُوَ He is truly الْعَزِيزُ the All-Mighty الرَّحِيمُ ۖ the
 Most-Merciful وَإِذْ when (remember) and نَادَى called رَبُّكَ your
 Lord مُوسَى Moses أَوَ أَنْتَ أَنْتَ that (to) أَلْقَمَ the people الظَّالِمِينَ ۖ the people
 (who are) wrong-doers قَوْمَ the people فِرْعَوْنَ (of) Pharaoh أَلَا will
 they not يَنْفَقُونَ ۖ fear (Allah) قَالَ he said رَبِّ My Lord إِيَّايَ verily
 أَنَا أَنَا I fear أَنَا أَنَا that يَكْذِبُونَ ۖ they will deny me وَاصْبِرْ and straitens
 my breast صَدْرِي my breast وَلَا and not بَطَلْتُ expresses well لِسَانِي my tongue
 فَأَرْسِلْ فَأَرْسِلْ so send إِلَيَّ for هَارُونَ ۖ Aaron

7. Do they not observe the earth how much of every good kind We cause to grow therein? 8. Verily, in this is an *Ayâh* (proof or sign), yet most of them are not believers. 9. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrongdoers) 11. "The people of Fir'aun (Pharaoh). Will they not fear Allâh and become righteous?" 12. He said: "My Lord! Verily, I fear that they will belie me, 13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron).

وَلَهُمْ عَلَى ذَنْبٍ فَأَخَافُ أَن يَقْتُلُونِ ۖ قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ۖ فَأَيَّا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ۖ أَن أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ۖ قَالَ أَلَمْ تُرْكِكْ فِيمَا وُلِيدَا وَلَيْسَتْ فِيمَنَا مِنْ عُمْرِكَ سِتِينَ ۖ

وَلَهُمْ a charge of crime ذَنْبٌ against me عَلَى and they have
 أَن and I fear يَقْتُلُونِ ۖ that قَالَ they will kill me كَلَّا (Allah) said
 verily We shall إِنَّا with Our Signs بِآيَاتِنَا go you both نَايَا nay
 and go both of you (to) نَايَا listening مُسْتَمِعُونَ ۖ (be) with you مَعَكُمْ
 فِرْعَوْنَ Pharaoh فَقُولَا and say إِنَّا we are رَسُولُ the Messengers رَبِّ
 (of) Lord (of) the worlds ۖ أَن (of) the worlds أَن (of) the worlds
 (Pharaoh) said قَالَ (of) Israel ۖ the Children بَنِي go with us
 as a child وَلِيدَا among us فِيمَا bring you up تُرْكِكْ did we not
 وَلَيْسَتْ and you stayed فِيمَا with us مِنْ of عُمْرِكَ your life سِتِينَ ۖ
 many years

14. "And they have a charge of crime against me, and I fear they will kill me."

15. (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening. 16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Ālamîn, 17. "So allow the Children of Israel to go with us.' " 18. [Fir'aun (Pharaoh)] said [to Mûsâ]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

وَفَعَّلْتُ فَعْلَتَكَ أَلَيْ فَعْلَتٌ مِنَ الْكَافِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتُ بَنِي إِسْرَءِيلَ ﴿٢٢﴾

[illegible]

19. "And you did your deed, which you did. While you were one of the ingrates."

20. Mûsâ (Moses) said: "I did it then, when I was ignorant. 21. "So I fled from you when I feared you. But my Lord has granted me *Hukm*, and made me one of the Messengers. 22. "And this is the past favour with which you reproach me, — that you have enslaved the Children of Israel."

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٧﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٨﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ ﴿٢٩﴾ قَالَ رِجْسٌ وَمَا بَابُكُمْ إِلَّا الْوَلِيُّ ﴿٣٠﴾ قَالَ إِنْ رَسُولُكُمْ أَلَدَىٰ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٣١﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَقُولُونَ ﴿٣٢﴾

فَالَّذِينَ ظَلَمُوا مِنْ آلِ فِرْعَوْنَ أَنَّى يُظَاهَرُونَ رَبَّهُمْ قُلْ إِنَّ رَبِّي يَبْعُثُ فِي الْقُرْآنِ رَسُولًا مِمَّنْ يَنْقُلُ إِلَيْكُمُ الْكَلِمَ الْيُسْرَىٰ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (is) the Lord رَبُّ (Moses) said قُلْ (of) the worlds (is) between رَبِّي and all that رَبِّي and the earth وَالْأَرْضِ heavens seeking to be convinced with قُلْ (you are) كُنْتُمْ if إِنْ them do أَلَا around him حَوْلَهُ to those لِمَنْ (Pharaoh) said قُلْ certainty and رَبِّي your Lord رَبِّي (Moses) said قُلْ you hear قُلْ not

(Pharaoh) قَالَ ancient (of) your fathers مَا يَأْتِيكُمْ the Lord has been sent أُرْسِلَ who أَلَيْسَ your Messenger رَسُولُكُمْ verily إِنْ said إِنَّكُمْ to you لَمَجْنُونٌ (Moses) said قَالَ (is) a madman رَبِّ (is) الْمَشْرِقِ (of) the East وَالْمَغْرِبِ and the West وَمَا and all that يَنْتَهِي (is) understand قَوْلُونَ you did كُنْتُمْ if إِنْ between them

23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Ālamîn?" 24. Mûsâ (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." 25. Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?" 26. Mûsâ (Moses) said: "Your Lord and the Lord of your ancient fathers!" 27. (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!" 28. [Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!"

قَالَ لِيِنْ أَخَذْتَ إِلَٰهًا غَيْرِي لِأَجْمَلَكَ مِنَ الْمَسْجُونِينَ ﴿٢٤﴾ قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٢٥﴾ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّٰدِقِينَ ﴿٢٦﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٢٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّٰظِرِينَ ﴿٢٨﴾ قَالَ لِلْمَلَآِِ حَوْلَهُ إِنَّ هَٰذَا لَشَيْءٌ عَلِيمٌ ﴿٢٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسَعْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٠﴾

other غَيْرِي a god إِلَٰهًا you choose أَخَذْتَ if لِيِنْ (Pharaoh) said قَالَ the لَأَجْمَلَكَ among مِنَ I will certainly put you أَلْمَسْجُونِينَ ﴿٢٤﴾ than me أَوْلَوْ I bring you جِئْتُكَ even if أَوْلَوْ (Moses) said قَالَ prisoners bring forth فَأْتِ (Pharaoh) قَالَ manifest (clear) مُّبِينٍ ﴿٢٥﴾ something فَأَلْقَىٰ the truthful الصَّٰدِقِينَ ﴿٢٦﴾ (one) of مِنَ you are كُنْتَ if إِنْ it was إِنْ a ثُعْبَانٌ it was هِيَ and behold فَإِذَا his stick عَصَاهُ so (Moses) threw his hand بَدَّ and he drew out وَنَزَعَ manifest (clear) مُّبِينٌ ﴿٢٧﴾ serpent فَإِذَا and behold هِيَ بَيْضَاءُ لِلنَّٰظِرِينَ ﴿٢٨﴾ white لِلنَّٰظِرِينَ ﴿٢٨﴾ to all beholders قَالَ to the chiefs حَوْلَهُ (Pharaoh) said إِنَّ verily هَٰذَا he wants يُرِيدُ a well-versed عَلِيمٌ ﴿٢٩﴾ (is) indeed a sorcerer لَشَيْءٌ this أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسَعْرِهِ your land تَأْمُرُونَ of مِنْ drive you out كُنْتُمْ to أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسَعْرِهِ your land تَأْمُرُونَ what is it then فَقَالَ sorcery (that) you command

29. (Pharaoh) said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners." 30. [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?" 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!" 32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest. 33. And he drew out his hand, and behold, it was white to all beholders! 34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer. 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

قَالُوا أَزِيحُهُ وَأَخَاهُ وَاتَّعَتْ فِي الدَّائِينَ حَشِيرٌ ﴿٣٠﴾ بِأَتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣١﴾ فَجُمِعَ السَّحَرَةُ لِيَلْقَيْنَ يَوْمَ مَعْلُومٍ ﴿٣٢﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٣﴾ لَعَلَّآ نَنْبِغُ السَّحَرَةَ إِنْ كَانُوا هُمْ الْفَائِلِينَ ﴿٣٤﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا أَجْرٌ إِنْ كُنَّا نَحْنُ الْفَائِلِينَ ﴿٣٥﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَئِنَ الْمُقَرَّبِينَ ﴿٣٦﴾

and his brother وَأَخَاهُ put him off (for a while) أَزِيحُهُ they said قَالُوا
they they بِأَتُوكَ callers حَشِيرٌ the cities الدَّائِينَ to فِي and send وَاتَّعَتْ
well-versed عَلِيمٍ sorcerer سَحَّارٍ every بِكُلِّ will bring to you
at a fixed لِيَلْقَيْنَ the sorcerers السَّحَرَةُ so were assembeled فَجُمِعَ
to النَّاسِ and it was said وَقِيلَ appointed مَعْلُومٍ on a day يَوْمَ time
that we may لَعَلَّآ assemble مُجْتَمِعُونَ you أَنْتُمْ will the people
(they) هُمْ they are كَانُوا if إِنْ the sorcerers السَّحَرَةُ follow نَبِغُ
the sorcerers السَّحَرَةُ arrived جَاءَ so when فَلَمَّا the winners الْفَائِلِينَ ﴿٣٥﴾
a لَآجِرًا for us لَآ is there أَإِنَّا to Pharaoh لِفِرْعَوْنَ they said قَالُوا
the winners الْفَائِلِينَ (we) نَحْنُ we are كُنَّا if إِنْ reward
فَال then وَإِنَّا and verily you (shall be) نَعَمْ yes وَنَعَمْ (Pharaoh) said
those brought near (to myself) الْمُقَرَّبِينَ ﴿٣٦﴾ of

36. They said: "Put him off and his brother (for a while), and send callers to the cities; 37. "To bring up to you every well-versed sorcerer." 38. So the sorcerers were assembled at a fixed time on a day appointed. 39. And it was said to the people: "Are you (too) going to assemble? 40. "That we may follow the sorcerers if they are the winners." 41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?" 42. He said: "Yes, and you shall then verily be of those brought near (to myself)."

قَالَ لَهُمْ مُوسَىٰ أَلَمْ أَقُلْ مَا أَنْتُمْ مُنْكَفُونَ ﴿٣٧﴾ فَالْقُرَآءِ جَاهَلُمْ وَعَصَيْتَهُمْ وَقَالُوا بِعِزَّتِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْفَائِلُونَ ﴿٣٨﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٣٩﴾ فَأَلْقَىٰ السَّحَرَةُ سِحْرَ بَنِي إِسْرَءِيلَ ﴿٤٠﴾ فَأَلْقَاهُ رَبُّ الْغَالِبِينَ ﴿٤١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٢﴾

قَالَ لَهُمْ said to them موسى Moses أَلْقُوا throw مَا what أَنْتُمْ you
 تُفْقُونَ ﴿٤٣﴾ are going to throw فَأَلْقَوْا so they threw جَاهِلْتُمْ their ropes
 وَعَصَيْتَهُمْ and their sticks وَقَالُوا and said بِعِزَّةِ by the might فِرْعَوْنَ
 (of) Pharaoh إِنَّا it is we لَنَحْنُ (we for sure) الْغَالِبُونَ ﴿٤٤﴾ who (are)
 الْفَائِزِينَ the winners فَأَلْقَى then threw موسى Moses عَصَاهُ his stick وَإِذَا
 they falsely يَأْكُلُون ﴿٤٥﴾ all that مَا swallowed up تَلَقَّفُ it behold
 السَّاحِرُونَ the sorcerers سَاجِدِينَ ﴿٤٦﴾ prostrate showed فَأَلْقَى
 (of) the الْغَالِبِينَ in the Lord رَبِّ we believe آمَنَّا saying قَالُوا
 and Aaron وَهَارُونَ ﴿٤٧﴾ (of) موسى the Lord رَبِّ worlds

43. Mûsâ (Moses) said to them: "Throw what you are going to throw!" 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!" 45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed! 46. And the sorcerers fell down prostrate. 47. Saying: "We believe in the Lord of the 'Ālamîn (mankind, jinn and all that exists). 48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

قَالَ مَا مَنَّتُمْ لَهُ قَبْلَ أَنْ مَادَدَ لَكُمْ إِنَّكُمْ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَقَالُونَ لَا تُقِطَعُ أَيْدِيكُمْ وَأُتْرُكُ مِنْ
 خَلْفٍ وَلَا صَلْبَيْتُكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا ضَرَرَ لَنَا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ
 الْمُؤْمِنِينَ ﴿٥١﴾

قَالَ مَا مَنَّتُمْ (Pharaoh) said قَبْلَ in him لَهُ you have believed مَا مَنَّتُمْ I give leave أَنْ that
 is your لَكُمْ surely he إِنَّكُمْ to you عَلَّمَكُمُ Who chief الَّذِي has thought you السِّحْرَ (sorcery) فَلَسَوْفَ
 تَقَالُونَ so verily shall لَا تُقِطَعُ أَيْدِيكُمْ you come to know وَأُتْرُكُ your hands
 opposite sides خَلْفٍ on مِنْ and your legs وَأُصْلَبَتْكُمْ and I will crucify you أَجْمَعِينَ ﴿٤٩﴾
 لَا ضَرَرَ لَنَا harm إِنَّا surely إِلَىٰ to رَبِّنَا our Lord مُنْقَلِبُونَ ﴿٥٠﴾ we are to return
 إِنَّا we hope نَطْمَعُ that يَغْفِرُ will forgive لَنَا us رَبُّنَا Lord خَطِيئَتَنَا our sins
 the first أَوَّلَ we are كُنَّا that (as) أَنْ our sins (of) the believers الْمُؤْمِنِينَ ﴿٥١﴾

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." 50. They said: "No harm! Surely, to our Lord (Allâh) we are to return. 51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِلَيْنَا فَارْجِعْ فِي الْمَدَائِنِ حَاشِرِينَ﴾ ﴿٥٢﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ ﴿٥٣﴾ قَلِيلُونَ ﴿٥٤﴾ وَلَهُمْ لَنَا لَعَّاطُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ خَدِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَارٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْثَقْنَاهُم بِئِنَّ إِسْرَءِيلَ ﴿٥٩﴾ فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ﴾ and We revealed ﴿إِلَىٰ﴾ to Moses ﴿أَنْ﴾ (saying) that ﴿أَسْرِ﴾ depart by night with My slaves ﴿بِعِبَادِي﴾ verily you ﴿إِلَيْنَا﴾ with My slaves ﴿فَارْجِعْ﴾ then sent ﴿فِي﴾ Pharaoh ﴿الْمَدَائِنِ﴾ to ﴿حَاشِرِينَ﴾ callers (saying) ﴿إِنَّ﴾ these ﴿هَؤُلَاءِ﴾ verily are ﴿لَشِرْذِمَةٌ﴾ cities for us ﴿لَنَا﴾ and verily they ﴿لَهُمْ﴾ a small ﴿قَلِيلُونَ﴾ (indeed but) band ﴿لَعَّاطُونَ﴾ and verily we ﴿وَإِنَّا﴾ have enraged ﴿خَدِرُونَ﴾ and verily we ﴿فَأَخْرَجْنَاهُمْ﴾ amply fore-warned ﴿جَنَّاتٍ وَعُيُونٍ﴾ gardens and springs ﴿وَكُنُوزٍ وَمَقَارٍ﴾ and treasures and We caused to ﴿وَأَوْثَقْنَاهُم﴾ thus ﴿كَذَٰلِكَ﴾ honourable ﴿كَرِيمٍ﴾ a place so they ﴿فَاتَّبَعُوهُمْ﴾ (of) Israel ﴿إِسْرَءِيلَ﴾ the Children ﴿بِئِنَّ﴾ inherit them at sunrise ﴿مُشْرِقِينَ﴾ pursued them

52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued." 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities. 54. (Saying): "Verily, these indeed are but a small band. 55. "And verily, they have done what has enraged us. 56. "But we are a host all assembled, amply forewarned." 57. So, We expelled them from gardens and springs, 58. Treasures, and every kind of honourable place. 59. Thus and We caused the Children of Israel to inherit them. 60. So they pursued them at sunrise.

﴿فَلَمَّا تَرَاهُ الْجَمْعَانِ﴾ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمَذْكُونٌ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَمَنْ مَعَهُ أَنِ ابْنِ ابْنَ إِسْرَءِيلَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾

said قَالَ the two hosts الْجَمْعَانِ saw (each other) and when فَلَمَّا we are أَصْحَابُ the companions مُوسَى (of) Moses إِنْنا surely لَمَذْكُورُونَ ﴿٦١﴾ with me verily إِنِّي nay كَلَّا (Moses) said قَالَ to be overtaken then We فَأَوْحَيْنَا He will guide me رَبِّي (is) My Lord سَيَهْدِينِ ﴿٦٢﴾ revealed إِلَى to Moses أَنِ (saying) that أَضْرِبْ strike يَمْصَاكَ and became فَكَانَ and it parted فَانْفَلَقَ the sea الْبَحْرُ with your stick كُلَّ فَرَقٍ part كَالظُّنُودِ like the mountain الْعَظِيمِ ﴿٦٣﴾ huge وَأَزَلَّنا the others الْآخَرِينَ ﴿٦٤﴾ and We brought near (to that sea) all أَجْمَعِينَ ﴿٦٥﴾ with him مَعَهُ and those وَمَنْ Moses and We saved ثُمَّ أَعْرَضْنَا then أَعْرَضْنَا We drowned الْآخَرِينَ ﴿٦٦﴾ the others إِنِّي verily فِي in ذلكَ this لَآيَةٌ is indeed a sign وَمَا and yet not كَانُوا were أَكْثَرُهُمْ believers مُؤْمِنِينَ ﴿٦٧﴾ most of them

61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken." 62. [Mûsâ (Moses)] said: "Nay, verily, with me is my Lord. He will guide me." 63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain. 64. Then We brought near the others to that place. 65. And We saved Mûsâ (Moses) and all those with him. 66. Then We drowned the others. 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَأَنْتَ عَلَيْهِمْ نَبَأُ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْتَظِلُّ لَهَا مِنْكَ عَكِبِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُوهُمْ ﴿٧٢﴾ أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا مَكَانَ كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

وَأَنَّ رَبَّكَ He is truly الْعَزِيزُ your Lord and verily رَبِّكَ the Most-Merciful الرَّحِيمُ ﴿٦٨﴾ وَأَنْتَ the story إِبْرَاهِيمَ ﴿٦٩﴾ (of) Abraham إِذْ قَالَ when قَالَ he said لِأَبِيهِ he said وَقَوْمِهِ what مَا and his people تَعْبُدُونَ ﴿٧٠﴾ worship قَالُوا they said نَعْبُدُ أَصْنَامًا we worship فَنَنْتَظِلُّ ﴿٧١﴾ idols هَلْ يَسْمَعُونَكَ ﴿٧٢﴾ they hear you إِذْ تَدْعُوهُمْ ﴿٧٣﴾ you call (on them) أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ﴿٧٤﴾ do they harm (you) قَالُوا do they benefit you

so our fathers ^{٧٠} we found ^{٧١} nay but ^{٧٢} they said
 doing ^{٧٣} قَالَ he said ^{٧٤} أَفَرَأَيْتُمْ that which ^{٧٥} مَا do you observe
 worshipping ^{٧٦} تَعْبُدُونَ you have been

68. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 69. And recite to them the story of Ibrâhîm (Abraham). 70. When he said to his father and his people: "What do you worship?" 71. They said: "We worship idols, and to them we are ever devoted." 72. He said: "Do they hear you, when you call on (them)?" 73. "Or do they benefit you or do they harm (you)?" 74. They said: "(Nay) but we found our fathers doing so." 75. He said: "Do you observe that which you have been worshipping

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْلَامُونَ ^{٧٠} فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ^{٧١} الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ^{٧٢} وَالَّذِي هُوَ
 يُطْعِمُنِي وَيَسْقِينِ ^{٧٣} وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ^{٧٤} وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ^{٧٥} وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي
 خَطِيئَتِي يَوْمَ الدِّينِ ^{٧٦} رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ^{٧٧}

أَنْتُمْ وَأَبَاؤُكُمْ the ancients ^{٧٠} الْأَقْلَامُونَ and your fathers ^{٧١} فَإِنَّهُمْ عَدُوٌّ verily they are
 to me ^{٧٢} إِلَّا except (save) رَبَّ the Lord ^{٧٢} الْعَالَمِينَ (of) the worlds ^{٧٢} الَّذِي Who has created me
 and He Who guides me ^{٧٢} وَالَّذِي and it is He Who ^{٧٢} هُوَ and He Who ^{٧٢} هُوَ
 feeds me ^{٧٣} وَيَسْقِينِ and gives me to drink ^{٧٣} وَإِذَا and when ^{٧٣} مَرِضْتُ
 I am ill ^{٧٤} هُوَ it is He Who ^{٧٤} يَشْفِينِ cures me ^{٧٤} وَالَّذِي and Who
 will cause me to die ^{٧٥} ثُمَّ will bring me to life ^{٧٥} يُحْيِينِ then ^{٧٥} أَنِ I hope
 (again) ^{٧٥} وَالَّذِي and Who ^{٧٥} أَطْمَعُ that ^{٧٥} يَغْفِرَ He will forgive
 (for) me ^{٧٦} خَطِيئَتِي my faults (sins) ^{٧٦} يَوْمَ (on) the Day ^{٧٦} الدِّينِ (of)
 My Lord ^{٧٦} رَبِّ Recompense ^{٧٦} هَبْ bestow ^{٧٦} لِي on me ^{٧٦} حُكْمًا religious
 knowledge ^{٧٧} وَأَلْحِقْنِي and join me ^{٧٧} بِالصَّالِحِينَ with the righteous

76. "You and your ancient fathers? 77. "Verily, they are enemies to me, save the Lord of the 'Ālamîn, 78. "Who has created me, and it is He Who guides me. 79. "And it is He Who feeds me and gives me to drink. 80. "And when I am ill, it is He Who cures me. 81. "And Who will cause me to die, and then will bring me to life (again). 82. "And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection). 83. My Lord! Bestow *Hukm* on me, and join me with the righteous.

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَلَجْعَلَنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

an mention (tongue) لِسَانَ (for) me لِي and grant وَأَجْعَلْ and later generations وَلَجْعَلَنِي in honourable (truth) الْآخِرِينَ ﴿٨٤﴾ of Paradise جَنَّةِ the inheritors وَرَثَةِ of make me مِنْ Delight وَأَغْفِرْ and forgive لِأَبِي my father إِنَّهُ he is كَانَ verily of the erring الضَّالِّينَ ﴿٨٦﴾ (on) the disgrace me تُخْزِنِي and not وَلَا the Day whereon يَوْمَ they will be resurrecting يُبْعَثُونَ ﴿٨٧﴾ Day (when) neither بِنْفَعُ wealth مَالٌ will avail وَلَا sons بَنُونَ ﴿٨٨﴾ nor sons إِلَّا a heart قَلْبٍ (to) Allah اللَّهُ brings أَتَى (him) مَنْ except to the الْجَنَّةِ Paradise لِلْمُتَّقِينَ ﴿٩٠﴾ and will be brought near clean pious persons

84. And grant me an honourable mention in later generations. 85. And make me one of the inheritors of the Paradise of Delight. 86. And forgive my father, verily, he is of the erring. 87. And disgrace me not on the Day when (all the creatures) will be resurrected. 88. The Day whereon neither wealth nor sons will avail, 89. Except him who brings to Allāh a clean heart." 90. And Paradise will be brought near to the *Muttaqûn* (the pious).

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَنْ مَّا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ ﴿٩٣﴾ فَكَبَّكُوا فِيهَا ﴿٩٤﴾ هُمْ وَالْقَاوُونَ ﴿٩٥﴾ وَخُودُوا إِلَيْسَ أَجْمَعُونَ ﴿٩٦﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٧﴾ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٨﴾ إِذْ سَأَلْتُمْ رَبِّيَ الْعَالَمِينَ ﴿٩٩﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٠٠﴾

وَبُرِّزَتِ the Hell-Fire الْجَحِيمُ and will be placed in full view لِلْغَاوِينَ ﴿٩١﴾ where to them لَهُمْ and it will be said وَقِيلَ (For) the erring مِنْ دُونِ to worship تَعْبُدُونَ ﴿٩٢﴾ you used كُنتُمْ those that (are) مَا can يَنْصُرُونَكُمْ Allah اللَّهُ or أَوْ they help you يَنْصُرُونَ ﴿٩٣﴾ then they will be thrown on their faces فَكَبَّكُوا help themselves and the خُودُوا and those who were in error الْقَاوُونَ ﴿٩٥﴾ they into it they will say قَالُوا together أَجْمَعُونَ ﴿٩٦﴾ (of) Iblis إِلَيْسَ hosts (soldiers) وَهُمْ فِيهَا while they يَخْتَصِمُونَ ﴿٩٧﴾ are in it fight with (fight with) ضَلَالٍ in لَفِي we were كُنَّا truly by Allah تَاللَّهِ each other) an

we held you as equals (in **تُسَوِّكُمْ** when **إِذْ** manifest **مُتَّبِعِينَ** error and none **وَمَا** (of) the worlds **الْعَالَمِينَ** with the Lord **رَبِّ** worship) the criminals **الْمُجْرِمُونَ** except **إِلَّا** brought us into error **أَضَلَّانَا**

91. And the (Hell) Fire will be placed in full view of the erring. 92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship. 93. "Instead of Allâh? Can they help you or (even) help themselves?" 94. Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn*. 95. And the whole hosts of *Iblîs* (Satan) together. 96. They will say while contending therein, 97. By Allâh, we were truly, in a manifest error, 98. When we held you (false gods) as equals (in worship) with the Lord of the 'Ālamîn; 99. And none has brought us into error except the *Mujrimûn*.

فَمَا لَنَا مِنْ شَافِعِينَ ﴿٩١﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿٩٢﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَتُخَرِّقُ مِنَ الْمُؤْمِنِينَ ﴿٩٣﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٩٤﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿٩٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٩٧﴾

nor **وَلَا** intercessors **شَافِعِينَ** any **مِنْ** we have **لَا** now not **فَمَا** a **صَدِيقٍ** friend **حَمِيمٍ** close **فَلَوْ** if **أَنَّ** that **لَا** we had **كَرَّةً** a chance **فَنَتُخَرِّقُ** among **مِنَ** we shall be **الْمُؤْمِنِينَ** the believers **إِنَّ** (was) **كَانَ** yet not **وَمَا** (is) indeed a sign **آيَةً** this **ذَلِكَ** in **فِي** verily **أَكْثَرُهُمْ** are **مُؤْمِنِينَ** most of them **بَلِغِينَ** and verily **وَلَوْ** believers **وَلَوْ** the Most **الرَّحِيمُ** the All-Mighty **الْعَزِيزُ** He is truly **هُوَ** Your Lord **كَذَّبَتْ** Merciful **قَوْمُ** the people **نُوحٍ** (of) Noah **الْمُرْسَلِينَ** their brother **نُوحٌ** to them **لَهُمْ** said **قَالَ** when **إِذْ** Messengers **أَلَا** Noah **تَتَّقُونَ** will you not **إِنِّي** fear (Allah) **لَكُمْ** verily I **أَمِينٌ** (am) a Messenger **رَسُولٌ** trustworthy

100. Now we have no intercessors, 101. Nor a close friend (to help us). 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! 103. Verily, in this is indeed a sign, yet most of them are not believers. 104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful. 105. The people of Nûh (Noah) belied the Messengers. 106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him? 107. "I am a trustworthy Messenger to you.

فَاقْتُوا اللَّهَ وَاطِيعُونَ ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاقْتُوا اللَّهَ وَاطِيعُونَ ﴿١١٠﴾ قَالُوا أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

فَاقْتُوا اللَّهَ and not وَمَا and obey me وَاطِيعُونَ Allah ﷻ so fear ﷻ ask of you ﷻ any ﷻ for it ﷻ not ﷻ my reward ﷻ (of) the worlds ﷻ the Lord ﷻ (on) from ﷻ but ﷻ إِلَّا ﷻ shall ﷻ they said ﷻ قَالُوا ﷻ and obey me ﷻ وَاطِيعُونَ Allah ﷻ so fear ﷻ the ﷻ (when) follow you ﷻ وَأَتَّبَعَكَ ﷻ in you ﷻ we believe ﷻ lowest (of the people) ﷻ I ﷻ and what ﷻ وَمَا ﷻ he said ﷻ قَالَ ﷻ knowledge I ﷻ and ﷻ طِيعِي ﷻ what they used ﷻ يَفْعَلُونَ ﷻ to do ﷻ إِنْ ﷻ verily ﷻ حِسَابُهُ ﷻ have ﷻ بِمَا ﷻ of what ﷻ كَانُوا ﷻ they used ﷻ يَفْعَلُونَ ﷻ you ﷻ with ﷻ رَبِّي ﷻ my Lord ﷻ لَوْ ﷻ if ﷻ تَشْعُرُونَ ﷻ their account ﷻ إِلَّا ﷻ (is) ﷻ but ﷻ عَلَى ﷻ going to drive away ﷻ يَطْرِدُ ﷻ I (am) ﷻ أَنَا ﷻ and not ﷻ وَمَا ﷻ could know ﷻ the believers ﷻ الْمُؤْمِنِينَ ﷻ

108. "So fear Allâh, keep your duty to Him, and obey me. 109. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn. 110. "So keep your duty to Allâh, fear Him and obey me." 111. They said: "Shall we believe in you, when the meanest (of the people) follow you?" 112. He said: "And what knowledge have I of what they used to do? 113. "Their account is only with my Lord, if you could (but) know. 114. "And I am not going to drive away the believers.

إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَنُوحُ لَنَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَجَبْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

they said ﷻ قَالُوا ﷻ plain ﷻ مُّبِينٌ ﷻ a warner ﷻ but ﷻ إِلَّا ﷻ I (am) ﷻ أَنَا ﷻ not ﷻ إِنْ ﷻ you will surely be ﷻ لَنَكُونَنَّ ﷻ O Noah ﷻ يَنُوحُ ﷻ you cease ﷻ تَنْتَهِ ﷻ not ﷻ لَئِنْ ﷻ my Lord ﷻ رَبِّي ﷻ he said ﷻ قَالَ ﷻ the stoned (to death) ﷻ الْمَرْجُومِينَ ﷻ among ﷻ مِنْ ﷻ therefore, ﷻ فَافْتَحْ ﷻ have denied me ﷻ قَوْمِي ﷻ my people ﷻ كَذَّبُونِ ﷻ verily ﷻ إِنَّ ﷻ judge ﷻ بَيْنِي ﷻ between me ﷻ وَبَيْنَهُمْ ﷻ and them ﷻ فَتَحًا ﷻ (fair judgement) ﷻ رَجِّنِي ﷻ of ﷻ مِنْ ﷻ (are) ﷻ with me ﷻ مَعِيَ ﷻ and those who ﷻ وَمَنْ ﷻ and save me ﷻ الْمُؤْمِنِينَ ﷻ

with him مَعَهُ and those وَنَ and We saved him نَجَّيْنَاهُ the believers
 فِي the الْفَلَكِ in the ship السَّفِينَةِ laden ثُمَّ then أَغْرَقْنَاهَا We drowned بَعْدُ
 (is) الْبَاقِينَ thereafter the rest إِنَّ verily فِي in ذَلِكَ this لَاِبَةً (is)
 أَكْثَرُهُمْ most of them كَانَتْ yet not وَمَا indeed a sign
 (is) الْمَرْيُورُ He indeed لَهُوَ your Lord رَبُّكَ and verily وَلَئِنَّ believers
 the Most Merciful الرَّحِيمُ the All-Mighty الْقَدِيرُ

115. I am only a plain warner.” 116. They said: “If you cease not, O Nûh (Noah) you will surely, be among those stoned (to death).” 117. He said: “My Lord! Verily, my people have belied me. 118. Therefore judge You between me and them, and save me and those of the believers who are with me.” 119. And We saved him and those with him in the laden ship. 120. Then We drowned the rest (disbelievers) thereafter. 121. Verily, in this is indeed a sign, yet most of them are not believers. 122. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِيَّاهُ فَلَا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٦﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ مَائَةً تَعْبَثُونَ ﴿١٢٧﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ ﴿١٢٨﴾

كَذَّبَتْ عَادَ denied Ad (people) الْمُرْسَلِينَ the Messengers إِذْ when قَالَ said
 will you not لَا to them أَخُوهُمْ their brother هُودٌ Hud
 a Messenger رَسُولٌ to you لَكُمْ verily I (am) إِنِّي fear (Allah) تَتَّقُونَ ﴿١٢٤﴾
 أَمِينٌ ﴿١٢٥﴾ trustworthy فَاتَّقُوا اللَّهَ Allah وَأَطِيعُوا أَمْرًا and obey me وَمَا
 (is) أَتَسْأَلُكُمْ and not عَلَيْهِ I ask of you any أَجْرٌ reward إِنَّ (is)
 أَجَرِي not my reward إِلَّا but عَلَى (on) رَبِّ the Lord الْعَالَمِينَ ﴿١٢٦﴾
 high place on every بِكُلِّ do you build أَتَبْنُونَ (of) the worlds
 and do you take مَصَانِعَ to play frivolously تَعْبَثُونَ a landmark مَائَةً
 as if you لَعَلَّكُمْ places (fine buildings) مَصَانِعَ for your selves
 will live (therein) forever تَخْلَدُونَ ﴿١٢٨﴾

123. ‘Âd (people) belied the Messengers. 124. When their brother Hûd said to them: “Will you not fear Allâh and obey Him? 125. “Verily, I am a trustworthy Messenger to you. 126. “So fear Allâh, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it; my reward is only from the Lord of the 'Âlamîn. 128. "Do you build high palaces on every high place, while you do not live in them? 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٢٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا مَّا قَلَّمْتُمْ بِمَاقَلَمُونَ ﴿١٢٨﴾ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَنُوتٌ ﴿١٢٩﴾ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٠﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣١﴾ إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٢﴾

and when وَإِذَا بَطَشْتُمْ you seize بَطَشْتُمْ as tyrants جَبَّارِينَ ﴿١٢٧﴾ and fear Him فَاتَّقُوا ﴿١٢٨﴾ Allah الله so fear وَأَطِيعُوا ﴿١٢٨﴾ and obey me أَمْرًا ﴿١٢٨﴾ Who أَمَّا ﴿١٢٨﴾ the لَيْتَ ﴿١٢٨﴾ you know مَّا ﴿١٢٨﴾ with all that قَلَّمْتُمْ ﴿١٢٨﴾ He has aided you بِمَاقَلَمُونَ ﴿١٢٨﴾ with cattle وَأَمَّا ﴿١٢٨﴾ and children وَحَنُوتٌ ﴿١٢٩﴾ and gardens عَظِيمٍ ﴿١٣٠﴾ and springs عَظِيمٍ ﴿١٣٠﴾ verily I إِنِّي ﴿١٣٠﴾ fear عَلَيْكُمْ ﴿١٣٠﴾ for the torment عَذَابَ ﴿١٣٠﴾ you they said قَالُوا ﴿١٣١﴾ Great (of) a Day عَظِيمٍ ﴿١٣١﴾ to us أَوَعظْتَ ﴿١٣١﴾ or whether you preach أَمْ لَمْ تَكُنْ ﴿١٣١﴾ not this is هَذَا ﴿١٣١﴾ of those who preach الْوَاعِظِينَ ﴿١٣١﴾ be not of the ancients الْأَوَّلِينَ ﴿١٣٢﴾ but خُلُقُ ﴿١٣٢﴾ (of) the custom

130. "And when you seize (somebody), seize you (him) as tyrants? 131. "So fear Allâh, keep your duty to Him, and obey me. 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. 133. "He has aided you with cattle and children. 134. "And gardens and springs. 135. "Verily, I fear for you the torment of a Great Day." 136. They said: "It is the same to us whether you preach or be not of those who preach. 137. "This is no other than the false tales and religion of the ancients,

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٣﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً ﴿١٣٤﴾ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٥﴾ وَإِنَّ رَبَّكَ لَمَوْعِظٌ ﴿١٣٦﴾ الرَّحِيمُ ﴿١٣٧﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٣٨﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ ﴿١٣٩﴾ أَلَا تَتَّقُونَ ﴿١٤٠﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤١﴾ فَاتَّقُوا اللَّهَ ﴿١٤٢﴾ وَأَطِيعُوا أَمْرًا مَّا قَلَّمْتُمْ بِمَاقَلَمُونَ ﴿١٤٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنِّي أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٤﴾

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٣﴾ we are مُعَذِّبِينَ ﴿١٣٣﴾ to be punished فَكَذَّبُوهُ ﴿١٣٣﴾ so they كَذَّبُوهُ ﴿١٣٣﴾ denied him فَأَهْلَكْنَاهُمْ ﴿١٣٣﴾ and We destroyed them إِنِّي ﴿١٣٣﴾ verily in ذَلِكَ ﴿١٣٣﴾ this لَآيَةً ﴿١٣٣﴾ (is) indeed a sign وَمَا ﴿١٣٣﴾ and not كَانَ ﴿١٣٣﴾ are أَكْثَرُهُمْ ﴿١٣٣﴾ most of them

He indeed **مُؤْمِنِينَ** your Lord **رَبَّكَ** and verily **وَالَّذِينَ** believers **الْعَزِيزُ** denied **كَذَّبَتْ** the Most Merciful **الرَّحِيمُ** (is) the All-Mighty **ثَمُودُ** **الْمُرْسَلِينَ** the Messengers **إِذْ** when **قَالَ** said **لَهُمْ** to them **أَخَوْهُمْ** their brother **صَالِحٌ** Salih **أَلَا** will you not **تَتَّقُونَ** fear **إِنِّي** Allah **أَمِينٌ** a Messenger **رَسُولٌ** to you **لَكُمْ** verily I (am) **وَمَا** and obey me **وَأَطِيعُوا** Allah **اللَّهُ** so fear **فَاتَّقُوا** trustworthy **أَسْأَلُكُمْ** not **عَلَيْهِ** I ask you **لِأَجْرِ** any **مِنْ** for it **إِنْ** reward **أَجْرِي** (is) not (of) the **رَبِّ** the Lord **الْعَالَمِينَ** (on) from **عَلَيَّ** but **إِلَّا** my reward **دُنْيَا** worlds

138. "And we are not going to be punished." 139. So they belied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. 140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 141. Thamûd (people) belied the Messenger. 142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him? 143. "I am a trustworthy Messenger to you. 144. "So fear Allâh, keep your duty to Him, and obey me. 145. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn.

أَتَذْكُرُونَ في مَا هَهُنَا **أَمِينٌ** في جَنَّاتٍ وَعُيُونٍ **وَزُرُوعٍ** وَفَجَلٍ **طَلْمَهَا** هَضِيمٌ **وَتَنْحِتُونَ** مِنَ الْجِبَالِ **يُوتَا** دَرَاهِمٍ **فَاتَّقُوا** اللَّهَ **وَأَطِيعُوا** وَلَا تُطِيعُوا **أَمْرَ** الْمُشْرِكِينَ **الَّذِينَ** يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ **قَالُوا** إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ **مَا** أَنْتَ إِلَّا بَشَرٌ **مِثْلُنَا** فَأْتِ بِآيَةٍ **إِنْ كُنْتَ مِنَ الصَّادِقِينَ**

which you have here **هَهُنَا** that **مَا** in **فِي** will you be left **أَتَذْكُرُونَ** and **وَزُرُوعٍ** and springs **وَعُيُونٍ** gardens **فِي** secure **أَمِينٌ** its flowering branches **طَلْمَهَا** and date-palms **وَفَجَلٍ** corn-fields **وَتَنْحِتُونَ** soft **هَضِيمٌ** the mountains **الْجِبَالِ** of/in **وَأَطِيعُوا** and you carve **يُوتَا** houses **دَرَاهِمٍ** skillfully **فَاتَّقُوا** Allah **اللَّهُ** so fear **وَأَطِيعُوا** and not **وَأَطِيعُوا** follow/obey **أَمْرَ** the command **الْمُشْرِكِينَ** the wasters **الَّذِينَ** (of) the **يُفْسِدُونَ** who **فِي** make mischief **الْأَرْضِ** in **وَأَطِيعُوا** and not **وَأَطِيعُوا** land **قَالُوا** they said **إِنَّمَا** reform **وَأَطِيعُوا** verily only **أَنْتَ** you are **مِنْ** of **الْمُسْحَرِينَ** (those) bewitched **مَا** not **أَنْتَ** then bring (us) **مِثْلُنَا** like us **فَأْتِ** a human being **بَشَرٌ** but **إِلَّا** (are) **يَايَةِ** a sign **إِنْ كُنْتَ** if **مِنْ** you are **وَأَطِيعُوا** of **الْمُسْحَرِينَ** the truthful

146. "Will you be left secure in that which you have here? 147. "In gardens and springs. 148. "And green crops (field) and date palms with soft spadix. 149. "And you hew out in the mountains, houses with great skill. 150. "So fear Allâh, keep your duty to Him, and obey me. 151. "And follow not the command of *Al-Musrifûn*, 152. "Who make mischief in the land, and reform not." 153. They said: "You are only of those bewitched! 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

قَالَ هَٰذِهِ نَاقَةٌ لِّمَا يَشْرَبُونَ وَلَكَّزِ يَشْرَبُ يَوْمَ تَعْلَمُونَ ﴿١٤٨﴾ وَلَا تَسْخَوْهَا يَسْخَوْ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٤٩﴾ فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٠﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٥١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٢﴾

قَالَ هَٰذِهِ نَاقَةٌ (is) a she camel this هَٰذِهِ he said قَالَ (a right) يَشْرَبُ it has لِمَا (is) يَشْرَبُ and you have (a right) وَلَكَّزِ to drink (water) يَوْمَ on a day تَعْلَمُونَ known ﴿١٤٨﴾ وَلَا touch her يَسْخَوْ and not تَسْخَوْ and then they became regretful فَعَقَرُوهَا Great ﴿١٤٩﴾ عَظِيمٍ the torment يَوْمَ the Day lest should seize you فَيَأْخُذَكُمْ harm and then they killed her فَعَقَرُوهَا but they killed her فَاصْبَحُوا so overtook them فَأَخَذَهُمُ regretful ﴿١٥٠﴾ نَدِيمِينَ became yet a sign لَآيَةً this in ذَٰلِكَ verily إِنَّ torment (is) indeed a sign وَمَا (is) not كَانَتْ are أَكْثَرُهُمْ most of them مُّؤْمِنِينَ ﴿١٥١﴾ وَإِنَّ believers وَلَئِنَّ (is) the All-Mighty الْعَزِيزُ He indeed لَهُوَ your Lord رَبَّكَ verily the Most Merciful ﴿١٥٢﴾ الرَّحِيمُ

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. 156. "And touch her not with harm, lest the torment of a Great Day should seize you." 157. But they killed her, and then they became regretful. 158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. 159. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦١﴾ إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٦٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٥﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٦﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٧﴾

the Messengers ﴿١٦٠﴾ (of) Lot لوط the people قَوْمٌ denied كَذَبَتْ
 will قَالَ when قَالَ said لَمْ to them لَوْمْ their brother لَوْ Lot
 (am) you not تَتَّقُونَ ﴿١٦١﴾ fear (Allah) إِنِّي verily I لَكُمْ to you رَسُولٌ
 ﴿١٦٢﴾ Allah الله so fear فَاتَّقُوا trustworthy أَمِينٌ ﴿١٦٣﴾ a Messenger
 any مِن for it عَلَيْهِ I ask of you أَسْأَلُكُمْ and not وَمَا and obey me
 لَكُمْ reward إِن (is) not أَجْرِي my reward إِلَّا but عَلَى upon رَبِّ the
 the الْعَالَمِينَ ﴿١٦٤﴾ (of) the worlds أَتَاوُنَ do you go unto الْأَذْكَانَ
 those whom مَّا and leave وَتَذَرُونَ the mankind ﴿١٦٥﴾ of مِّنْ males
 your خَلَقَ has created لَكُمْ for you رَبُّكُمْ your Lord مِّنْ of أَوْلَادِكُمْ
 trespassing عَادُونَ ﴿١٦٦﴾ (are) people قَوْمٌ you أَنْتُمْ nay بَلْ wives

160. The people of Lût (Lot) belied the Messengers. 161. When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him? 162. "Verily, I am a trustworthy Messenger to you. 163. "So fear Allâh, keep your duty to Him, and obey me. 164. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn. 165. "Go you in unto the males of the 'Ālamîn (mankind), 166. "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

قَالُوا لَئِنْ لَّمْ تَنْتَهِ بِأَلُوطَ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿١٦٠﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦١﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٢﴾ فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٦٣﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٦٤﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٦٥﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٦٦﴾

قَالُوا لَئِنْ لَمْ تَنْتَهِ بِأَلُوطَ you cease not لَئِنْ if لَئِنْ they said
 those who will be driven الْمُخْرَجِينَ ﴿١٦٠﴾ (one) of مِّنْ verily you will be
 (am) of مِّنْ for your action لِعَمَلِكُمْ indeed I إِنِّي he said قَالَ out
 my رَبِّ those who disapprove with severe anger and fury الْقَالِينَ ﴿١٦١﴾
 Lord نَجِّنِي save me وَأَهْلِي and my family مِمَّا from what يَعْمَلُونَ ﴿١٦٢﴾
 they do فَنَجَّيْنَاهُ so We saved him وَأَهْلَهُ and his family أَجْمَعِينَ ﴿١٦٣﴾ إِلَّا all
 those who عَجُوزًا except an old woman (his wife) فِي among الْغَابِرِينَ ﴿١٦٤﴾
 the الْآخَرِينَ ﴿١٦٥﴾ We destroyed دَمَرْنَا then afterward ثُمَّ remained behind
 a rain (of torment) مَطَرًا on them عَلَيْهِمْ and We rained وَأَمْطَرْنَا
 of those who had الْمُنذَرِينَ ﴿١٦٦﴾ was the rain مَطَرٌ and how evil فَسَاءَ
 been warned

167. They said: "If you cease not. O Lût (Lot)! Verily, you will be one of those who are driven out!" 168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy). 169. "My Lord! Save me and my family from what they do." 170. So We saved him and his family, all, 171. Except an old woman (his wife) among those who remained behind. 172. Then afterward We destroyed the others. 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٦٨﴾ كَذَّبَ أَصْحَابُ الْمَرْسَلِينَ ﴿١٦٩﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٠﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧١﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُواهُنَّ ﴿١٧٢﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٧٣﴾

إِنَّ verily فِي in ذَلِكَ this لَآيَةً (is) indeed a sign وَمَا yet not كَانَ your أَكْثَرُهُم most of them مُؤْمِنِينَ ﴿١٦٧﴾ and verily وَإِنَّ رَبَّكَ and the Most the All-Mighty الرَّحِيمُ ﴿١٦٨﴾ He indeed لَهُوَ Lord of Al-Aiyka (a أَصْحَابُ the dwellers الْمَرْسَلِينَ ﴿١٦٩﴾ denied كَذَّبَ Merciful said قَالَ when إِذْ the Messengers the garden with thick trees) verily لَهُمْ to them شُعَيْبٌ Shu'aib أَلَا will not تَتَّقُونَ ﴿١٧٠﴾ إِنِّي you fear I لَكُمْ to you رَسُولٌ (am) a Messenger أَمِينٌ ﴿١٧١﴾ trustworthy فَاتَّقُوا so I ask of اللَّهِ and not وَمَا and obey me وَأَطِيعُواهُنَّ ﴿١٧٢﴾ Allah fear عَلَيْهِ you for it مِنْ any أَجْرٍ reward إِنَّ (is) not أَجْرِيَ my reward إِلَّا (of) the worlds the Lord رَبِّ upon but

174. Verily, in this is indeed a sign, yet most of them are not believers. 175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 176. The dwellers of Al-Aikah belied the Messengers. 177. When Shu'aib said to them: "Will you not fear Allâh? 178. "I am a trustworthy Messenger to you. 179. "So fear Allâh, keep your duty to Him, and obey me. 180. "No reward do I ask of you for it; my reward is only from the Lord of the 'Ālamîn.

﴿١٧٤﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٧٥﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٧٦﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَقْنَبُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٧٧﴾ وَاتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْجِلَّةَ الْأَوَّلِينَ ﴿١٧٨﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٧٩﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٠﴾

﴿١٧٤﴾ أَوْفُوا الْكَيْلَ give and not وَلَا تَكُونُوا be مِنْ among the الْمُخْسِرِينَ ﴿١٧٥﴾ and weigh وَزِنُوا those who cause loss (to others) بِالْقِسْطَاسِ ﴿١٧٦﴾

defraud بِخَسْرًا and not وَلَا the straight السَّمِيعِ ﴿١٨١﴾ with just balance
 في do evil مَتَرًا nor وَلَا their things أَفْيَئَمَّرَ people النَّاسَ by reducing
 and fear Him رَاقُوا making corruption مُفْسِدِينَ ﴿١٨٢﴾ the land الْأَرْضِ in
 ﴿١٨٣﴾ and the generations وَالْجَلَّةَ created you خَلَقَكُمْ Who الذِّى
 (one) مِنْ you are أَنْتَ verily إِنْكَ they said قَالُوا (of) the men of old
 but إِلَّا you (are) أَنْتَ and not وَمَا those bewitched السَّمَرِينَ ﴿١٨٤﴾ of
 we think that نَطُنُّكَ and verily رَانَ like us مِثْلَنَا a human being بَشَرٌ
 the liars الْكَذِبِينَ ﴿١٨٥﴾ (one) indeed of لَيْنَ you are

181. "Give full measure, and cause no loss (to others). 182. "And weigh with the true and straight balance. 183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. 184. "And fear Him Who created you and the generations of the men of old." 185. They said: "You are only one of those bewitched! 186. "You are but a human being like us and verily, we think that you are one of the liars!

فَأَسْقَطَ عَلَيْنَا كَيْفًا مِنَ السَّمَاءِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿١٨٦﴾ قَالَ رَبِّیْ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٧﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ
 یَوْمَ الظُّلَّةِ إِنَّهُمْ كَانُوا عَذَابَ یَوْمٍ عَظِیمٍ ﴿١٨٨﴾ إِنَّ فِي ذَلِكَ لَآیَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٨٩﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِیزُ
 الرَّحِیمُ ﴿١٩٠﴾ وَلَئِنَّ لَنَنْزِیلَ رَبِّ الْعَالَمِينَ ﴿١٩١﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِینُ ﴿١٩٢﴾

فَأَسْقَطَ عَلَيْنَا كَيْفًا مِنَ السَّمَاءِ of مِنْ a piece كَيْفًا on us عَلَيْنَا so cause to fall
 he قَالَ the truthful الصَّادِقِينَ ﴿١٨٦﴾ of مِنْ you are كُنْتُمْ if إِنْ heaven
 you رَبِّیْ said my Lord أَعْلَمُ (is) بِمَا of what تَعْمَلُونَ ﴿١٨٧﴾ you
 the عَذَابُ so seized them فَأَخَذَهُمْ but they denied him فَكَذَّبُوهُ
 كَانَ indeed that إِنَّهُمْ (of) الظُّلَّةِ (of) shadow یَوْمَ the day
 عَذَابَ was the torment یَوْمَ (of) عَظِیمٍ ﴿١٨٨﴾ Great إِنَّ (of) verily فِي
 most أَكْثَرُهُمْ are كَانَ yet not وَمَا (is) indeed a sign لَآیَةً in
 He هُوَ Your Lord رَبَّكَ and verily وَلَئِنَّ believers ﴿١٨٩﴾ of them
 and وَلَئِنَّ the Most Merciful الرَّحِیمُ ﴿١٩٠﴾ the All-Mighty الْعَزِیزُ is indeed
 (of) the ﴿١٩١﴾ (of) the Lord رَبِّ (is) a revelation لَنَنْزِیلَ truly this
 the spirit (Gabriel) الرُّوحُ with it بِهِ has brought down نَزَلَ worlds
 the trustworthy الْأَمِینُ ﴿١٩٢﴾

187. "So cause a piece of the heaven to fall on us, if you are of the truthful!" 188. He said: "My Lord is the Best Knower of what you do." 189. But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day. 190. Verily, in this is indeed a sign, yet most of them are not believers. 191. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 192. And truly, this (the Qur'ân) is a revelation from the Lord of the 'Âlamîn, 193. Which the trustworthy Rûh has brought down.

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٨٨﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٨٩﴾ وَإِنَّهُ لَفِي زَكْرٍ الْأَوَّلِينَ ﴿١٩٠﴾ أَوْ لَرَبِّكَ لَمْ يَأْتِهِمْ أَنْ يَعْلَمَهُ مَلَائِكُهُمْ بَنِي إِسْرَءِيلَ ﴿١٩١﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٢﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٣﴾ كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٩٤﴾ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿١٩٥﴾

عَلَىٰ قَلْبِكَ upon your heart لِتَكُونَ that you may be (one) of the
الْمُنْذِرِينَ ﴿١٨٨﴾ warners بِلِسَانٍ in tongue (language) عَرَبِيٍّ مُّبِينٍ
(of) the Scriptures وَإِنَّهُ لَفِي and verily it (is) in زَكْرٍ the
أَوَّلِينَ ﴿١٩٠﴾ former-people أَوْ لَرَبِّكَ is it not لَمْ to them يَأْتِهِمْ
أَنْ a sign (of) the Children of Israel knew it (as true)?
بَنِي إِسْرَءِيلَ ﴿١٩١﴾ the learned scholars وَلَوْ نَزَّلْنَاهُ and if We
عَلَىٰ Bَعْضِ unto We had revealed it (this Qur'ân) unto any
الْأَعْجَمِينَ ﴿١٩٢﴾ the non-Arabs فَقَرَأَهُ the non-Arabs
عَلَيْهِمْ unto them مَا كَانُوا they would not كَانُوا بِهِ
مُؤْمِنِينَ in it مُؤْمِنِينَ We have caused it to enter
كَذَٰلِكَ thus سَلَكْنَاهُ be. believers
فِي قُلُوبِ ﴿١٩٤﴾ the hearts الْمُجْرِمِينَ ﴿١٩٥﴾ (of) the criminals لَا
يُؤْمِنُونَ not they will believe in it حَتَّىٰ they will believe
الْعَذَابَ the torment الْأَلِيمَ painful

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, 195. In the plain Arabic language. 196. And verily, it is (announced) in the Scriptures of former people. 197. Is it not a sign to them that the learned scholars of the Children of Israel knew it (as true)? 198. And if We had revealed it (this Qur'ân) unto any of the non-Arabs, 199. And he had recited it unto them, they would not have believed in it. 200. Thus have We caused it to enter the hearts of the Mûjrimûn. 201. They will not believe in it until they see the painful torment.

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٩٦﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿١٩٧﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٩٨﴾ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿١٩٩﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٠﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْشُونَ ﴿٢٠١﴾ وَمَا أَهْلَكْنَا مِنْ قَرْنٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٢﴾ ذِكْرًا وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٣﴾ وَمَا نَنْزِلُكَ إِلَّا الشَّيْطَانِ ﴿٢٠٤﴾

you do ﴿٢١١﴾ of what ﴿٢١٢﴾ (am) innocent ﴿٢١٣﴾ verily I ﴿٢١٤﴾ say
the ﴿٢١٥﴾ the All-Mighty ﴿٢١٦﴾ in ﴿٢١٧﴾ and put your trust
Most Merciful

211. Neither would it suit them nor they can (produce it). 212. Verily, they have been removed far from hearing it. 213. So invoke not with Allâh another *ilâh* (god) lest you should be among those who receive punishment. 214. And warn your tribe (O Muhammad ﷺ) of near kindred. 215. And be kind and humble to the believers who follow you. 216. Then if they disobey you, say: "I am innocent of what you do." 217. And put your trust in the All-Mighty, the Most Merciful,

الَّذِي يَرَبُّكَ حِينَ تَقُومُ ﴿٢١١﴾ وَتَقْلُبُكَ فِي السَّجْدِ ﴿٢١٢﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢١٣﴾ هَلْ أَتَيْتُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ﴿٢١٤﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢١٥﴾ يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢١٦﴾ وَالشُّعْرَاءُ يَلِيْعُهُمُ الْفَاوَنُ ﴿٢١٧﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢١٨﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢١٩﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانصَرُوا ﴿٢٢٠﴾ مِن بَعْدِ مَا ظَلَمُوا وَسِعَعُوا ﴿٢٢١﴾ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٢﴾

Who يَرَبُّكَ sees you حِينَ when تَقُومُ (you stand up (in prayer)) وَتَقْلُبُكَ (and (sees) your movements) فِي among السَّجْدِ those who السَّمِيعُ (is) the All-Hearer الْعَلِيمُ He هُوَ verily إِنَّهُ fall prostrate هَلْ the All-Knower أَتَيْتُكُمْ I inform you عَلَىٰ upon مَنْ whom تَنَزَّلُ the devils الشَّيَاطِينُ decend تَنَزَّلُ the devils أَفَّاكٍ lying أَثِيمٍ sinful person يُلْقُونَ who give السَّمْعَ ear (to the أَكْثُهُمْ most of them كَذِبُونَ (are) liars الشُّعْرَاءُ as the erring ones الْفَاوَنُ follow them يَلِيْعُهُمُ for the poets أَلَمْ تَرَ you see أَنَّهُمْ that they in/about كُلِّ every وَادٍ valley يَهِيمُونَ they roam about وَأَنَّهُمْ and that they يَقُولُونَ say مَا what لَا do not يَفْعَلُونَ they do إِلَّا except الَّذِينَ those who آمَنُوا and وَعَمِلُوا believe الصَّالِحَاتِ and do وَذَكَرُوا and remember اللَّهَ Allah كَثِيرًا much وَانصَرُوا and vindicate themselves مِن بَعْدِ after ظَلَمُوا they have been wronged وَسِعَعُوا and will come to الَّذِينَ know الَّذِينَ those who ظَلَمُوا do wrong أَيَّ (by) what مُنْقَلَبٍ they will be overturned يَنْقَلِبُونَ overturning

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). 219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers). 220. Verily, He, only He, is the All-Hearer, the All-Knower. 221. Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend? 222. They descend on every lying, sinful person. 223. Who gives ear, and most of them are liars. 224. As for the poets, the erring ones follow them, 225. See you not that they speak about every subject in their poetry? 226. And that they say what they do not do. 227. Except those who believe and do righteous deeds, and remember Allâh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.

سُورَةُ النَّملِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَّ تِلْكَ ءَايَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ① هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ② الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ③ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّنَا لَهُمْ أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ ④ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسُونَ ⑤ وَلِلَّهِ لُتْلَفَى الْقُرْآنُ مِنَ لَدُنْ حَكِيمٍ عَلِيمٍ ⑥

(of) the Quran طَسَّ تِلْكَ these ءَايَاتُ (are) Verses and glad وَبُشْرَى a guide هُدًى clear ① and a Book وَكِتَابٍ ② and tidings لِلْمُؤْمِنِينَ ③ those who الَّذِينَ for the believers يُقِيمُونَ perform the prayer الصَّلَاةَ and give وَيُؤْتُونَ the Zakat الزَّكَاةَ وَهُمْ the Hereafter هُمْ in the Hereafter بِالْآخِرَةِ they يَوْمُونَ ④ believe with certainty إِنَّ those who الَّذِينَ verily لَا يَوْمُونَ believe بِالْآخِرَةِ رَبَّنَا in Hereafter so هُمْ their deeds أَعْمَالُهُمْ to them لَهُمْ We have made fair-seeming فَهُمْ that they يَعْمَهُونَ ④ wander about blindly أُولَئِكَ (they are) those الَّذِينَ the torment الْعَذَابِ evil سُوءُ for them (will be) لَهُمْ who they فِي the Hereafter هُمْ (they) الْآخَسُونَ ⑤ (will) are being taught لُتْلَفَى and verily you وَلِلَّهِ be) the greatest losers الْقُرْآنُ the Quran مِنَ لَدُنْ حَكِيمٍ All-Wise عَلِيمٍ ⑥ All-Knowing

Sûrat An-Naml
(The Ants) XXVII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Tâ-Sîn*. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear; 2. A guide (to the Right Path) and glad tidings for the believers. 3. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they believe with certainty in the Hereafter. 4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly. 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers. 6. And verily, you (O Muhammad ﷺ) are being taught the Qur'ân from One, All-Wise, All-Knowing.

إِذْ قَالَ مُوسَىٰ لَأَهْلِيهِ إِنِّي آنَسْتُ نَارًا مِّنْ مَّكَائِكُمْ مِّنْهَا يُخْرِجُ أَوْ أَمَاتِكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٦﴾ فَلَمَّا جَاءَهَا نُورِيَ أَنَّ بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿٧﴾ يَمْشِي إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَأَلْقَى عَصَاهُ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَّى يُعْقِبُ يَمْشِي لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمَرْسُولِ ﴿٩﴾

to his household **لَأَهْلِيهِ** Moses **مُوسَىٰ** said **قَالَ** (remember) when **إِذْ** I will bring you **مِّنْ مَّكَائِكُمْ** a fire **نَارًا** have seen **آنَسْتُ** verily I **إِنِّي** **بِشِهَابٍ** I will bring you **أَوْ أَمَاتِكُمْ** or **بِشِهَابٍ** some information **يُخْرِجُ** from it may warm **لَّعَلَّكُمْ تَصْطَلُونَ** that you **لَّعَلَّكُمْ** burning **قَبَسٍ** a brand **فَلَمَّا** he was called **نُورِيَ** he came to it **جَاءَهَا** but when **فَلَمَّا** yourselves and **وَمَنْ** the fire **النَّارِ** (is) in **فِي** Whoever **مَنْ** blessed is **بُورِكَ** that **وَمَنْ** **حَوْلَهَا** whoever **وَسُبْحَنَ** (is) round about it **لَّهُ** and glorified is **رَبِّ الْعَالَمِينَ** Lord **إِنَّهُ** O Moses **يَمْشِي** (of) the worlds **أَنَا** verily **أَلْقَى** the All-Wise **وَأَلْقَى** the All-Mighty **الْعَزِيزُ الْحَكِيمُ** Allah (it is) I **رَآهَا** he saw it **تَهْتَزُّ** but when **فَلَمَّا** your stick **عَصَاهُ** and throw down **وَلَّى** he turned **مُدْبِرًا** as if it **كَأَنَّهَا** moving **وَلَّى** (were) a snake **جَانٌّ** not **لَا** O Moses **يَمْشِي** look back **يُعْقِبُ** and did not **وَلَّى** flight **إِنِّي** verily I **لَا** fear **يَخَافُ** not **لَا** fear **لَدَى الْمَرْسُولِ** in front of Me **يَمْشِي** Messengers

7. (Remember) when Mûsâ (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves." 8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And

glorified be Allâh, the Lord of the 'Ālamîn. 9. "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise. 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.

إِلَّا مَنْ ظَلَرَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾ وَحَدَّثُوا فِيهَا وَاسْتَفْتَنَاهَا أَنْفُسَهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

إِلَّا مَنْ except him who ظَلَرَ has done wrong ثُمَّ then بَدَّلَ changed حَسَنًا (for) good بَعْدَ after سُوءٍ evil فَإِنِّي then surely غَفُورٌ (am) Oft-Forgiving رَحِيمٌ Most-Merciful وَأَدْخِلْ and put يَدَكَ into your hand جَيْبِكَ your bosom تَخْرُجْ it will come forth بَيْضًا white مِنْ غَيْرِ without سُوءٍ hurt فِي (there are) in/among آيَاتٍ nine signs إِلَىٰ to فِرْعَوْنَ Pharaoh وَقَوْمِهِ and his people إِنَّهُمْ and his people كَانُوا verily they قَوْمًا are قَوْمًا a people فَاسِقِينَ ﴿١٢﴾ impious فَلَمَّا they جَاءَتْهُمْ came to them آيَاتُنَا Our Verses مُبْصِرَةً clear to see قَالُوا they حَدَّثُوا manifest وَحَدَّثُوا and they تَحَدَّثُوا (is) a magic مُبِينٌ (is) a magic ثَبُوتٌ said their أَنْفُسَهُمْ though convinced them وَاسْتَفْتَنَاهَا them رَجَعَتْهَا rejected بِهَا their ظُلْمًا themselves ظُلْمًا wrongfully وَعُلُوًّا and arrogantly فَانظُرْ so see كَيْفَ how كَانَ عَاقِبَةُ the evil-doers ﴿١٤﴾

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful. 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fâsiqûn*. 13. But when Our *Ayât* came to them, clear to see, they said: "This is a manifest magic." 14. And they belied them wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the *Mufsidûn*.

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَبْنَئِيهَا النَّاسُ عِلْمَنَا مَطِيقُ الطَّيْرِ وَأَوْتِنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَخِشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَبْنَئِيهَا أَلَمَلٌ آدَخِلُوا مِنْكُمْ لَاحِبًا يَمْشِي فِيكُمْ فَأَسْرَبُوا ﴿١٨﴾ فَانظُرْ إِلَىٰ إِلَهِكَ فَانْهَارْ عَنكَ وَدَلَّاهُ لَا يَحْسَبُنَا لِحَكْمَتِهِمْ سَاعِدَةً وَمَا يُدْرِيكَ لَاحِبُهُمْ عَنَّا وَهُمْ لَا يُشْعُرُونَ ﴿١٩﴾

and Solomon and indeed We gave David knowledge and they said (are) to all the praises and thanks be to Allah Who has preferred us above many of His believing slaves of His slaves of mankind and he said and he said (of) birds the language we have been taught verily from every thing on us has been bestowed and evident is grace indeed (it) this were gathered before Solomon (there) were gathered jinn and men and birds and they were set in battle order when they came to the valley of the ants one ant said (of) the ants enter your dwellings lest your dwellings should crush you while they perceive not

15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!" 16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)." 17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."

فَتَبَسَّ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٨﴾ وَتَقَفَّ الطَّيْرُ فَقَالَ مَا لِيَ لَا أَرَى الْهَيْدَ هَذَا أَمْ كَانَ مِنَ الْفَاسِقِينَ ﴿١٩﴾

فَتَبَسَّ ضَاحِكًا at her speech so he smiled and said my Lord and said that bestow upon me power I may thank (you) Your Favours which (for)

وَأَنْ my parents وَلَدَى and on وَفَى on me عَلَى You have bestowed
 You will be رَاضٍ righteous deeds صَالِحًا I may do أَعْمَل and that
 فِي by Your Mercy بِرَحْمَتِكَ and admit me وَأَدْخِلْنِي pleased with
 and he رَاضٍ righteous ﴿١٩﴾ الصَّالِحِينَ your slaves عِبَادِكَ among
 لَا what is the matter مَا لَ and said فَقَالَ the birds الْكَلْبِ inspected
 among مِنْ he is كَانَ or أَمْ the hoopoe أَلْهَذَا I see أَرَى not
 the absentees الْغَائِبِينَ ﴿٢٠﴾

19. So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." 20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ ﴿٢١﴾ فَمَكَتَ غَيْرَ بَاعِدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ
 تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَرٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ أَمْرًا تَلِيكَهُمْ وَأُوتِيتُ مِنْ كُلِّ شَيْءٍ وَلَمَّا عَرَّشُ
 عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّيْءِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ
 لَا يَهْتَدُونَ ﴿٢٤﴾

لَأُعَذِّبَنَّهُ (with) punishment عَذَابًا I will surely punish him شَدِيدًا
 he brings me لَيَأْتِيَنِي unless أَوْ slaughter him لَأَذْبَحَنَّهُ or severe
 بِسُلْطَانٍ مُبِينٍ ﴿٢١﴾ clear فَمَكَتَ a reason مُبِينٍ ﴿٢١﴾ but he stayed غَيْرَ بَاعِدٍ not
 فَقَالَ أَحَطْتُ he said أَحَطْتُ you not تُحِطُ that which بِمَا I have grasped
 وَجِئْتُكَ it بِهِ have grasped ﴿٢٢﴾ يَقِينٍ ﴿٢٢﴾ true إِنِّي وَجَدْتُ أَمْرًا found
 and she has been given وَأُوتِيتُ ruling over them تَلِيكَهُمْ a woman
 (is) a throne عَرَّشُ and for her وَلَمَّا thing شَيْءٍ every كُلِّ from مِنْ
 عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا I found her وَقَوْمَهَا and her people يَسْجُدُونَ
 instead of مِنْ دُونِ اللَّهِ the sun لِلشَّيْءِ prostrating themselves
 Satan الشَّيْطَانُ to them لَهُمُ and has made fair-seeming
 أَعْمَالَهُمْ their deeds فَصَدَّهُمْ and has barred them عَنْ from السَّبِيلِ
 are guided يَهْتَدُونَ ﴿٢٤﴾ not لَا so they فَهُمْ (Allah's) Way

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." 22. But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. 23. "I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. 24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) way, so they have no guidance."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٣﴾ قَالَ سَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٤﴾ أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِيهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٥﴾

أَلَّا before Allah ﷻ they prostrate themselves so not
the hidden thing brings out Who
in the heavens and the earth and knows what and what conceal
you reveal (there is) Allah ﷻ and what (of) the Throne Lord He but god no
whether we shall see he said Supreme
the liars of you are or you speak the truth
to deliver it this with my letter go
and see from them draw back then
they return what

25. So they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. 26. Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. 28. "Go you with this letter of mine and deliver it to them then draw back from them, and see what (answer) they return."

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِنَّي أَخَذْتُ مِنْ رَبِّي كِتَابٌ كَرِيمٌ ﴿٢٦﴾ إِنَّكُمْ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٧﴾ أَلَا تَعْلَمُونَ عَلَى وَأَتُونِي بِسُلَيْمِينَ ﴿٢٨﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٢٩﴾ قَالُوا نَحْنُ أَوْلُوْا قَوْلُكَ وَأَتُونَا بِأَمْرٍ شَدِيدٍ وَالْأَمْرُ إِلَيْنَا فَانْظُرِي مَاذَا تَأْمُرِينَ ﴿٣٠﴾

to is delivered أَلَيْسَ verily إِيَّ chiefs أَلَمْ تَأْتِي she said قَالَتْ
 (is) from مِنْ verily it إِنَّهُ noble كَرِيمٌ a letter كِتَابٌ me
 (of) Allah اللَّهُ in the Name بِسْمِ and verily it (reads) وَلَقَدْ Solomon
 أَلَمْ تَأْتِي the Most Merciful الرَّحِيمِ the Most Gracious الرَّحْمَنُ not أَلَّا
 as مُسْلِمِينَ but come to me وَأَتُونِي against me عَلَى be exalted
 in فِي advise me أَفْتُونِي chiefs أَلَمْ تَأْتِي she said قَالَتْ Muslims
 any case أَمْرٍ my case مَا not كُنْتُ I am فَاطِمَةٌ deciding أَمْرٍ حَتَّى
 (are) of أَوْلَاؤُنَا we نَحْنُ they said قَالُوا you are present تَشْهَدُونَ
 and the وَالْأَكْثَرُ great شَدِيدِ strength بَابِ and of أَوْلَاؤُنَا power
 تَأْمُرِينَ what مَاذَا so look فَانظُرِي (is) for you إِلَيْكَ matter/command
 do you command

29. She said: "O chiefs! Verily, here is delivered to me a noble letter, 30. "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful; 31. "Be you not exalted against me, but come to me as Muslims.' " 32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." 33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَاجَ أَهْلِهَا آذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٠﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣١﴾ فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أَيُّدُونِي بِمَا لِي فَأَتَيْنَهُ اللَّهُ خَيْرَ مِمَّا آتَاكُمْ بَلْ أَنتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٢﴾

they enter دَخَلُوا when إِذَا kings الْمُلُوكُ verily إِنَّ she said قَالَتْ
 the most أَعْرَاجَ and make وَجَعَلُوا they spoil it أَفْسَدُوهَا a town قَرْيَةً
 and thus وَكَذَلِكَ the lowest آذِلَّةً (of) its people أَهْلِهَا honourable
 to them إِلَيْهِمْ (will) send مُرْسِلَةٌ but verily I وَإِنِّي they do يَفْعَلُونَ ﴿٣٠﴾
 return يَرْجِعُ with what بِمَ and see فَنَاظِرَةٌ a present بِهَدِيَّةٍ
 (to) سُلَيْمَنُ (the messengers) came جَاءَ so when فَلَمَّا the messengers
 مَا in wealth بِمَا will you help me أَيُّدُونِي he said قَالَ Solomon
 than that نَبَاتًا (is) better خَيْرٌ Allah اللَّهُ has given me أَتَيْنَهُ what
 in your gift يَهْدِيَّتِكُمْ you أَنتُمْ nay بَلْ He has given you مِمَّا آتَاكُمْ which
 rejoice تَفْرَحُونَ ﴿٣٢﴾

34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do. 35. "But verily, I am going to send him a present, and see with what (answer) the messengers return." 36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذَلَّةً وَهُمْ صَاغِرُونَ ﴿٣٦﴾ قَالَ يَبْنَائِيَا أَلَمْ تَأْتِيَا أَيْكُم بِأَيِّسَى بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٧﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٨﴾

أَرْجِعْ to them إِلَيْهِمْ go back we verily shall come to them
يَجُودُ with hosts لَا not قِبَلَ (is) resistance لَهُمْ of it
وَلَنُخْرِجَنَّهُمْ and we shall drive them out مِنْهَا from there أَذَلَّةً in disgrace
وَهُمْ and they صَاغِرُونَ ﴿٣٦﴾ (will be) abased قَالَ he said يَبْنَائِيَا O أَلَمْ تَأْتِيَا
أَيْكُم chiefs which of you يَأْتِيَنِي can bring me بِعَرْشِهَا her throne قَبْلَ
أَن before that يَأْتُونِي they come to me مُسْلِمِينَ ﴿٣٧﴾ as Muslims
عِفْرِيتٌ said قَالَ (surrendering themselves in obedience) a strong one
مِّنَ الْجِنِّ from the jinn أَنَا I آتِيكَ will bring to you قَبْلَ it
أَن that تَقُومُ you rise مِنْ your place مَّقَامِكَ and verily I وَإِنِّي
عَلَيْهِ for it لَقَوِيٌّ (am) indeed strong أَمِينٌ ﴿٣٨﴾ trustworthy

37. "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." 38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" 39. An 'Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِي رَبِّي أَسْلَمْتُ لِعِيسَى ابْنِ مَرْيَمَ وَشَكَرْتُ لَهُ وَإِنَّمَا تَشْكُرُ لِنَفْسِكَ وَمَنِ كَفَرَ فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكُرُوا هَٰذَا عَرْشَهَا نَنْظُرْ أَتَنْتَدَىٰ أَمْ نَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

قَالَ الَّذِي عِنْدَهُ عِلْمٌ with him one who said الَّذِي (was) knowledge
أَسْلَمْتُ لِعِيسَى ابْنِ مَرْيَمَ and I آتِيكَ will bring to you قَبْلَ it
أَن that يَرْتَدَّ returns إِلَيْكَ to you طَرْفُكَ your eyesight فَلَمَّا then when رَآهُ

he saw it مُسْتَقَرًّا placed عِنْدَهُ before him قَالَ he said هَذَا this مِنْ (is) from فَضْلِ Grace رَبِّي (of) my Lord لِتَبْلُوَنَّ to test me أَشْكُرُ and whoever وَنَّ ungrateful وَنَّ or أَكْفُرُ whether I am grateful indeed فَإِنَّا is grateful إِنَّمَا he is grateful لِنَفْسِهِ for himself وَنَّ (is) my Lord رَبِّي certainly فَإِنَّ is ungrateful كَفَرَ and who Bountiful ﴿٤٠﴾ Rich كَرِيمٌ ﴿٤٠﴾ قَالَ he said نَكْرِأُ disguise لَهَا for her عَرِشَهَا whether she will be guided أَنْهَدِي that we may see نَظُرُ her throne or نَكُونُ she will be of الَّذِينَ those who لَا not يَهْتَدُونَ ﴿٤١﴾ are guided

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful. Certainly my Lord is Rich (Free of all needs), Bountiful." 41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٠﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤١﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَتْ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٢﴾

فَلَمَّا جَاءَتْ so when جَاءَتْ she came قِيلَ it was said أَهَكَذَا it was like this عَرْشُكَ your Throne قَالَتْ she said كَأَنَّهُ (it is) as though هُوَ (it were) the same وَأُوتِينَا the knowledge عَلِمَ and was bestowed on us وَكُنَّا Muslims submitted (to Allah) ﴿٤٠﴾ وَصَدَّهَا Muslims and we were مُسْلِمِينَ besides her and كَانَتْ that which she used to تَعْبُدُ worship مِنْ دُونِ اللَّهِ Allah a people كَافِرِينَ ﴿٤١﴾ قِيلَ indeed she كَانَتْ was of قَوْمٍ a people كَافِرِينَ ﴿٤١﴾ the palace enter to her لَهَا it was said ادْخُلِي the palace الصَّرْحَ she thought it لُجَّةً but when رَأَتْهُ she saw it حَسِبَتْهُ she thought it لُجَّةً verily it he said قَالَتْ her legs عَنْ سَاقِهَا and she uncovered وَكَشَفَتْ glass مُّمَرَّدٌ (is) a palace صَرْحٌ of/with قَوَارِيرَ traced smooth تَعْبُدُ (is) a palace مُّمَرَّدٌ (is) a palace صَرْحٌ she said رَبِّ my Lord إِنِّي I ظَلَمْتُ have wronged نَفْسِي

وَأَسْلَمْتُ myself and I submit (accept Islam) with سَلِمَنْ
(of) the worlds ٱلْعَالَمِينَ Lord رَبِّ to Allah ٱللَّهِ Solomon

42. So when she came, it was said (to her): "Is your throne like this?" She said: "It is as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh." 43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people. 44. It was said to her: "Enter *As-Sarh*": but when she saw it, she thought it was a pool, and she uncovering her legs. Sulaimân (Solomon) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit to Allâh, the Lord of the 'Âlamîn."

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فِئَتَانِ يَخْتَصِمُونَ ﴿٤٢﴾ قَالَ يَنْفَوِرَ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٣﴾ قَالُوا أَطِيعْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَاعْتَكُمْ عِنْدَ اللَّهِ بِلى أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٤﴾

وَلَقَدْ أَرْسَلْنَا and indeed We sent إِلَىٰ to ثَمُودَ Thamud أَخَاهُمْ their
then look فَإِذَا Allah ٱللَّهِ worship to صَالِحًا Salih brother
quarreling with يَخْتَصِمُونَ (became) two parties فِئَتَانِ they
do you تَسْتَعْجِلُونَ why لِمَ O my people يَنْفَوِرَ he said قَالَ each other
seek to hasten بِالسَّيِّئَةِ the evil (Allah's torment) قَبْلَ before الْحَسَنَةِ
you seek the تَسْتَغْفِرُونَ why not لَوْلَا the good (Allah's Mercy)
may be تَرْحَمُونَ that you لَعَلَّكُمْ (of) Allah ٱللَّهِ forgiveness
at طَاعَتَكُمْ we auger ill omen أَطِيعْنَا they said قَالُوا treated with mercy
your ill omen طَاعَتَكُمْ he said قَالَ with you مَعَكُمْ and those وَبِمَنْ you
(are) a people أَنْتُمْ you قَوْمٌ nay, but بلى Allah ٱللَّهِ (is) with
that are being tested تُفْتَنُونَ ﴿٤٤﴾

45. And indeed We sent to Thamûd their brother Sâlih (Saleh), saying: "Worship Allâh. Then look! They became two parties (believers and disbelievers) quarrelling with each other." 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the forgiveness of Allâh, that you may receive mercy?" 47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

الَّذِينَ آمَنُوا and used to fear ٱللَّهِ and used to keep their duty to Him. 53. And We saved those who believed, and used to fear Allāh, and keep their duty to Him. 54. And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* while you see? 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who are ignorant

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for people who know. 53. And We saved those who believed, and used to fear Allāh, and keep their duty to Him. 54. And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* while you see?" 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسُ نَاسٍ بَاطِلُونَ ﴿٥٦﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾ قُلِ لَعْنَةُ اللَّهِ عَلَى الْعَادُوِّ الَّذِينَ اصْطَفَى اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ ﴿٥٩﴾ أَمَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مِمَّا كَانَتْ لَكُمْ أَنْ تَنْبِتُوا شَجَرَهَا أُولَئِكَ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

by his people answer قَوْمِهِ (there) was كَانَ so not فَمَا
the family آل drive out أَخْرِجُوا they said قَالُوا that إِلَّا except
لُوطٍ (of) Lot مِنْ قَرْيَتِكُمْ your city إِنَّهُمْ verily they are نَاسٍ
بَاطِلُونَ ﴿٥٦﴾ a people فَأَنْجَيْنَاهُ (who) are clean وَأَهْلَهُ so We saved him
We destined her قَدَّرْنَاهَا his wife امْرَأَتَهُ except إِلَّا and his family
مِنْ (to be) of الْغَابِرِينَ ﴿٥٧﴾ those who remained behind وَأَمْطَرْنَا
so a rain (of stones) مَطَرًا on them عَلَيْهِمْ We rained down
مَطَرٌ evil was the rain الْمُنْذَرِينَ ﴿٥٨﴾ (of) those who were warned قُلِ
on and peace be وَسَلِّمْ (is) to Allah اللَّهُ all praise لَعْنَةُ say
is Allah اللَّهُ He has chosen اصْطَفَى whom الَّذِينَ His slaves عَادُوِّ
is not أَمَنْ they ascribe as partners يَشْرِكُونَ ﴿٥٩﴾ or what خَيْرٌ better
and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ created He Who
وَأَنْزَلَ لَكُمْ and sends down مِنَ السَّمَاءِ the sky مَاءً
water فَأَنْبَتْنَا بِهِ and We cause to grow حَدَائِقَ gardens ذَاتَ
(for you) لَكُمْ it is كَانَ not مِمَّا beauty and delight بَهْجَةٍ full of
is there أَنْ تَنْبِتُوا you cause to grow شَجَرَهَا their trees أُولَئِكَ
a people هُمْ Nay but بَلْ Allah اللَّهُ with مَعَ any god
who ascribe equals يَعْدِلُونَ ﴿٦٠﴾

56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!" 57. So We saved him and his family, except his wife. We destined her to be of those who remained behind. 58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned. 59. Say (O Muhammad ﷺ): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen! Is Allâh better, or (all) that you ascribe as partners (to Him)?" 60. Is not He (better than your gods) Who created the heavens and the earth, and

لَقَدْ رُوعِدْنَا indeed we were promised هَذَا this نحن We وَمَا بَأْسًا and
 (nothing) this is هَذَا verily إِنَّ before مِنْ قَبْلُ our forefathers
 in travel سِيرُوا say قُلْ (of) the ancients الْأَوَّلِينَ ﴿٥٨﴾ tales but
 the end عَاقِبَةُ has been كَانَ how كَيْفَ and see فَانظُرُوا the land الْأَرْضِ
 over الْمُجْرِمِينَ ﴿٥٩﴾ and not وَلَا (of) the criminals
 because of what مِمَّا distress صَبِقَ in فِي be نَكَّرُ nor وَلَا them
 يَمْكُرُونَ ﴿٦٠﴾ they plot وَيَقُولُونَ and they say مَتَى هَذَا this أَلَوْعَدُ
 truthful صَادِقِينَ ﴿٦١﴾ you are كُنْتُمْ if إِنَّ promise (will be fulfilled)
 قُلْ عَسَى say أُنْ perhaps أَنْ بَكُونُ that بِكُونُ may be رَدْفٌ close behind لَكُمْ
 you haste on فَتَسْعَى لَوْكُ ﴿٦٢﴾ (of) that which أَلَّيْ some بَعْضُ (to) you
 for (of) grace فَضْلٍ (is) full لَدُو your Lord رَبِّكَ and verily وَإِنَّ
 do not لَا most of them أَكْثَرَهُمْ yet (but) وَلَكِنَّ mankind أَتَى
 give thanks يَشْكُرُونَ ﴿٦٣﴾

68. "Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients." 69. Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimûn*." 70. And grieve you not over them, nor be straitened (in distress) because of what they plot. 71. And they say: "When (will) this promise (be fulfilled), if you are truthful?" 72. Say: "Perhaps that which you wish to hasten on, may be close behind you. 73. "Verily, your Lord is full of grace for mankind, yet most of them do not give thanks."

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٤﴾ وَمِمَّنْ غَابَتْ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٥﴾ إِنَّ هَذَا الْقُرْآنَ يَفُصِّلُ عَلَى بَيِّنٍ لِمَن رَّوَاهُ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٦٦﴾ وَإِنَّهُمْ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٦٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ ۖ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٦٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٦٩﴾

وَأَنَّ رَبَّكَ لَيَعْلَمُ your Lord رَبِّكَ and verily وَإِنَّ
 (and) they reveal يُعْلِنُونَ ﴿٦٤﴾ and what وَمَا their breasts صُدُورُهُمْ
 the heaven السَّمَاءِ in فِي hidden غَابَتْ (from) مِنْ there is) nothing
 وَالْأَرْضِ and the earth إِلَّا but فِي in (is) كِتَابٍ book مُبِينٍ ﴿٦٥﴾ a clear
 the children الْقُرْآنَ this هَذَا verily يَفُصِّلُ Quran عَلَى narrates بَيِّنٍ to
 in which فِي they هُمْ (of) that الَّذِي most أَكْثَرَ (of) Israel
 and a رَحْمَةً a guidance هْدًى and verily it is وَإِنَّ differ يَخْتَلِفُونَ ﴿٦٦﴾
 mercy لِّلْمُؤْمِنِينَ ﴿٦٧﴾ your Lord رَبِّكَ verily إِنَّ for the believers

and وَهُوَ by His Judgement بِحُكْمِهِ between them يَتَنَبَّهُم will decide
so put فَتَوَكَّلْ the All-Knowing الْعَلِيمُ ﴿٧٥﴾ the All-Mighty الْقَهَّارُ He is
truth الْحَقُّ (are) on عَلَى surely you إِنَّكَ Allah اللَّهُ in your trust
the manifest الْمَنِيعِ ﴿٧٦﴾

74. And verily, your Lord knows what their breasts conceal and what they reveal.
75. And there is nothing hidden in the heaven and the earth but it is in a Clear
Book. 76. Verily, this Qur'ân narrates to the Children of Israel most of that in
which they differ. 77. And truly, it (this Qur'ân) is a guide and a mercy for the
believers. 78. Verily, your Lord will decide between them (various sects) by His
Judgement. And He is the All-Mighty, the All-Knowing. 79. So put your trust in
Allâh; surely, you (O Muhammad ﷺ) are on manifest truth.

إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الْقُتَمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٧٥﴾ وَمَا أَنْتَ بِهَادِي الْعَمَى عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ
يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٧٦﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا
بِآيَاتِنَا لَا يُوقِنُونَ ﴿٧٧﴾ وَيَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٧٨﴾

nor إِنَّكَ verily you لَا cannot تَسْمِعُ make hear الْمَوْتَى the dead وَلَا
تَسْمِعُ تَسْمِعُ can you make hear الْقُتَمَّ the deaf الدُّعَاءَ the call إِذَا when وَلَّوْا
مُدْبِرِينَ ﴿٧٥﴾ they flee وَمَا and nor أَنْتَ can you بِهَادِي turning their backs
الْعَمَى lead the blind عَنْ out of ضَلَالَتِهِمْ their error إِنْ not تَسْمِعُ
يُؤْمِنُ those who إِلَّا you can make to hear مَنْ except
have submitted as Muslims مُسْلِمُونَ ﴿٧٦﴾ and they فَهُمْ in Our Signs
against them عَلَيْهِم the word الْقَوْلُ is fulfilled وَقَعَ and when وَإِذَا
أَخْرَجْنَا لَهُمْ We shall bring out دَابَّةً for them مِنَ a beast مِنَ الْأَرْضِ from
the earth تُكَلِّمُهُمْ (which) will speak to them أَنَّ because النَّاسَ
mankind كَانُوا were بِآيَاتِنَا in our Signs لَا not يُوقِنُونَ ﴿٧٧﴾ certain وَيَوْمَ
out of مِنْ We shall gather نَخْشُرُ and (remember) the Day when
denied يُكَذِّبُ of those who مِمَّنْ a troop فَوْجًا nation أُمَّةٍ every
shall be driven يُوزَعُونَ ﴿٧٨﴾ and they فَهُمْ Our signs بِآيَاتِنَا

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear
the call, when they flee, turning their backs. 81. Nor can you lead the blind out of
their error. You can only make to hear those who believe in Our *Ayât*, and who
have submitted. 82. And when the Word is fulfilled against them, We shall bring

out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayât*. 83. And the Day when We shall gather out of every nation a troop of those who denied Our *Ayât*, and (then) they (all) shall be driven,

حَقَّ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَازًا كُنْتُمْ تَعْمَلُونَ ﴿٨٣﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٤﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا آلِيلَ لَيْسَتُكُمُ فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّكَ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٨٥﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتَنْزِعُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٦﴾

حَقَّ إِذَا جَاءُوا when they come قَالَ He will say أَكَذَّبْتُمْ did you deny بِآيَاتِي My Signs (proofs) وَلَمْ whereas not تُحِيطُوا you comprehended بِهَا them عِلْمًا by knowledge أَمَازًا or what كُنْتُمْ you used to do تَعْمَلُونَ ﴿٨٣﴾ and will be fulfilled الْقَوْلُ the word عَلَيْهِم against them بِمَا they have done wrong ظَلَمُوا because فَهُمْ they have done wrong لَا not يَنْطِقُونَ ﴿٨٤﴾ will be able to speak أَلَمْ did not يَرَوْا they see أَنَّا that We جَعَلْنَا the night آلِيلَ لَيْسَتُكُمُ for them to rest فِيهِ therein وَالنَّهَارَ and the day مُبْصِرًا sight-giving إِنَّكَ verily in ذَلِكَ this لَآيَاتٍ (are) signs لِقَوْمٍ for people يُؤْمِنُونَ ﴿٨٥﴾ who believe وَيَوْمَ the day on which يُنْفَخُ and (remember) the Trumpet فَتَنْزِعُ the Trumpet وَمَن the heavens السَّمَوَاتِ and who وَمَن the earth الْأَرْضِ (are) on إِلَّا except مَنْ him whom شَاءَ Allah وَكُلٌّ all أَتَوْهُ shall come to Him دَاخِرِينَ ﴿٨٦﴾ humbled

84. Till, when they come, He will say: "Did you deny My *Ayât* whereas you comprehended them not by knowledge, or what (else) was it that you used to do?" 85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak. 86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* for the people who believe. 87. And the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

وَرَأَى الْجِبَالَ تَحْشَبًا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَاقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨٨﴾ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّمَّا وَهُمْ مَن فَرَعَ يَوْمَئِذٍ يَأْمِنُونَ ﴿٨٩﴾ وَمَن جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

and think them **الْجِبَالِ** the mountains **وَرَبِّىَ** and you will see
 as the passing **مَرٌّ** shall pass away **بَوَّيَ** but they solid
 Who **الَّذِى** (of) Allâh **الْعَمَلِ** the Work **صُنِعَ** (of) the clouds away
أَفْقَنَ every **كُلِّ** perfected **إِنَّهُ** thing **خَيْرٌ** verily He
 whoever **مَنْ** you do **تَعْمَلُونَ** with all what Well-Acquainted
جَاءَ brings **بِالْمَنْتَى** a good deed **خَيْرٌ** for him **فَلَهُ** (will be) better
 on that Day **يَوْمَئِذٍ** the terror **فَرَجَ** from **وَمِنْ** and they **وَهُمْ** than it
يَأْمِنُونَ (will be) safe **وَمَنْ** and whoever **جَاءَ** brings (does) **بِالسَّيِّئَةِ**
 in **فِي** on their faces **يُؤْمَرُونَ** they will be cast down **فَكَبَّتْ** evil (deed)
الْأَنَارِ the Fire **هَلْ** are **تُجْزَوْنَ** you being recompensed **إِلَّا** except **مَا**
 do **كُنْتُمْ** what **تَعْمَلُونَ**

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily, He is Well-Acquainted with what you do. 89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day. 90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. "Are you being recompensed anything except what you used to do?"

إِنَّمَا أَمَرْتُ أَنْ أَعْبُدَ رَبَّكَ هَٰذِهِ الْبَلَدُ **الَّذِى** **حَرَّمَهَا** **وَلَمْ** **كُلِّ** **شَيْءٍ** **وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ** **وَأَنْ**
أَتْلُوا الْقُرْآنَ **فَمَنْ** **أَهْتَدَىٰ** **فَأِنَّمَا** **يَهْتَدِ** **لِنَفْسِهِ** **وَمَنْ ضَلَّ** **فَقُلْ** **إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ** **وَقُلْ** **لِحَمْدِ اللَّهِ** **سُبْحَانَهُ**
وَبُحْبُوحُهُ **فَتَعْرِفُونَهَا** **وَمَا رَأَيْتُكَ بِفَعْلٍ عَمَّا تَعْمَلُونَ**

إِنَّمَا indeed **أَمَرْتُ** I have been commanded **أَنْ** to **أَعْبُدَ** worship **رَبَّكَ**
 has sanctified it **حَرَّمَهَا** Who **الَّذِى** **الْبَلَدِ** (of) this **هَٰذِهِ** the Lord
وَلَمْ and to Whom (belongs) **كُلِّ** every **شَيْءٍ** thing **وَأَمَرْتُ** I
أَكُونَ to **أَنْ** have been commanded **مِنْ** be **الْمُسْلِمِينَ**
 so **فَمَنْ** the Quran **أَتْلُوا** recite **الْقُرْآنَ** and to **وَأَنْ** the Muslims
 he receives it **يَهْتَدِ** then verily **فَأِنَّمَا** receives guidance **أَهْتَدَىٰ** whoever
 goes **لِنَفْسِهِ** and whosoever **وَمَنْ** for the good of his ownself **ضَلَّ**
أَتْلُوا astray **فَقُلْ** say (to him) **إِنَّمَا** verily **أَنَا** I (am) **مِنْ** (one) of **الْمُنذِرِينَ**
وَقُلْ the warners **لِحَمْدِ اللَّهِ** All praises (is) to Allah **سُبْحَانَهُ**
 and you shall recognize **فَتَعْرِفُونَهَا** His Signs **وَبُحْبُوحُهُ** He will show you

Sûrat Al-Qasas
(The Narration) XXVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Tâ-Sîn-Mîm* 2. These are the Verses of the manifest Book. 3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe. 4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn*. 5. And We wished to do a favour to those who were weak in the land, and to make them rulers and to make them the inheritors,

وَنُفِخَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ ﴿٦﴾ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

وَنُفِخَ the land الْأَرْضِ in فِي (for) them لَهُمْ and to establish وَنُرِيَ and We let see فِرْعَوْنَ Pharaoh وَهَامَانَ and Haman وَجُنُودَهُمَا and their hosts مِنْهُم their hosts مِنْهُم مَّا that (which) كَانُوا they were يَحْذَرُونَ Fearing ﴿٦﴾ وَأَوْحَيْنَا and We inspired إِلَىٰ (to) أُمِّ the mother of مُوسَىٰ you fear خِفْتِ but if فَإِذَا suckle him أَرْضِعِيهِ to (of) Moses أَنْ (of) عَلَيْهِ for him فَأَلْقِيهِ then cast him فِي the river الْيَمِّ and لَا shall وَجَاعِلُوهُ verily We إِنَّا grieve نَحْزَنِي and not تَخَافِي fear وَلَا (one) and shall make him إِلَيْكَ to you وَجَاعِلُوهُ and shall make him one of (Our) الْمُرْسَلِينَ ﴿٧﴾ the Messengers فَالْتَقَطَهُ then pick him up آلُ the household of فِرْعَوْنَ (of) Pharaoh لِيَكُونَ that he might become لَهُمْ an enemy عَدُوًّا and grief وَحَزَنًا إِنَّ فِرْعَوْنَ verily and وَهَامَانَ and Haman وَجُنُودَهُمَا and their hosts كَانُوا were خَاطِئِينَ ﴿٨﴾ sinners

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared. 7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." 8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَسْمَعُونَ ﴿٩﴾
وَأَصْبَحَ قُودُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَّبَّنَا عَلَيَّ قَلْبُهَا لَإِتَّكَبَتْ مِنَ
الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتِ لِأُخْتِيهِ قُصِيصٌ قَبَضْتِ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَسْمَعُونَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ
مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُمْ نَصْحُوتُ ﴿١٢﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ the wife (of) Pharaoh قُرْتُ عَيْنٍ (of) the eye of me and for you وَلَكَ and for you لَا do not kill him عَسَىٰ perhaps أَنْ (that) he may be of benefit to us or he may be of benefit to us وَهُمْ as a son وَلَدًا we may adopt him not لَا and they يَسْمَعُونَ perceive ﴿٩﴾
وَأَصْبَحَ and became قُودُ the heart أُمِّ the heart of the mother فَارِغًا empty (of) Moses مُوسَىٰ mother she was كَادَتْ verily إِنْ empty (of) her heart لَإِتَّكَبَتْ her heart ﴿١٠﴾
وَقَالَتِ the believers (as one) of الْمُؤْمِنِينَ might remain so she قُصِيصٌ follow him قَبَضْتِ to his sister she said لِأُخْتِيهِ she said
عَنْ him وَهُمْ a far place جُنُبٍ from him watched بِهِ while they يَسْمَعُونَ perceive ﴿١١﴾
وَحَرَّمْنَا and We had forbidden الْمَرَاضِعَ suckling mothers مِنْ قَبْلُ already فَقَالَتْ then she said هَلْ a household أَدُلُّكُمْ I direct you عَلَىٰ أَهْلِ on/to أَهْلِ people of بَيْتٍ who will care for him لَكُمْ and they will وَهُمْ لَهُمْ نَصْحُوتُ to him look after in a good manner ﴿١٢﴾

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not. 10. And the heart of the mother of Mûsâ (Moses) became empty. She was very near to disclose his, had We not strengthened her heart (with Faith), so that she might remain as one of the believers. 11. And she said to his sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not. 12. And We had already forbidden (other) foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ؕ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَةِ هَٰذَا وَمِنَ الْآخَرِ شِيعَتُهُ ۖ هَٰذَا مِن عَدُوِّهِ فَاسْتَغْنَىٰ ۚ الَّذِي مِّن شِيعَتِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۚ إِنَّهُ عَدُوٌّ مُّضِلٌ مُّبِينٌ ﴿١٥﴾

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ to his mother كَيْ that تَقَرَّ her eye عَيْنُهَا might be comforted وَلَا and not تَحْزَنَ grieve وَلِتَعْلَمَ that she might know أَنَّ the Promise وَعْدَ اللَّهِ the Promise of Allah حَقٌّ (is) true وَلَٰكِنَّ but أَكْثَرَهُمْ most of them لَا his full يَعْلَمُونَ ﴿١٣﴾ know وَلَمَّا and when بَلَغَ he attained أَشُدَّهُ his full strength وَاسْتَوَىٰ and became perfect (in manhood) ؕ آتَيْنَاهُ and bestowed حُكْمًا judgement وَعِلْمًا knowledge وَكَذَٰلِكَ and thus نَجْزِي the good doers الْمُحْسِنِينَ ﴿١٤﴾ We reward thus وَدَخَلَ the city عَلَىٰ at a time حِينٍ of unawareness غَفْلَةٍ a time of its people أَهْلِهَا and he found فَوَجَدَ there (in it) رَجُلَيْنِ two men fighting هَٰذَا this of his party شِيعَتُهُ (was) of هَٰذَا and that (was) of عَدُوِّهِ the man who مِّنْ (the man) who شِيعَتِهِ (was) of هَٰذَا the one who مِّنْ the one who عَدُوِّهِ his foe فَوَكَرَهُ so struck him مُوسَىٰ with his fist فَقَضَىٰ and killed عَلَيْهِ him قَالَ he said هَٰذَا this of عَمَلِ the doing الشَّيْطَانِ (of) Satan إِنَّهُ verily he is عَدُوٌّ an enemy مُضِلٌ misleading مُّبِينٌ ﴿١٥﴾ plain

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allāh is true. But most of them know not. 14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* and religious knowledge. And thus do We reward the *Muhsinūn*. 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of *Shaitân's* (Satan's) doing, verily, he is a plain misleading enemy."

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يٰمُوسَىٰ إِنَّكَ الْأَمْلَأُ يَأْتَمِرُونَ بِكَ لَيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

وَجَاءَ رَجُلٌ from a man and there came أَقْصَا the farthest end of the city الْمَدِينَةِ (of) the city يَسْعَى running قَالَ he said يٰمُوسَىٰ O Moses إِنَّكَ الْأَمْلَأُ the chiefs يَأْتَمِرُونَ are taking counsel together بِكَ about you to kill you فَاخْرُجْ so escape إِنِّي truly I am مِنَ you of النَّاصِحِينَ (one) of the good advisers فَخَرَجَ he escaped مِنْهَا from there خَائِفًا being afraid يَتَرَقَّبُ looking about قَالَ he said رَبِّ My Lord نَجِّنِي save me مِنَ الْقَوْمِ the people الظَّالِمِينَ (city) wrong-doers وَلَمَّا and when تَوَجَّهَ he went تِلْقَاءَ towards مَدْيَنَ (city) of) Madyan قَالَ he said عَسَىٰ it may be رَبِّي My Lord يَهْدِيَنِي guides me سَوَاءَ (to) the Right السَّبِيلِ Path وَلَمَّا and when وَرَدَ he arrived مَاءَ (at) the water مَدْيَنَ (of) Madyan عَلَيْهِ there أُمَّةٌ a group of النَّاسِ men يَسْقُونَ watering (their flocks) وَوَجَدَ and he found مِنْ دُونِهِمْ besides them امْرَأَتَيْنِ two women تَذُودَانِ who were keeping back (their flocks) قَالَ he said مَا what خَطْبُكُمَا (is) the matter with you قَالَتَا they said لَا we can water (our flocks) حَتَّىٰ until يُصْدِرَ (their flocks) take not سَقَى the shepherds الرِّعَاءُ and our father is شَيْخٌ a very old man كَبِيرٌ very

20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you." 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn*!" 22. And when he went towards Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way." 23. And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back. He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take. And our father is a very old man."

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّكَ أَبَى يَدْعُوكَ لِجِزْيِكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَبَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَبَاطِ أَسْتَجِرُّهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي خَمْسَ عَشْرَ فَنًا مِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْلِكَ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٢٧﴾

he then for them so he watered (their flocks) فَسَقَى
 to turned back قَالَ رَبِّ and said My Lord إِلَى
 of whatever truly, I am أَنْزَلْتَ of my Lord
 good فَقِيرٌ ﴿٢٤﴾ in need فَجَاءَتْهُ then there came to him
 one of the two women تَمْشِي walking she shyly قَالَتْ
 said إِنَّكَ verily أَبَى my father يَدْعُوكَ calls you لِجِزْيِكَ
 may give you أَجْرَ reward مَا that سَقَيْتَ you watered لَنَا
 so when جَاءَهُ he came to him وَقَصَّ and narrated عَلَيْهِ
 the story قَالَ he said لَا you have not تَخَفْ fear
 from the people الظَّالِمِينَ ﴿٢٥﴾ wrong-doers قَالَتْ
 said إِحْدَاهُمَا one of them يَبَاطِ أَسْتَجِرُّهُ O my father
 the best خَيْرَ verily مَنْ the you can hire أَسْتَجَرْتَ (is)
 strong الْأَمِينُ ﴿٢٦﴾ the trustworthy قَالَ he said إِنِّي I want
 to أَنْ to أُنكِحَكَ wed to you إِحْدَى one of ابْنَتَي
 these two هَاتَيْنِ عَلَى on the condition أَنْ you serve me
 for eight خَمْسَ years فَإِنْ but if أَتَمَمْتَ you complete
 ten years فَنًا from you وَمَا and not أُرِيدُ I
 want أَنْ to أَمْلِكَ عَلَيْكَ make it difficult سَتَجِدُنِي
 if find me إِنْ شَاءَ Allah wills مِنَ (one) of الصَّادِقِينَ ﴿٢٧﴾
 righteous

24. So he watered for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!" 25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zâlimûn*." 26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the

وَأَن أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِ ﴿٣١﴾ أَسْلَكَ يَدَكَ فِي جَيْبِكَ فَخَرَجَ يَصْفَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَلَّكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾

وَأَن أَلْقِ and أَلْقِ throw عَصَاكَ your stick فَلَمَّا but when رَآهَا he saw it تُهْتَزُّ moving كَأَنَّهَا as if it were جَانٌّ a snake وَلَّى he turned مُدْبِرًا in flight وَلَمْ flight and not يُعَقِّبْ looked back يَمُوسَى O Moses أَقْبَلَ draw near (are) of مِنْ verily you إِنَّكَ fear تَخَفْ and do not وَلَا near in فِي your hand يَدَكَ put أَسْلَكَ those who are secure الْأَمِينِ ﴿٣١﴾ جَيْبِكَ your bosom فَخَرَجَ it will come forth يَصْفَاءَ white مِنْ غَيْرِ without سُوءٍ disease وَأَضْمَمَ and draw إِلَيْكَ to you جَنَاحَكَ your hand two evidences بُرْهَانَانِ these are فَذَلَّكَ fear مِنَ الرَّهْبِ from hand and his فِرْعَوْنَ Pharaoh وَمَلَئِهِ and his chiefs إِنَّهُمْ verily they كَانُوا they are قَوْمًا a people فَاسِقِينَ ﴿٣٢﴾ I قَتَلْتُ verily my Lord رَبِّ إِنِّي my Lord he said قَالَ who are rebellious that أَنْ and I fear فَأَخَافُ a man of them مِنْهُمْ have killed يَقْتُلُونِ ﴿٣٣﴾ they kill me

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure. 32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two *Burhâns* from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn*. 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنُنَصِّرُكَ بِأَخِيكَ وَنَجْعَلُ لَكَ سُلْطَانًا فَلَا يَصْلُونَ إِلَيْكَ مَا تَابِعْتُنَا أَنشَأَ وَمَنِ اتَّبَعْتُمَا الضَّالِّينَ ﴿٣٥﴾ فَلَمَّا جَاءَهُم مُّوسَى بِآيَاتِنَا يَبَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

وَأَخِي هَارُونُ and my brother هُوَ he أَفْصَحُ (is) more eloquent مِنِّي I than لِسَانًا in speech فَأَرْسَلْهُ so send him مَعِيَ with

I fear أَنَا verily إِنْ to confirm me يُصَدِّقُونِي as a helper me
 We will سَنَشُدُّ Allah said قَالَ they will deny me أَنْ يُكَذِّبُونِ ﴿٢٦﴾ that
 and وَنَجْعَلُ through your brother بِأَخِيكَ your arm عَضُدَكَ strengthen
 you both فَلَا power سُلْطَانًا for you both لَكُمَا give (make)
 you أَنَسَا with Our Signs بِآيَاتِنَا you (both) إِلَيْنِكُمَا they shall reach
 (will be) the الْمُتَلَبِّثُونَ ﴿٢٧﴾ follow you أَتَّبِعُكُمْ and those who وَمِنْ two
 victors فَلَمَّا then when جَاءَهُمْ came to them مُوسَى Moses بِآيَاتِنَا
 this (is) هَذَا nothing مَا they said قَالُوا clear بَيِّنَاتٍ with Our Signs
 we heard سَمِعْنَا and not وَمَا invented مُفْتَرَى magic but إِلَّا
 of old الْآوَالِينَ ﴿٢٨﴾ our fathers مَا بَيْنَا among (in) فِي of this بِهِذَا

34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me." 35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayât*, you two as well as those who follow you will be the victors." 36. Then when Mûsâ (Moses) came to them with Our Clear *Ayât*, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَهُ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٧﴾
 وَقَالَ فِرْعَوْنُ يَتَأْتِيَهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِ فَأَوْقِدْ لِي يَهْنَمُنْ عَلَى الطِّينِ فَأَجْعَلَ لِي صَرْحًا
 لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ مِنَ الْكَذِبِينَ ﴿٢٨﴾ وَاسْتَكَبرَ هُوَ وَجُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
 وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٢٩﴾

وَقَالَ مُوسَى my Lord رَبِّي أَعْلَمُ knows best بِمَنْ of
 and وَمَنْ from Him مِنْ عِنْدِهِ with guidance جَاءَهُ who
 in the الدَّارِ the happy end عَاقِبَةُ (for him) لَهُ will be تَكُونُ who
 will be successful يُفْلِحُ not لَا verily إِنَّهُ Hereafter
 chiefs الْمَلَأُ O يَتَأْتِيَهَا Pharaoh فِرْعَوْنُ and said وَقَالَ the wrong-doers
 مَا عَلِمْتُ I know لَكُمْ that you have إِلَهِ any غَيْرِ god
 on O Haman يَهْنَمُنْ for me لِي so kindle فَأَوْقِدْ other than me
 الطِّينِ clay فَأَجْعَلَ for me لِي and set up صَرْحًا a lofty tower
 (of) Moses مُوسَى the God إِلَهِ at إِلَهِ may I look أَطَّلِعُ so that I

وَأَيُّ لَظَنَتُمْ and verily I think that he (is) one of the الكاذِبِينَ ﴿٦٥﴾ the liars and was arrogant وَاسْتَكْبَرَ he وَحُودُهُ and his hosts (soldiers) فِي الْأَرْضِ without يَعْنِي that land right وَظَنُوا and they thought أَنَّهُمْ أَنَا to Us لَا not يَرْجِعُونَ ﴿٦٦﴾ would return

37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* will not be successful." 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilâh* (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a *Sarhan* in order that I may look at (or look for) the *Ilâh* of Mûsâ (Moses); and verily, I think that he is one of the liars." 39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

فَأَخَذْنَاهُ وَحُودُهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٦٥﴾ وَجَعَلْنَاهُمْ أَيْمَةً يَكْعُوبَ إِلَى الْنَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٦٦﴾ وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٦٧﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٦٨﴾ وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٦٩﴾

فَأَخَذْنَاهُ وَحُودُهُ so We seized him and his hosts (soldiers) وَنَبَذْنَاهُمْ how كَيْفَ so behold فَاَنْظُرْ the sea الْيَمِّ in فِي and We threw them (of) the wrong-doers الظَّالِمِينَ ﴿٦٥﴾ the end عَاقِبَةُ was كَانَ inviting يَكْعُوبَ leaders أَيْمَةً and We have made them وَجَعَلْنَاهُمْ (of) Resurrection الْقِيَامَةِ and on the Day وَيَوْمَ the fire الْنَّارِ to إِلَى and We made to يُنصَرُونَ ﴿٦٦﴾ they will be helped وَأَتَّبَعْنَاهُمْ and وَيَوْمَ a curse لَعْنَةً world الدُّنْيَا this in فِي follow them (will be) هُمْ (of) Resurrection الْقِيَامَةِ on the Day We gave آتَيْنَا and indeed وَلَقَدْ the despised الْمَقْبُوحِينَ ﴿٦٧﴾ among We had أَهْلَكْنَا after مِنْ بَعْدِ مَا the Scripture الْكِتَابَ Moses مُوسَى as بَصَائِرَ of old الْأُولَى the generations الْقُرُونَ destroyed and وَرَحْمَةً and a guidance وَهُدًى for mankind لِلنَّاسِ enlightments and not وَمَا might remember يَتَذَكَّرُونَ ﴿٦٨﴾ that they لَعَلَّهُمْ a mercy

كُنْتَ you were on the side الْغَرْبِ western إِذْ when فَصَبَّحْنَا We made clear إِلَى to مُوسَى Moses الْأَمْرَ the Commandment وَمَا the witnesses (those الشَّاهِدِينَ among you were كُنْتَ not present)

40. So We seized him and his hosts, and We threw them all into the sea. So behold (O Muhammad ﷺ) what was the end of the *Zâlimûn*. 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. 42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhûn*. 43. And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember. 44. And you (O Muhammad ﷺ) were not on the western side, when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤١﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٢﴾ وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَاتِكَ وَتَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٣﴾

and long قُرُونًا created أَنشَأْنَا but We وَلَكِنَّا you كُنْتَ and not وَمَا the ages الْعُمُرُ (over them) عَلَيْهِمْ (of) Madyan مَدْيَنَ the people أَهْلِ in فِي a dweller ثَاوِيًا were تَتْلُوا عَلَيْهِمْ reciting ءَايَاتِنَا to them وَلَكِنَّا Our Verses كُنَّا but We مُرْسِلِينَ were (kept) sending (messengers) وَمَا and not كُنْتَ when إِذْ (of) the Tur (Mount) الطُّورِ at the side بِجَانِبِ you were your رَّبِّكَ from مِّن as a mercy رَحْمَةً but وَلَكِنْ We called نَادَيْنَا لِتُنذِرَ Lord قَوْمًا that you give warning أَتَتْهُمْ not مَّا to a people أَنَّهُمْ before you نَذِيرٍ any مِّن had come to them they may remember (or receive) يَتَذَكَّرُونَ in order that they وَلَوْلَا admonition) أَن and if not مُصِيبَةٌ seize them مُصِيبَةٌ (that) تُصِيبُهُمْ their hands أَيْدِيهِمْ have sent forth قَدَّمَتْ for what بِمَا a calamity فَيَقُولُوا they would have said رَبَّنَا لَوْلَا Our Lord! لَوْلَا why not أَرْسَلْتَ

we would then have **فَتَنَبَّعَ** a Messenger **رَسُولًا** to us **إِنَّمَا** you sent
and we would **وَكُنُوتَ** Your Verses (of Quran) **مَائِنِكَ** followed
the believers **الْمُؤْمِنِينَ** among **مِنْ** have been

45. But We created generations, and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers). 46. And you (O Muhammad ﷺ) were not at the side of the Tûr (Mount) when We did call. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. 47. And if (We had) not in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayat* and would have been among the believers."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٥﴾ قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٦﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمُ the truth الْحَقُّ has come to them but when قَالُوا they said from Us لَوْلَا why not أُوتِيَ he was given مِثْلَ like مَا (of) what أُوتِيَ Moses. أَوَلَمْ was given مُوسَىٰ in what مُوسَىٰ they disbelieve بِمَا each two kinds of magic تَظَاهَرَا سِحْرَانِ they said قَالُوا before قُلْ in both إِنَّا verily we بِكُلِّ in both كَافِرُونَ ﴿٤٥﴾ (are) disbelievers قُلْ say فَأْتُوا then bring بِكِتَابٍ a Book مِنْ عِنْدِ اللَّهِ from Allah هُوَ which أَهْدَىٰ (is) better guide أَتَّبِعُهُ if كُنْتُمْ these two صَادِقِينَ ﴿٤٦﴾ truthful فَإِنْ but if لَمْ not يَسْتَجِيبُوا they answer لَكَ (to) their أَهْوَاءَهُمْ they follow يَتَّبِعُونَ that only أَنَّمَا then know فَاعْلَمْ you أَضَلُّ and who وَمَنْ own lusts اتَّبَعَ follows هَوَاهُ his own lust بِغَيْرِ without هُدًى guidance مِنَ Allah ﷻ from the people الظَّالِمِينَ ﴿٤٧﴾ wrong-doers

48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers." 49. Say (to them, O Muhammad ﷺ): "Then bring a Book from Allâh, which is a better guide than these two, that I may follow it, if you are truthful." 50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are *Zâlimûn*.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا بُدِئَ عَلَيْهِمُ الْقُرْآنُ آمَنُوا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّآ كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبِذَرُوا الْحَسَنَةَ السَّيِّئَةَ وَبِمَا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

وَلَقَدْ وَصَّلْنَا لَهُمُ the الْقَوْلَ to them We have conveyed and indeed لَعَلَّهُمْ Word in order that يَتَذَكَّرُونَ they may remember الَّذِينَ the Scripture الْكِتَابَ We gave آتَيْنَاهُمُ those to whom it is مِنْ قَبْلِهِ the Script before it بِدِئَ and when بُدِئَ believe وَإِذَا it هُمْ they بِهِ in it يُؤْمِنُونَ they say آمَنُوا We believe الْقُرْآنُ to them فَتَبِئَ recited الْحَقُّ verily it مِنْ is the truth رَبِّنَا our Lord إِنَّآ indeed كُنَّا (from) those who submit to مُسْلِمِينَ before it مِنْ we have been أُولَئِكَ these يُؤْتَوْنَ will be given أَجْرَهُمْ their reward مَرَّتَيْنِ twice because صَبَرُوا they are patient وَبِذَرُوا and repel الْحَسَنَةَ and of what رَزَقْنَاهُمْ We have provided السَّيِّئَةَ evil وَمَا they spend يُنْفِقُونَ them

51. And indeed now We have conveyed the Word to them, in order that they may remember. 52. Those to whom We gave the Scripture before it, they believe in it (the Qur'ân). 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims. 54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided them.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَّا آمَنَّا بَكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْنِئُ الْجَنَّةَ إِنَّا كُنَّا لَا تُهْدَى مَنْ أَحَبَّكَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٥﴾ وَقَالُوا إِن نَّبِيعُ الْهُدَى مَعَكَ نَحْطِفُ

مِنْ أَنْضًا أَوْلَمْ تُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجِئُ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ وَزَقَا مِنْ لَدُنَّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

وإِذَا they سَمِعُوا evil vain talk أَعْرَضُوا they hear and when
عَنْهُ withdraw وَقَالُوا and say لَنَا to us أَعْمَالُنَا our deeds وَلَكِنْ
أَعْمَالُكُمْ your deeds سَلَامٌ peace عَلَيْكُمْ (be) to you لَا not
بَنِي the ignorant الْجَاهِلِينَ ﴿٥٧﴾ we seek إِنَّكَ the ignorant
مَنْ you guide أَحَبَّ whom أَنْتَ you like وَلَكِنْ but اللَّهُ Allah
مَنْ guides يَشَاءُ whom He wills وَهُوَ He and He أَعْلَمُ knows best
بِالْمُهْتَدِينَ ﴿٥٨﴾ those who are the guided وَقَالُوا and they say
الْهُدَى the guidance مَعَكَ with you تَتَخَطَّفُ we would be
مِنْ snatched away أَرْضُنَا from our land أَوْلَمْ have not
لَهُمْ established حَرَمًا a sanctuary آمِنًا a secure يُجِئُ a secure
إِلَيْهِ brought ثَمَرَاتُ fruits كُلِّ (of) all شَيْءٍ kinds وَزَقَا
مِنْ a provision لَدُنَّا Ourselves وَلَكِنْ but أَكْثَرُهُمْ most of
لَا them يَعْلَمُونَ ﴿٥٩﴾ know

55. And when they hear *Al-Laghw*, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." 56. Verily, you (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided. 57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبَلَكَ مَسْكَنُهُمْ لَمْ تُمْسِكْ مِنْ بَدِيرٍ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ
الْأَوَّلِينَ ﴿٥٩﴾ وَمَا كَانَ رِئَاكُ مَهْلِكِ الْقُرَى حَتَّى يَبْعَثَ فِي أُمَمٍ رَسُولًا يُلَوِّعُ عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي
الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٦٠﴾

وَكَمْ أَهْلَكْنَا and how many قَرْيَةٍ (from) We have destroyed بَطَرَتْ a town
مَعِيشَتَهَا which were thankless مَسْكَنُهُمْ and those لَمْ (of) their dwellings
تُمْسِكْ after them إِلَّا except قَلِيلًا have been inhabited

are the inheritors ﴿٥٨﴾ الْوَرَثُونَ We وَكُنَّا and verily We وَكُنَّا a little
 the الْقُرَى to destroy مُهْلِكٌ your Lord رَبُّكَ was كَانَ and not وَمَا
 their mother أُمِّهَا (in) to فِي He sends يَبْعَثُ until حَتَّى towns
 and وَمَا our Verses آيَاتِنَا to them عَلَيْهِمْ reciting يَتْلُوا a Messenger
 unless إِلَّا the towns الْقُرَى to destroy مُهْلِكِي We were كُنَّا not
 وَأَهْلُهَا their people ظَالِمُونَ ﴿٥٩﴾ (are) wrong-doers

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritors. 59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn*.

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

things وَمَا أُوتِيتُمْ and whatever أُوتِيتُمْ from مِنْ you have been given
 and فَمَتَّعُ (of) the life الْحَيَاةَ (is) an enjoyment
 (is) وَزِينَتَهَا worldly (of) the life الدُّنْيَا
 (is) خَيْرٌ Allah اللَّهُ (is) with عِنْدَ and that which وَمَا its adornment
 you وَأَبْقَى better وَأَبْقَى have not أَفَلَا and will remain forever
 وَعَدْنَا We have promised him وَعَدْنَاهُ is he whom أَفَمَنْ sense
 كَمَنْ finds it (true) لَاقِيهِ which he فَهُوَ excellent حَسَنًا a promise
 مَتَّعُ We have made to enjoy مَتَّعْنَاهُ like him whom
 الْحَيَاةِ luxuries مَتَّعُ We have made to enjoy
 الْقِيَامَةِ on the Day يَوْمَ he هُوَ then ثُمَّ worldly الدُّنْيَا (of) the life
 those who are الْمُحْضَرِينَ (will be) among مِنْ (of) Resurrection
 brought up

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense? 61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

وَيَوْمَ He will call them يُنَادِيهِمْ and (remember) the Day you used شُرَكَائِيَ where أَيْنَ say (are) My partners الَّذِينَ whom كُنْتُمْ has come true حَقَّ those الَّذِينَ said/will say قَالَ to assert تَزْعُمُونَ ﴿٦٢﴾ عَلَيْهِمُ about whom الْقَوْلُ the Word رَبَّنَا our Lord هَؤُلَاءِ these are they الَّذِينَ whom أَغْوَيْنَا We led astray أَغْوَيْنَهُمْ We led astray كَمَا as we declare our innocence تَبَرَّأْنَا we were astray ourselves غَوَيْنَا (from them) إِلَيْكَ before You مَا not كَانُوا they were إِيَّانَا us عِبَادُكُمْ ﴿٦٣﴾ وَقِيلَ they worshipped and it will be said ادْعُوا and they will call upon them شُرَكَاءَكُمْ your partners فَدَعَوْهُمْ but and they will call upon them فَلَمْ and they will see رَأَوُا to them هُمْ they will answer لَا not الْعَذَابَ the torment لَوْ if أَنَّهُمْ they كَانُوا had been يَهْتَدُونَ ﴿٦٤﴾ guided

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?" 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped." 64. And it will be said: "Call upon your partners", and they will call upon them, but they will give no answer to them, and they will see the torment. if only they had been guided!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَيَّبَ عَلَيْهِمُ الْأَنْبَاءَ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَسَوْفَ يُكَفِّرُ عَنْ سَيِّئَاتِهِ وَيُجْزَىٰ بِإِيمَانِهِ أَجْرًا مُّكْرَمًا ﴿٦٧﴾ وَفِي الْقُرْآنِ يُنَادِيهِمْ فَيَقُولُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَيَوْمَ He will call them يُنَادِيهِمْ and (remember) the Day when the مَاذَا what أَجَبْتُمُ did you answer الْمُرْسَلِينَ ﴿٦٥﴾ the الْأَنْبَاءَ to them عَلَيْهِمُ then will be obscured فَعَيَّبَ Messengers will be يَوْمَئِذٍ news لَا and they فَهُمْ on that day يَتَسَاءَلُونَ ﴿٦٦﴾ not

who repented تَابَ for him مَنْ but as فَأَمَّا able to ask one another
 then وَآمَنَ believed and وَعَمِلَ and did صَالِحًا righteous deeds فَمَمَّنَ
 those among مِّنَ he will be يَكُونُ that hopefully أَن
 creates يَخْلُقُ and your Lord وَرَبُّكَ who are successful
 they وَخَتَّارٌ not مَا and choses He wills بِمَا شَاءَ whatsoever
 Allah Glorified be تَبَارَكَ (for them) أَلْفَيْدَةً choice سُبْحَانَ
 they associate يَتْرِكُونَهُ about all that عَمَّا and exalted is He وَفَعَّلَ
 as partners with Him

65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?" 66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another. 67. But as for him who repented, believed, and did righteous deeds, then he will be among those who are successful. 68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٥﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخَبْرُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ
 الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٦٦﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ
 بِضِيَاءٍ أَوْ لَا تَسْمَعُونَ ﴿٦٧﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهُ غَيْرُ
 اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَوْ لَا تَصِيرُونَ ﴿٦٨﴾

وَرَبُّكَ and your Lord يَعْلَمُ what مَا knows تَكِنُّ conceal صُدُورُهُمْ
 and what وَمَا they reveal يُعْلِنُونَ ﴿٦٥﴾ and He وَهُوَ Allah لَا no إِلَهَ god إِلَّا هُوَ but لَهُ He (is) His (is) الْحُكْمُ
 in the first وَالْآخِرَةِ the last and in the وَرَبُّكَ and His (is) الْحُكْمُ and the Decision وَإِلَيْهِ
 you shall be returned تُرْجَعُونَ ﴿٦٦﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ the night سَرْمَدًا continuous إِلَيَّ
 (of) the day يَوْمِ the night سَرْمَدًا continuous إِلَيَّ the night سَرْمَدًا continuous إِلَيَّ the night
 Resurrection مَنْ who is إِلَهُ god غَيْرُ besides Allah يَأْتِيكُمْ Allah يَأْتِيكُمْ Allah يَأْتِيكُمْ
 you will not then تَسْمَعُونَ ﴿٦٧﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ the night سَرْمَدًا continuous إِلَيَّ
 the Day يَوْمِ the night سَرْمَدًا continuous إِلَيَّ the night سَرْمَدًا continuous إِلَيَّ the night
 (of) Resurrection مَنْ who is إِلَهُ god غَيْرُ besides Allah

Allah بِأَنِيْكُمْ could bring you بِئْسَ night تَسْكُوتُ you will rest
 فِيْهَا where in أَفَلَا will then not تَبْصُرُونَ you see ﴿٧٦﴾

69. And your Lord knows what their breasts conceal, and what they reveal.
 70. And He is Allâh; *Lâ ilâha illa Huwa*, all praises and thanks be to Him (both) in the first and in the last. And for Him is the Decision, and to Him shall you (all) be returned. 71. Say (O Muhammad ﷺ): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you light? Will you not then hear?" 72. Say (O Muhammad ﷺ): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which *ilâh* (a god) besides Allâh could bring you night wherein you rest? Will you not then see?"

وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُبُوا فِيْهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٦﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٧﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٨﴾

وَمِنْ the He has made جَعَلَ His Mercy رَّحْمَتِهِ and (it is) out of
 that you may rest لَتَسْكُبُوا and the day وَالنَّهَارَ the night اللَّيْلَ for you
 His Bounty فَضْلِهِ of مِنْ and that you may seek وَلِتَبْتَغُوا therein فِيهِ
 and (remember) وَيَوْمَ may be grateful تَشْكُرُونَ ﴿٧٦﴾ and that you وَلَعَلَّكُمْ
 يُنَادِيهِمْ when فَيَقُولُ He will call them أَيْنَ where شُرَكَائِيَ and say
 الَّذِينَ (are) My partners كُنْتُمْ whom تَزْعُمُونَ ﴿٧٧﴾
 وَنَزَعْنَا assert and We shall take out مِنْ from كُلِّ every أُمَّةٍ
 شَهِيدًا a witness فَقُلْنَا and We shall say هَاتُوا بُرْهَانَكُمْ
 the truth is الْحَقُّ that أَنَّ then they shall know فَعَلِمُوا your proof
 (is) with Allah لِلَّهِ وَضَلَّ عَنْهُمْ will disappear مَا from them
 كَانُوا used to يَفْتَرُونَ ﴿٧٨﴾ they invent

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein and that you may seek of His Bounty — and in order that you may be grateful. 74. And (remember) the Day when He (your Lord Allâh) will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?" 75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies which they invented will disappear from them.

﴿٧٦﴾ إِنَّ قَرْوَنَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْمُضْبَكِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٧﴾ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِينَ ﴿٧٨﴾

﴿٧٦﴾ إِنَّ قَرْوَنَ verily Korah كَانَ مِنْ قَوْمِ people of موسى (of) فَبَغَى towards them عَلَيْهِمْ but he behaved arrogantly Moses indeed إِنَّ which مَا the treasures الْكُوزِ of مِنْ and We gave him to مَفَاتِحَهُ would have been a burden لَتَنُوءَ the keys of it بِالْمُضْبَكِ a body of men أُولَى الْقُوَّةِ strong إِذْ when قَالَ said لَهُ to him قَوْمُهُ not لَا his people لَا Allah الله verily إِنَّ be glad تَفْرَحْ do not لَا his people يُحِبُّ likes الْفَرِحِينَ ﴿٧٧﴾ those who exult/are glad وَابْتَغِ but seek فِيمَا the الدَّارَ Allah الله has bestowed on you with that which your نَصِيبَكَ forget تَنْسَ and do not وَلَا the last الْآخِرَةَ home as كَمَا and do good وَأَحْسِنْ this world of الدُّنْيَا portion مِنْ Allah الله has been good إِلَيْكَ to you وَلَا and not تَبْغِ mischief الْفُسَادَ in the land فِي الْأَرْضِ verily إِنَّ Allah الله not لَا يُحِبُّ likes الْمُسْرِينَ ﴿٧٨﴾ mischief-makers

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allâh likes not those who exult. 77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn*."

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يَسْتَلْ عَنْ دُؤْبِهِ ۚ الْمُجْرِمُونَ ﴿٧٩﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَبَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَرْوَنُ ۚ إِنَّمَا لَهُدُو حَظٌّ عَظِيمٌ ﴿٨٠﴾

80. But those who had been given (religious) knowledge said: "Woe to you! The reward of Allâh is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn*." 81. So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَاثُرُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَاثُرُ لَا يَقْلُحُ الْكَافِرُونَ ﴿٨١﴾ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٢﴾

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا those who and began his مَكَانَهُ had desired
 know you not وَيَكَاثُرُ to say يَقُولُونَ the day before position
 to لِمَنْ the provision الرِّزْقَ extends (enlarge) اللَّهُ that
 and وَيَقْدِرُ His slaves عِبَادِهِ of مِنْ He pleases يَشَاءُ whomsoever
 اللَّهُ was Gracious مَنَّ that أَنْ had it not been لَوْلَا restricts it.
 He could have caused the earth to swallow لَخَسَفَ to us عَلَيْنَا Allah
 be successful لَا know you not that وَيَكَاثُرُ us بِنَا
 last الْكَافِرُونَ ﴿٨١﴾ تِلْكَ the disbelievers الدَّارُ that الْآخِرَةُ the home
 who want يُرِيدُونَ not لَا to those who لِلَّذِينَ We shall assign it نَجْعَلُهَا
 and عُلُوًّا in pride فِي الْأَرْضِ the land وَلَا nor فَسَادًا mischief وَالْعَاقِبَةُ
 (is) for the pious ﴿٨٢﴾ the (good) end

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. 83. That home of the Hereafter, We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٣﴾ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ قُلْ نَبِيٌّ أَعْطَمَ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٨٤﴾ وَمَا كُنْتُمْ تَرْجُونَ أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونُوا ظَاهِرِينَ لِلْكَافِرِينَ ﴿٨٥﴾

the **خَيْرٌ** for him **فَلَهُ** the good deed **بِالْحَسَنَةِ** brings **جَاءَ** whosoever **مَنْ**
بِالسَّيِّئَةِ brings **جَاءَ** and whosoever **وَمَنْ** thereof **مِنْهَا** better (will be)
 those who **الَّذِينَ** will be rewarded **يَجْزَى** then not **فَلَا** the evil deed
 they used **كَانُوا** what **مَا** except **إِلَّا** the evil deeds **السَّيِّئَاتِ** do **عَمِلُوا**
 has enjoined (given) **فَرَضَ** He Who **الَّذِي** verily **إِنَّ** to do **فَاعْمَلُوا** ﴿٨٤﴾
عَلَيْكُمْ will surely bring you **لَرَأَيْتُمْ** the Quran **الْقُرْآنَ** (on) you **عَلَيْكُمْ**
 (is) Most **أَعْلَمُ** my Lord **قُلْ** say **قُلْ** the place of return **مَعَادٍ** to
 and (of) **وَمَنْ** guidance **بِالْهُدَى** brings **جَاءَ** (of) him who **مَنْ** Aware
 and **وَمَا** manifest **مُبِينٍ** ﴿٨٥﴾ error **ضَلَّلَ** (is) in **فِي** (he) **هُوَ** him who
 would be **يُلْقَى** that **أَنْ** expecting (hoping) **تَرْجُوا** you were **كُنْتُمْ** not
 as **رَحْمَةً** but **إِلَّا** the Book **الْكِتَابَ** to you **إِلَيْكُمْ** sent down
 as **ظَهَرَ** be **تَكُونَنَّ** so not **فَلَا** your Lord **رَبِّكُمْ** from **مِنْ** a mercy
 of the disbelievers **لِلْكَافِرِينَ** ﴿٨٦﴾ a supporter

84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do. 85. Verily, He Who has given you (O Muhammad ﷺ) the Qur'an will surely, bring you back to *Ma'ād*. Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and of him who is in manifest error." 86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

وَلَا يَصُدُّكَ عَنْ مَآبِنِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

وَلَا **يَصُدُّكَ** and not **وَلَا** the signs **مَآبِنِ** from **عَنْ** turn you away **وَدْعُ** to you **إِلَيْكَ**
 they have been sent down **أُنْزِلَتْ** when **إِذْ** after **بَعْدَ** (of) Allah
 and not **وَلَا** your Lord **رَبِّكَ** to **إِلَىٰ** and invite **وَدْعُ** to you **إِلَيْكَ**
 call **تَدْعُ** and not **وَلَا** the polytheists **الْمُشْرِكِينَ** ﴿٨٧﴾ of **مِنْ** be **تَكُونَنَّ**
 مَعَ **اللَّهُ** Allah **إِلَهًا** a god **آخَرَ** any other **لَا** (ther is) no **إِلَهَ**
 god **إِلَّا** but **هُوَ** He **كُلُّ** every **شَيْءٍ** thing **هَالِكٌ** will perish **إِلَّا**
 save **وَجْهَهُ** His Face **لَهُ** (to Him) **الْحُكْمُ** (is) the Decision **وَإِلَيْهِ** and
 you shall be returned (all) **تُرْجَعُونَ** ﴿٨٨﴾ to Him

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayât* of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of *Al-Mushrikûn*. 88. And invoke not any other *ilâh* (god) along with Allâh, *Lâ ilâha illa Huwa*. Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

سُورَةُ الْعَنْكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَمِّ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

that the people النَّاسُ do think أَحْسِبَ Alif, Lam, Mim ﴿١﴾ and they will be left بِتُرَكُّوْا أَن يَقُولُوا ءَامَنَّا we believe وَهُمْ say يَقُولُوا to أَن they will be left and we believe we tested فَتَنَّا and indeed will be tested يُفْتَنُونَ ﴿٢﴾ not لَا they and will certainly make فَلَيَعْلَمَنَّ before them الَّذِينَ those who telling the truth صَدَقُوا those who are الَّذِينَ Allah اللَّهُ it known those who are الْكَاذِبِينَ ﴿٣﴾ and will certainly make it known وَلَيَعْلَمَنَّ evil السَّيِّئَاتِ do يَعْمَلُونَ those who الَّذِينَ think حَسِبَ or أَمْ liars that مَا evil is سَاءَ they can outstrip Us يَسْبِقُونَا that أَن deeds which يَحْكُمُونَ ﴿٤﴾ they judge مَنْ whoever كَانَ is يَرْجُوا hoping لِقَاءَ the Meeting (with) اللَّهُ Allah فَإِنَّ then surely أَجَلَ Term اللَّهُ (is) the السَّمِيعُ and He وَهُوَ is surely coming لَآتٍ Allah's the All-Knower الْعَلِيمُ ﴿٥﴾ All-Hearer

Sûrat Al-'Ankabût

(The Spider) XXIX

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Alif-Lâm-Mîm. 2. Do people think that they will be left alone because they say: "We believe," and will not be tested. 3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars. 4. Or think those who do evil deeds that they can outstrip Us? Evil is that

which they judge! 5. Whoever hopes for the Meeting with Allâh, then Allâh's Term is surely coming, and He is the All-Hearer, the All-Knower.

وَمَنْ جَاهِدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

وَمَنْ جَاهِدْ then only جَاهِدْ and whosoever جَاهِدْ then only جَاهِدْ
 لِنَفْسِهِ for himself إِنَّ اللَّهَ لَغَنِيٌّ (is) Wealthy Allah
 الْعَالَمِينَ ﴿٦﴾ all mankind and jinns and those who آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ righteous deeds and did الصَّالِحَاتِ
 لَنُكَفِّرَنَّ their evil deeds سَيِّئَاتِهِمْ and shall
 وَنَجْزِيَنَّهُمْ their evil deeds سَيِّئَاتِهِمْ from them
 أَحْسَنَ the best الَّذِي of that which We shall reward them
 وَعَمِلُوا الصَّالِحَاتِ used بَعْمَلُونَ ﴿٧﴾ to do وَوَصَّيْنَا
 الْإِنْسَانَ and We have enjoined on man
 جَاهِدَاكَ and if جَاهِدَاكَ to be good حُسْنًا to his parents
 لَيْسَ what مَا with Me بِ to make you join you
 لَنُكَفِّرَنَّ then not فَلَا knowledge of (which) عِلْمٌ
 إِلَىٰ مَرْجِعِكُمْ (is) your return فَأُنَبِّئُكُم and I shall tell you
 بَعْمَلُونَ ﴿٨﴾ to do وَالَّذِينَ and for those who
 لَنُدْخِلَنَّهُمْ righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا
 الصَّالِحِينَ ﴿٩﴾ among فِي shall make them enter

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Ālamîn. 7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do. 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me anything of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do. 9. And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ

حَطَابِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٧﴾

وَمِنْ and of النَّاسِ mankind (are) those who مَنْ say بَقُولُ (in) they are made to suffer أُوذِيَ and if فَإِذَا in Allāh believe (of) the trial فِتْنَةً he considers جَعَلَ (of) Allāh concerning the trial فِتْنَةً and if وَلَئِنْ (of) Allāh as the punishment كَذَابٍ mankind they will say يَقُولُونَ your Lord رَبِّكَ from victory مِنْ comes نصرٌ إِنَّا verily we كُنَّا were مَعَكُمْ with you أَوْ is لَيْسَ not Allāh the breast صُدُورِ (is) in فِي of what بِمَا best Aware بِأَعْلَمَ (of) the worlds وَلَيَعْلَمَنَّ (of) Allāh verily knows الَّذِينَ the worlds وَلَيَعْلَمَنَّ and verily He knows الْمُتَفَقِّهِينَ and the الَّذِينَ and said وَقَالَ hypocrites كَفَرُوا those who disbelieve لِلَّذِينَ and follow سَبِيلَنَا our way وَلَنَحْمِلَ to those who believe آمِنُوا we will verily bear حَطَابَكُمْ your sins وَمَا and not هُمْ they are بِحَمْلِهِمْ of حَطَابِهِمْ their sins مِنْ any شَيْءٍ thing إِنَّهُمْ surely they are لَكَاذِبُونَ ﴿١٧﴾ liars

10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, will say: "Verily, we were with you (helping you)." Is not Allāh Best Aware of what is in the breasts of the 'Ālamīn. 11. Verily, Allāh knows those who believe, and verily, He knows the hypocrites. 12. And those who disbelieve say to those who believe: "Follow our way and we will, verily, bear your sins." Never will they bear anything of their sins. Surely, they are liars.

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيَسْأَلُنَّ يَوْمَ الْفَيْكَةِ عَنْكَ كَانُوا يَفْرُقُونَ ﴿١٨﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ آلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٩﴾ فَأَنجَيْنَاهُ وَأَصْحَبَ السَّيْفِينَةَ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿٢٠﴾ وَإِذْ هَمَّ بِذِكْرِ آلِ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢١﴾

وَلَيَحْمِلُنَّ and verily they shall bear أَثْقَالَهُمْ their own loads وَأَثْقَالًا and verily they shall bear with مَعَ أَثْقَالِهِمْ their own loads وَلَيَسْأَلُنَّ (of) Resurrection الْفَيْكَةِ on the Day يَوْمَ they shall be questioned

عَمَّا to fabricate ﴿١٣﴾ they used كَانُوا about that which and indeed أَرْسَلْنَا We sent نُوحًا Noah إِلَىٰ to قَوْمِهِ his people فَلَيْتَ and he stayed فِيهِمْ among them أَلْفَ a thousand سَنَةٍ years إِلَّا less خَمْسِينَ fifty مَا years فَأَخَذَهُمُ and overtook them الطُّوفَانُ the Deluge وَهُمْ while they ظَالِمُونَ ﴿١٤﴾ (are) wrong-doers فَأَنْجَيْنَاهُ We saved him وَأَصْحَابَ the people وَالسَّيْفَةَ the ship (of) وَجَعَلْنَاهَا and made it آيَةً a sign لِلْعَالَمِينَ ﴿١٥﴾ for the worlds وَإِذْ he said قَالَ when (remember) Abraham to his people لِقَوْمِهِ he said وَقُتِلُوا and fear Him وَأَتَقُوا Allah worship أَتَيْدُوا (is) خَيْرٌ that ذَلِكُمْ and know كُنْتُمْ if بَلَّغْتُمْ you did بَلَّغْتُمْ know

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate. 14. And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were *Zâlimûn*. 15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayâh* for the '*Ālamîn*. 16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لِلَّهِ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تَكَذَّبُوا فَقَدْ كَذَّبَ أَمْرٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرُّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

إِنَّمَا only تَعْبُدُونَ you worship مِن دُونِ besides الله Allah أَوْثَانًا idols وَتَخْلُقُونَ and you invent إِفْكًا falsehood إِنَّ verily الَّذِينَ those whom تَعْبُدُونَ you worship مِن دُونِ besides الله Allah لَا not يَمْلِكُونَ possess لَكُمْ for you رِزْقًا any provision فَابْتَغُوا so seek عِنْدَ and worship Him الرِّزْقَ provision الله Allah وَاشْكُرُوا and be grateful لِلَّهِ to Him إِلَيْهِ to Him تُرْجَعُونَ ﴿١٧﴾ you will كَذَّبَ then truly فَقَدْ you deny وَكَذَّبُوا and if بَلَّغْتُمْ nations أَمْرٌ have denied (is) on وَعَلَى and not وَمَا before you الرُّسُولِ the Messenger إِلَّا but الْبَلْغُ to convey (the Message)

الْمُبِيتُ ﴿١٧﴾ how كَيْفَ they see بَرَوَا do not أَوَلَمْ plainly
 He the creation أَلَمْ يَخْلُقْ then ثُمَّ the creation
 (is) easy يَسِيرٌ ﴿١٨﴾ Allah for عَلَى that ذَلِكَ verily إِنَّ repeats it

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. 18. "And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly." 19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ يَعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢٠﴾ وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢١﴾

قُلْ سِيرُوا travel فِي in الْأَرْضِ the land فَانظُرُوا and see كَيْفَ how
 بَدَأَ He originated the creation ثُمَّ then اللَّهُ Allah يُنشِئُ
 النَّشْأَةَ the creation الْآخِرَةَ last إِنَّ verily اللَّهُ Allah
 عَلَىٰ كُلِّ شَيْءٍ every thing قَدِيرٌ ﴿١٩﴾ (is) Omnipotent يَعَذِّبُ He
 punishes مَن whom يَشَاءُ He wills وَيَرْحَمُ and shows mercy مَن
 whom يَشَاءُ He wills وَإِلَيْهِ and to Him تُقْلَبُونَ ﴿٢٠﴾ you will be
 returned وَمَا and not أَنتُمْ you بِمُعْجِزِينَ (can) exape فِي in الْأَرْضِ
 the earth وَلَا nor فِي in السَّمَاءِ the heaven وَمَا not (there is)
 لَكُم for you مِن دُونِ besides اللَّهُ Allah مِن any وَلِيٍّ protector وَلَا
 (nor) نَصِيرٍ ﴿٢١﴾ helper

20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter. Verily, Allâh is Able to do all things." 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned. 22. And you cannot escape in the earth or in the heaven (from Allâh). And besides Allâh you have neither any *Walî* nor any Helper.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٣﴾ وَقَالَ

إِنَّمَا أَخَذْنَا مِمَّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَيْكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّصِيرِينَ ﴿٢٥﴾

وَالَّذِينَ (of) in the Signs *يَكْفُرُوا* disbelieve *يَكْفُرُوا* and those who have no *يَسُرُّوهُ* they *أُولَئِكَ* and the Meeting with Him *وَلِقَائِهِ* Allah *رَحْمَتِي* of hope *وَأُولَئِكَ* My Mercy *لَهُمْ* and they *عَذَابٌ* for them *كَانَ* so nothing *فَمَا* painful *أَلَيْسَ* a torment (will be) they said *قَالُوا* that *إِلَّا* except *أَن* (of) his people *فَرِيضَةٍ* the answer they said *أَقْتُلُوهُ* or *أَوْ* kill him *حَرْقُوهُ* burn him *فَأَجْنَعَهُ* Allah then saved him *مِنَ* from the fire *إِنَّ* verily *فِي* in *ذَلِكَ* this *لَآيَاتٍ* Signs (are) indeed *لِقَوْمٍ* for a people *يُؤْمِنُونَ* who believe *وَقَالَ* and he said *إِنَّمَا* only *أَخَذْتُ* you have taken (for worship) *بَيْنَكُمْ* the love *أَوْثَانًا* idols instead of Allah *فِي* in *الْحَيَاةِ* the life *الدُّنْيَا* worldly *ثُمَّ* then *يَوْمَ* on the Day *الْقِيَامَةِ* on the Day of Resurrection (of) *يَكْفُرُ* you shall disown *بَعْضُكُم* each *يَتَّبِعُ* other and curse *بَعْضُكُم* each *وَمَا* other *وَمَا* your *وَمَا* any *لَكُمْ* and not *وَمَا* (will be) the Fire *أَبَدًا* abode *لِّصَاحِبِهِ* helpers

23. And those who disbelieve in the *Ayât* of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment. 24. So nothing was the answer of people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe. 25. And said: "You have taken idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

﴿فَأَمَّا لِمَ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ﴾ ﴿٢٦﴾ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ إِجْرًا فِي الدُّنْيَا وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّادِقِينَ ﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتَّوُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ أَيْنَ تَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوا أَيْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٩﴾

and (Abraham) said وَقَالَ Lot لوطُ in him لهُ so believed فَقَامَ ﴿٢٦﴾
 my رَبِّي to (for the sake of) إِلَيَّ shall emigrate مُهَاجِرٌ verily I إِنِّي
 the الْحَكِيمُ ﴿٢٧﴾ (is) the All-Mighty الْمَظِيرُ He هُوَ verily إِنَّهُ Lord
 Isaac إِسْحَاقَ and لهُ and We bestowed وَهَبْنَا All-Wise
 his offspring ذُرِّيَّتِهِ in فِي and We ordained وَجَعَلْنَا and Jacob
 and We granted him وَآتَيْنَاهُ and the Book وَالْكِتَابَ prophetood
 in فِي and verily he وَإِنَّهُ the world الدُّنْيَا in فِي his reward
 the righteous الصَّالِحِينَ ﴿٢٨﴾ (is) indeed among لِمَنْ the Hereafter
 to his people فَقَالَ he said إِذْ and Lot (remember)
 not مَا the worst sin أَلْفَحِشَةً commit لَتَأْتُونَ verily you
 of one مِنْ any أَحَدٍ مِنْهَا has preceded you سَبَقَكُمْ
 commit (sodomy) لَتَأْتُونَ verily do you أَيْتَكُمْ worlds ﴿٢٩﴾
 and the road السَّبِيلَ and rob (you cut) وَتَقْطَعُونَ (with) men
 every kind of evil أَلْمُنْكَرُ your meetings فِي practice
 (of) his people قَوْمِهِ the answer جَوَابَ was كَانَتْ but not فَمَا deed
 the bring upon us أَتَيْنَا they said قَالُوا that أُنْ except
 ﴿٣٠﴾ (one) of مِنْ you are كُنْتُمْ if إِنْ (of) Allah اللَّهُ torment
 the truthful

26. So Lût (Lot) believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." 27. And We bestowed on him, Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. 28. And (remember) Lût (Lot), when he said to his people: "You commit *Al-Fâhishah* which none has preceded you in (committing) it in the *Ālamîn*." 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا
 أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانَُوا ظَالِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا
 لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَاتُهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقَتْ بِهِمْ وَضَافَ
 بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيُكَ وَأَهْلَكَ إِلَّا أَمْرَانِكَ كَانَتْ مِنْكَ الْغَابِرِينَ ﴿٣٣﴾

قَالَ he said رَبِّ my Lord أَنْصُرْنِي help me عَلَى against the الْقَوْمِ Our people الْمُفْسِدِينَ ﴿٢٦﴾ and when وَكُنَّا corrupt جَاءَتْ came رُسُلُنَا Messengers (to) إِبْرَاهِيمَ Abraham بِالْبَشَرِ with the glad tidings قَالُوا they said إِنَّهُمْ are going to destroy أَهْلَ this town الْقَرْيَةِ ﴿٢٧﴾ truly أَهْلَهَا its people كَانُوا been ظَالِمِينَ (Abraham) said قَالَ wrong-doers ظَالِمِينَ ﴿٢٨﴾ in it (is) لُوطًا Lot قَالُوا they said نَحْنُ we أَعْلَمُ know better بِمَنْ and his وَأَهْلَهُ we will verily save him لَنَنْجِيَنَّهُ (is) فِيهَا therein who family إِلَّا except أَمْرَأَتَهُ his wife كَانَتْ she will be مِنْ (one) of جَاءَتْ the الْقَوْمِ ﴿٢٩﴾ and when وَكُنَّا those who remain behind (that) بَكَتْ he was grieved رُسُلُنَا Our Messengers (to) لُوطًا Lot سِوَى of them يَوْمَ and he felt straitened وَضَافَ because of them ذُرِّيَّتَهُمْ unable وَقَالُوا and they said لَا do not تَخَفْ fear وَلَا and do not تَحْزَنْ and do not grieve إِنََّّا truly مُنْجِيُونَ we shall save you وَأَهْلَكَ and your family إِلَّا except أَمْرَأَتَكَ your wife كَانَتْ she will be مِنْ of الْقَوْمِ ﴿٣٠﴾ those who remain behind

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn*.
31. And when Our messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been *Zâlimûn*." 32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily, Save him and his family except his wife, she will be of those who remain behind." 33. And when Our messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.

إِنَّا أَنْزَلْنَاهُ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾ وَلَقَدْ تَرَكْنَاهَا مِنْهَا آيَةً يَّسَّةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾ وَإِلَىٰ مَدِينَةِ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُورُوا عِبَادُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَتَّبِعُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّحْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٣٧﴾ وَعَادًا وَنَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسْكِنِهِمْ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

إِنَّا مُنْزِلُونَ verily we إِنَّا on أَهْلٍ we are about to bring down punishment/torment (of) this أَهْلٍ town يَجْزَا people they have been كَانُوا because of what بِمَا the sky أَسْمَاءُ from We have left تَرَكْنَا and indeed وَلَقَدْ acting immorally بَاقُونَ ﴿٣٥﴾ thereof ءَايَةً a sign بَيِّنَةً evident لِقَوْمٍ people for people بَعِثْنَا مَدْيَانَ مَدْيَانَ and to وَإِلَىٰ who understand worship شُعَيْبًا O my people بَنُوهُ so he said فَقَالَ Shu'ayb اللَّهُ وَأَرْجُوا Allah and hope for الْآخِرَ the last وَلَا the Day الْيَوْمَ being مُتَعِدِينَ ﴿٣٦﴾ the land أَرْضِ in فِي commit mischief تَتَمَتَّعُوا do not so seized them فَكَذَّبُوهُ and they denied him فَاحْزَنَهُمُ corrupt their دَارِهِمْ in فِي and they became فَاضْبَحُوا the earthquake أَرْجَحَهُ جَنِيِّمُ ﴿٣٧﴾ dwellings and وَعَادًا Ad and ثَمُودًا and Thamud وَقَدْ تَبَيَّنَ is clearly apparent لَكُمْ to you مِنْ and made fair-seeming وَزَيَّنَ their dwellings مَسْكِنِهِمْ from لَهُمُ to them الشَّيْطَانُ Satan أَعْمَلَهُمْ their deeds فَصَدَّاهُمْ and turned them away عَنْ the Path (Right) السَّبِيلِ and they were كَانُوا the Path (Right) السَّبِيلِ intelligent مُتَّبِعِينَ ﴿٣٨﴾

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious." 35. And indeed We have left thereof an evident *Ayâh* for a folk who understand. 36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allâh (Alone) and hope for the last Day, and commit no mischief on the earth as *Mufsidûn*. 37. And they belied him (Shu'aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings. 38. And 'Âd and Thamûd (people)! And indeed is clearly apparent to you from their (ruined) dwellings. *Shaitân* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

وَقُرُونٍ وَفَرْعَوْنَ وَهَمَانٍ وَلَقَدْ جَاءَهُمْ ثَمُودٌ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَافِقِينَ ﴿٣٩﴾ فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَتْ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

وَقَرُورٍ and Korah وَفِرْعَوْنَ and Pharaoh وَمَنْعُجٍ and Haman وَلَقَدْ
 with clear بِالْيَقِينِ Moses مُوسَى came to them جَاءَهُمْ and indeed
 the land فِي the الأرض in but they were arrogant فَاسْتَكْبَرُوا evidences
 so each كَلَّا to outstrip Us سَيَفِيكَ they were كَانُوا and not وَمَا
 of them some مِنْهُمْ for his sin بِذُنُوبِهِ We seized أَخَذْنَا (of them)
 a violent wind with حَاصِبًا on them عَلَيْهِ We sent أَرْسَلْنَا whom
 and of them (were) some وَمِنْهُمْ shower stones
 and of them (were) وَمِنْهُمْ and awful cry الصَّيْحَةُ overtook him
 the الأرضِ him بِهِ We caused to swallow خَفَفْنَا whom مَنْ some
 We drowned أَغْرَقْنَا whom مَنْ and of them (were) some وَمِنْهُمْ earth
 but وَلَكِنْ to wrong them لِيُظْلِمَهُمُ Allah اللَّهُ was كَانَ and not وَمَا
 doing wrong to بَيِّظِلْمُوكُمْ themselves أَنْفُسَهُمْ they were كَانُوا

39. And Qârûn, Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear *Ayât*, but they were arrogant in the land, yet they could not outstrip Us. 40. So We punished each (of them) for his sins, of them were some on whom We sent *Hâsib*, and of them were some who were overtaken by *As-Saihah*, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allâh Who wronged them, but they wronged themselves.

مَثَلُ الَّذِينَ أَخَذُوا مِنَ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ
 الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿١١﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ
 الْحَكِيمُ ﴿١٢﴾ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿١٣﴾

مَثَلُ the likeness الَّذِينَ (of) those who اتَّخَذُوا take from دُونِ other
 (is) the likeness كَمَثَلِ protectors (helpers) أَوْلِيَاءَ Allah اللَّهُ than
 but بَيْتًا who builds اتَّخَذَتْ (of) the spider الْعَنْكَبُوتِ
 (is) the بَيْتُ (of) houses الْبُيُوتِ the frailest (weakest) أَوْهَنُ verily
 know يَعْلَمُونَ they كَانُوا if لَوْ (of) the spider الْعَنْكَبُوتِ house
 إِنَّ verily اللَّهُ Allah يَعْلَمُ knows مَا what يَدْعُونَ they invoke مِنْ
 (is) دُونِهِ instead of Him مِنْ from شَيْءٍ things وَهُوَ and He الْعَزِيزُ
 الْأَمْثَلُ and these تِلْكَ the All-Wise الْحَكِيمُ ﴿١٣﴾ the All-Mighty

وَمَا for mankind لِلنَّاسِ We put them forward نَضْرِبُهَا similitudes
those who إِلَّا except الَّذِينَ يَعْلَمُونَ ﴿١٧﴾ will grasp them بِمَقَالِهَا and not
have knowledge

41. The likeness of those who take (false deities as) *Auliya'* other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house if they but knew. 42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. 43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿١٧﴾ أَتُلُّ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ
وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ ﴿١٨﴾

and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ Allah اللَّهُ created خَلَقَ
(is) surely a sign لَآيَةً that ذَلِكَ in فِي verily إِنَّ with truth بِالْحَقِّ
has been أَوْحَىٰ what مَا recite أَتُلُّ for those who believe لِّلْمُؤْمِنِينَ ﴿١٧﴾
revealed إِلَيْكَ to you مِنَ of الْكِتَابِ the Book وَأَقِمِ and offer الصَّلَاةَ
from مِنَ prevents تَنْهَىٰ the prayer الصَّلَاةَ verily إِنَّ the prayer
and verily وَلَذِكْرُ and evil wicked deed وَالْمُنْكَرِ great sins الْفَحْشَاءِ
and Allah اللَّهُ the remembrance (of) أَكْبَرُ greater (is) وَاللَّهُ and Allah
you do تَصْنَعُونَ ﴿١٨﴾ what مَا knows يَعْلَمُ

44. "Allāh (Alone) created the heavens and the earth with truth." Verily, therein is surely, a sign for those who believe. 45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book, and perform *As-Salât*. Verily, *As-Salât* prevents from *Al-Fahshâ'* and *Al-Munkar* and the remembering of Allāh is greater indeed. And Allāh knows what you do.



تعلم القرآن الكريم معنا

Study the Meaning of
the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word
from Arabic to English

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First Edition: March 2000

Supervised by:
ABDUL MALIK MUJAHID



Head Office:

DARUSSALAM

P.O. Box 22743, Riyadh 11416, Kingdom of Saudi Arabia

Tel: 00966-1-403 3962/404 3432 Fax: 00966-1-402 1659

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522 Coventry Road, Birmingham, B10 0UN, UK. Tel: 0044-121-753 1889

Fax: 0044-121-753 2422

تَعْلَمُ الْقُرْآنَ الْكَرِيمَ لَفْظًا لَفْظًا

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Part 21 - 30

Compiled by
DARUSSALAM



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Publishers and Distributors

Riyadh, Houston, New York, Lahore

48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ân) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

بَلْ هُوَ آيَاتٌ يَنْتَظِرُ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٨﴾ وَقَالُوا لَوْلَا
أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٤٩﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا
عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرًا لِقَوْمٍ يُؤْمِنُونَ ﴿٥٠﴾

the صُدُورِ in فِي clear يَنْتَظِرُ signs آيَاتٌ it is هُوَ nay but بَلْ
the الَّذِينَ have been given أُوتُوا (of) those who breasts
Our Proofs يَجْحَدُ deny and reject بِآيَاتِنَا knowledge
why لَوْلَا and they say الظَّالِمُونَ ﴿٤٨﴾ the wrong-doers
are not آيَاتٌ to him عَلَيْهِ sent down أُنزِلَ from رَبِّهِ
his Lord قُلْ say إِنَّمَا the signs الْآيَاتُ only (are) with اللَّهِ
Allah وَإِنَّمَا and verily only أَنَا I am نَذِيرٌ مُبِينٌ ﴿٤٩﴾ plain
أَوَلَمْ is it not يَكْفِهِمْ sufficient for them أَنَّا that We
sent down عَلَيْكَ the Book الْكِتَابَ to you يُتْلَى which is recited
إِنَّ to them فِي verily in ذَلِكَ that رَحْمَةً (is) a mercy وَذِكْرًا
and a reminder لِقَوْمٍ for people يُؤْمِنُونَ ﴿٥٠﴾ who believe

49. Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad ﷺ written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

قُلْ كَفَى بِاللَّهِ بَيِّنًا وَنَجِيًّا يَتْلُو مَا فِي السَّمُورِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ
وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٥١﴾ وَتَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ
وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٢﴾ تَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٣﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ
مِنْ فَوْقِهِمْ مِمَّنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

قُلْ كَفَىٰ by sufficient is اللَّهُ Allah بَيْنِي between me وَيَسْأَلُكُمْ and between you شَهِيدًا as a witness يَعْلَمُ He knows مَا what فِي in (is) in السَّمَوَاتِ the heavens وَالْأَرْضِ and on earth وَالَّذِينَ and those who ءَامَنُوا believe بِالْبَاطِلِ in falsehood وَكَفَرُوا and disbelieve بِاللَّهِ Allah أُولَٰئِكَ it is they هُمُ who are الْخَاسِرُونَ ﴿٥٧﴾ the losers وَاسْتَعْجِلُونَا and ask you to hasten بِالْعَذَابِ the torment مُنْذَرًا (for them) وَلَوْلَا and had it not been أَجَلٌ a term مُّسَمًّى appointed while they لَآتَتْهُمُ the torment الْعَذَابُ would certainly have come to them وَلَآ يَشْعُرُونَ ﴿٥٨﴾ not بِشَيْءٍ suddenly وَفَئِنَّمَا it will come upon them while they لَا يَشْعُرُونَ ﴿٥٩﴾ percieve they ask you to hasten بِالْعَذَابِ they surely will on the torment وَلَآ وَفَئِنَّمَا Hell لَمُحِيطَةٌ the disbelievers يَوْمَ the Day (when) يَوْمَ the torment shall cover them مِنْ above قُوفِهِمْ and from تَحْتِ underneath أَرْجُلِهِمْ their feet وَيَقُولُ and they do ذُوقُوا a Voice shall say مَا what كُنتُمْ you used to تَعْمَلُونَ ﴿٦٠﴾

52. Say (to them O Muhammad ﷺ): “Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth.” And those who believe in *Bâtîl* (all false deities other than Allāh), and disbelieve in Allāh and (in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.”

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا اِنَّ اَرْضِيْ وَرِسْعَةً فَاِتٰنِيْ فَاَعْبُدُوْا ﴿٥٧﴾ كُلُّ نَفْسٍ ذٰۤاۤئِقَةُ الْمَوْتِ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ﴿٥٨﴾ وَالَّذِيْنَ ءَامَنُوا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٥٩﴾ وَالَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٦٠﴾ وَكَانَ مِنْ دَآۤئِرَةِ لَا تَحْمِلُ وِزْرَهَا ۗ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦١﴾

My بَعِبَادِي certainly إِنَّ believe مَأْمُونًا who الَّذِينَ O My slaves! earth وَسِعَتْ (is) فَاتَنِي therefore Me (Allah) فاعْبُدُونِ ﴿٥٦﴾ shall taste ذَاقَهُ person (soul) نَفْسٍ every كُلُّ (you should) worship الْمَوْتِ death ثُمَّ then إِنَّا unto Us تُرْجَعُونَ ﴿٥٧﴾ you shall be returned وَالَّذِينَ and those who مَأْمُونًا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous and doings لَنُؤْتِيَنَّهُمْ from مِّنْ to them We shall surely give a place عُرْشًا lofty dwelling تجري flows مِنْ تَحْتِهَا underneath it الْأَنْهَارُ the rivers خَالِدِينَ therein فَبِهَا to live forever نِعَمَ excellent is أَجْرُ the reward الْعَمِلِينَ ﴿٥٨﴾ (of) the workers الَّذِينَ those who are صَبِرُوا patient and in رَبِّهِمْ their Lord يَتَوَكَّلُونَ ﴿٥٩﴾ they put their trust وَكَانَ carry غَمَلٌ does not لَا living creature مِنْ so many and رِزْقَهَا its own provision اللَّهُ Allah بِرِزْقِهَا provides for it وَإِنَّاكُمْ and وَهُوَ for you and He السَّمِيعُ (is) the All-Hearer الْعَلِيمُ ﴿٦٠﴾ the All-Knower

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me.” (Alone). 57. Everyone shall taste death. Then unto Us you shall be returned. 58. And those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers. 59. Those who are patient, and put their trust (only) in their Lord (Allâh). 60. And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٥٦﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٧﴾ وَلَمَّا سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٥٨﴾ وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانُ لَوَ كَانُوا يَعْلَمُونَ ﴿٥٩﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ who مَنْ you were to ask them السَّمَوَاتِ and the heavens وَالْأَرْضَ and the earth وَسَخَّرَ and subjected الشَّمْسَ and the sun وَالْقَمَرَ the moon لَيَقُولُنَّ they will surely reply اللَّهُ Allah فَأَنَّى how then يُؤْفَكُونَ ﴿٥٦﴾ they are deviating اللَّهُ Allah يَبْسُطُ enlarges

الرِّزْقِ the provision لِمَنْ for whom يَشَاءُ He wills مِنْ of عِبَادِهِ His
 slaves وَمَقْدِرٌ and straitens (it) لِلَّهِ for him إِنَّ verily اللَّهُ Allah يَكُنْ
 you سَأَلْتَهُمْ and if وَلَكِنْ (is) All-Knower عَلَيْهِ ٥٦ thing مِنْ of every
 the sky السَّمَاءِ from مِنْ sends رَزَقَ who مَنْ are to ask them
 to the earth الْأَرْضَ therewith بِهِ and gives life مَاتَ water (rain)
 بِعَدِّ after مَوْتِهَا its death لَيَقُولُنَّ they will surely reply اللَّهُ Allah قُلْ
 most of أَكْثَرُهُمْ but بَلْ to Allah لِلَّهِ all the praises are الْحَمْدُ say
 them لَا not يَفْقَهُونَ ٥٧ not وَمَا have sense وَهَذِهِ this الْحَيَاةُ
 the life الدُّنْيَا worldly إِلَّا but لَهُمْ amusement وَلَعِبٌ and play وَلَكِنْ
 (is) indeed لَهَا of the Hereafter الْآخِرَةِ the home أَذَارٌ and verily
 الْحَيَاةُ the life لَوْ if كَانُوا they يَعْلَمُونَ ٥٨ but knew

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)? 62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything. 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay, most of them have no sense. 64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew.

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِ إِذَا هُمْ يُشْرِكُونَ ٥٦ يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلَيَسْتَمْنَعُوا فُسُوقَ يَعْلَمُونَ ٥٧ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُخَفِّطُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبِطْلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ٥٨ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ٥٩ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ٦٠

فَإِذَا رَكِبُوا and when رَكِبُوا they embark فِي on الْفُلِ a ship دَعَوْا they
 (their) الدِّينَ for Him only لَهُ making pure مُخْلِصِينَ Allah اللَّهُ invoke
 but when فَلَمَّا religion جَاءَهُمْ He brings them safely يُشْرِكُونَ ٥٦ to الْبَرِ
 join others in worship (of Allah) يُشْرِكُونَ ٥٦ they behold إِنَّا land
 We يَكْفُرُوا for that which بِمَا so that they be ungrateful

but **فَسَوْفَ** and that they take enjoyment **وَلِيَسْتَمْتَعُوا** have given them
أَنَّا seen **بَرَوَا** have they not **أَوَلَمْ** come to know **يَعْلَمُونَ** they will
 secure **أَمَّا** a sanctuary **حَرَمًا** have made (Makkah) **جَعَلْنَا** that We
وَنَحْطِفُ from **مِنْ** men **النَّاسِ** while are being snatched away
 they believe **يُؤْمِنُونَ** then in false deities **أَفِيَالْبَاطِلِ** all around them
 and who **وَمَنْ** deny **يَكْفُرُونَ** (of) Allāh **اللَّهُ** and the Graces **وَنِعَمَةٍ**
 against **عَلَى** invents **أَتَتَى** than he who **يَمْنِ** does more wrong **أَقْلَمُ**
 when **لَا** the truth **بِالْحَقِّ** denies **كَذَّبَ** or **أَوْ** a lie **كَذِبًا** Allāh **اللَّهُ**
جَاءَهُ it comes to him **أَلَيْسَ** is there not **فِي** **جَهَنَّمَ** Hell **مَثْوًى**
 and as for those **وَالَّذِينَ** for the disbelievers **لِلْكَافِرِينَ** dwelling
 We will surely guide them **لَنَهْدِيَنَّهُمْ** in us **فِيْنَا** strive hard **جَاهِدُوا** who
سُبُلَنَا to Our paths **وَلَاَئِ** and verily **لَعَنَ** Allāh **اللَّهُ** (is) with **الْمُحْسِنِينَ**
 the good doers

65. And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bātil* (falsehood — polytheism, idols and all deities other than Allāh), and deny (become ingrate for) the Graces of Allāh? 68. And who does more wrong than he who invents a lie against Allāh or denies the truth (Muhammad ﷺ and his doctrine of Islāmic Monotheism and this Qur'ān), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ)? 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allāh's religion — Islāmic Monotheism). And verily, Allāh is with the *Muhsinūn* (good-doers)."

سُورَةُ الرَّحْمٰنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَنَّ مِنَ الْغَافِلِينَ ۝۱
 عَالِمِ الْغُيُوبِ ۝۲ الَّذِي يَخْلُقُ مَا يَشَاءُ وَيَهْدِي مَا يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝۳
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ۝۴
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ۝۵
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ۝۶
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ۝۷
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ۝۸
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ۝۹
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ۝۱۰

عَنِ الْآخِرَةِ هُمْ غَفْلُونَ ﴿٧﴾

the Romans ﴿الرُّومُ﴾ have been defeated غُلِبَتْ Alif-Lam-Mim ﴿المر﴾ in أَقْبَى the nearest الْأَرْضِ land وَهُمْ and they after فِتْنَةٍ after (few) يَضِيعُ within فِي will be victorious سَيَكْلِبُونَ their defeat مِنْ the matter الْأَمْرُ (is) with Allah ﷻ years ثَلَاثَ three to nine قَبْلُ before وَمِنْ بَعْدُ and after وَنَوْمِهِمْ and on that Day يَفْرَحُ and (of) الْمُتَوَسِّلُونَ the believers the believers rejoice with the help يَنْصُرُ He helps مَنْ whom He helps يَنْصُرُ He wills وَهُوَ and He الْكَافِرُ it is the the Most Merciful الرَّحِيمُ (is) the All-Mighty الْكَافِرُ Allah ﷻ promise not لَا (of) Allah ﷻ fails وَعَدُهُ not لَا (of) men (people) أَكْثَرُ most وَلَكِنْ Promise يَكْمُرُونَ know يَكْمُرُونَ they know ظَاهِرًا the outside appearance of the life الدُّنْيَا of the world وَهُمْ and they are غَفْلُونَ (are) heedless the Hereafter

Sûrat Ar-Rûm (The Romans) XXX

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The Romans have been defeated. 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) — 5. With the Help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. 6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not. 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِآلْحَقٍّ وَأَجَلٍ مُّسَمًّى وَلَئِنْ كَثِيرًا مِّنَ النَّاسِ
يَلْقَآئِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ

قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لَإِلَهِ إِلَّا اللَّهُ يَعْلَمُهُمْ
وَلَكِنَّ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾

أَوَلَمْ do not think they think in أَنفُسِهِمْ their own selves نَأَ not
خَلَقَ created اللَّهُ Allah السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth وَمَا
وَالْحَقَّ with truth إِلَّا (is) between them يَتَّبِعَهَا and all that
وَأَجَلٍ for term and for term سُمِّيَ appointed وَإِنَّ indeed and كَثِيرًا many
النَّاسِ of mankind يُلْقَى the meeting with رَبِّهِمْ their Lord لَكَافِرُونَ ﴿١١﴾
أَوَلَمْ deny do not يَسِيرُوا they travel فِي in الْأَرْضِ the land فَيَنْظُرُوا and
كَيْفَ see (what) how كَانَ was عَاقِبَةُ the end الَّذِينَ (of) those
قَبْلِهِمْ before them كَانُوا they were أَشَدَّ superior مِنْهُمْ to them قُوَّةً
and in strength وَأَنَارُوا and they tilled الْأَرْضَ the earth وَعَمَرُوهَا
these than what وَمَا in greater numbers أَكْثَرَ populated it
رُسُلُهُم and there came to them وَجَاءَتْهُمْ have populated it
مُرْسَلِينَ Messengers بِالْبَيِّنَاتِ with clear proofs فَمَا then not كَانُوا was اللَّهُ
إِلَهِ إِلَّا اللَّهُ they used to أَنفُسَهُمْ but وَلَكِنَّ wronged them
themselves يَظْلِمُونَ ﴿١٢﴾ to wrong

8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (*Tafsir At-Tabari*) 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَكْبَرُوا أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٣﴾ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ
يُعِيدُهُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١٤﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٥﴾ وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ
وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٦﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٧﴾

Then كَانَ was عَنِيفَةً the end الَّذِينَ (of) those who did أَشْكُوا (of) the Signs they denied بِمَا نَبَأُوا the evil الشَّوَاعِ because كَذَّبُوا evil الشَّوَاعِ (of) Allah وَكَانُوا (of) Allah then يَدْرَأُ the creation أَلْخَلْقُ then تَمُوتُ you will be تُرْجَعُونَ to Him إِلَيْهِ then تَمُوتُ He repeats it يُعِيدُهُ returned وَيَوْمَ (when) the Day (when) قَوْمُ will be established النَّاسَةُ will be plunged into destruction with deep regret يُلْكَسُ the Hour for لَّهُمْ will be يَكُنْ and not وَلَكِنَّ the criminals (sinners) الْمُجْرِمُونَ their partners (whom they made equal to شُرَكَائِهِمْ of مِنْ them and they will (themselves) وَكَانُوا intercessors شَفَعَتُوا Allah) and on the Day وَيَوْمَ reject كُفْرِهِمْ their partners بِشُرَكَائِهِمْ (when) قَوْمُ will be established النَّاسَةُ that Day يَوْمَئِذٍ the Hour النَّاسَةُ will be established النَّاسَةُ they shall be separated يَنْفَرُقُونَ

10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them. 11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. 12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. 13. No intercessors will they have from those whom they made equal with Allâh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. 14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسُبْحَنَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

فَأَمَّا الَّذِينَ ءَامَنُوا then as for الَّذِينَ who believed وَعَمِلُوا الصَّالِحَاتِ righteous deeds فَهُمْ in رَوْضَةٍ a Garden of رَوْضَةٍ they shall be honoured and made to enjoy يُحْبَرُونَ Delight

disbelieved كَفَرُوا those who الَّذِينَ and as for رَأَى luxurious life
 of الْآخِرَةِ and the meeting وَلِقَائِي Our Proofs بَيِّنَاتٍ and denied وَكَذَّبُوا
 the torment الْعَذَابِ in فِي they (will) be فَأَزَلَّتْكُمُ the Hereafter
 تُحْضَرُونَ ﴿١٥﴾ Allah ﷻ so glorify فَسُبْحَنَ (shall be) brought forth
 you تُصْبِحُونَ ﴿١٦﴾ and when وَحِينَ you come to evening تُسْجُدُونَ when
 all the praises and thanks الْحَمْدُ and for Him وَلَهُ enter the morning
 and in the السَّمَوَاتِ and the earth وَالْأَرْضِ and the عِشْيَا
 you come to when the day تُظْهِرُونَ ﴿١٧﴾ and when وَحِينَ afternoon
 the living مِنَ الْحَيِّ He brings يُخْرِجُ begins to decline
 the dead مِنَ الْمَيِّتِ and He brings وَيُخْرِجُ the dead
 its مَوْتَهَا after بَعْدَ the earth الْأَرْضِ and He revives وَيُحْيِي living
 shall you be brought out تُخْرَجُونَ ﴿١٨﴾ and thus وَكَذَلِكَ death
 (resurrected)

15. Then as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). 16. And as for those who disbelieved and belied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Allāh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). 17. So glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishā'*) night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer]. 18. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer *'Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). (Ibn 'Abbās said: "These are the five compulsory congregational prayers mentioned in the Qur'ān.") (*Tafsir At-Tabari*) 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْشُرُونَ ﴿١٥﴾ وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٦﴾ وَمِنْ ءَايَاتِهِ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَخْلَفَ الْمَسِيحَ وَأَلْوَنَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِعَالَمِينَ ﴿١٧﴾

He created you **وَمِنْ** and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَكُمْ** you (are) **مِنْ تَرَابٍ** from dust **ثُمَّ** then **إِذَا** behold **أَنْتُمْ** you **بَشَرٌ** human beings **وَمِنْ** and among **ءَايَاتِهِ** His Signs **لَكُمْ** for you **وَمِنْ** scattered **فَتَشْتَرُونَ** that **أَنَّ** Signs (is this) that you may find **لِتَسْكُنُوا** among yourselves **أَزْوَاجًا** wives **وَمِنْ** and He has put **وَحَمَلَ** in them **لِتَنَازِلَ** tranquility **بَيْنَكُمْ** and mercy **وَرَحْمَةً** affection **وَمِنْ** you **لَا يَنْبَغِي** indeed signs **لِقَوْمٍ** (are) indeed signs **لِقَوْمٍ** for a people **وَمِنْ** and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَ** the creation **السَّمَوَاتِ** (of) the heavens **وَالْأَرْضِ** and the earth **وَالْأَلْوَانِ** and the difference **وَمِنْ** and colours **وَمِنْ** verily **إِنَّ** and **لَا يَنْبَغِي** indeed signs **لِقَوْمٍ** (are) indeed signs **لِقَوْمٍ** for men of sound **لِلْعَالَمِينَ** knowledge

20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered! 21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَكُمْ** you (are) **مِنْ تَرَابٍ** from dust **ثُمَّ** then **إِذَا** behold **أَنْتُمْ** you **بَشَرٌ** human beings **وَمِنْ** and among **ءَايَاتِهِ** His Signs **لَكُمْ** for you **وَمِنْ** scattered **فَتَشْتَرُونَ** that **أَنَّ** Signs (is this) that you may find **لِتَسْكُنُوا** among yourselves **أَزْوَاجًا** wives **وَمِنْ** and He has put **وَحَمَلَ** in them **لِتَنَازِلَ** tranquility **بَيْنَكُمْ** and mercy **وَرَحْمَةً** affection **وَمِنْ** you **لَا يَنْبَغِي** indeed signs **لِقَوْمٍ** (are) indeed signs **لِقَوْمٍ** for a people **وَمِنْ** and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَ** the creation **السَّمَوَاتِ** (of) the heavens **وَالْأَرْضِ** and the earth **وَالْأَلْوَانِ** and the difference **وَمِنْ** and colours **وَمِنْ** verily **إِنَّ** and **لَا يَنْبَغِي** indeed signs **لِقَوْمٍ** (are) indeed signs **لِقَوْمٍ** for men of sound **لِلْعَالَمِينَ** knowledge

by **بِالْأَيِّ** is your sleep **مَنَامُكُمْ** His Signs **وَمِنْ** and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَكُمْ** you (are) **مِنْ تَرَابٍ** from dust **ثُمَّ** then **إِذَا** behold **أَنْتُمْ** you **بَشَرٌ** human beings **وَمِنْ** and among **ءَايَاتِهِ** His Signs **لَكُمْ** for you **وَمِنْ** scattered **فَتَشْتَرُونَ** that **أَنَّ** Signs (is this) that you may find **لِتَسْكُنُوا** among yourselves **أَزْوَاجًا** wives **وَمِنْ** and He has put **وَحَمَلَ** in them **لِتَنَازِلَ** tranquility **بَيْنَكُمْ** and mercy **وَرَحْمَةً** affection **وَمِنْ** you **لَا يَنْبَغِي** indeed signs **لِقَوْمٍ** (are) indeed signs **لِقَوْمٍ** for a people **وَمِنْ** and among **ءَايَاتِهِ** His Signs **أَنَّ** is that **خَلَقَ** the creation **السَّمَوَاتِ** (of) the heavens **وَالْأَرْضِ** and the earth **وَالْأَلْوَانِ** and the difference **وَمِنْ** and colours **وَمِنْ** verily **إِنَّ** and **لَا يَنْبَغِي** indeed signs **لِقَوْمٍ** (are) indeed signs **لِقَوْمٍ** for men of sound **لِلْعَالَمِينَ** knowledge

from مِنْ and He sends down وَيَنْزِلُ and hope وَطَمًا way of fear
 السَّمَاءِ the sky مَاءً water (rain) فَيُنْجِي. and (He) revives بِهِ
 verily إِنَّ its death مَوْتَهَا after بَعْدَ the earth الْأَرْضِ therewith
 for a people لِقَوْمٍ (are) indeed signs لَايَنْتَبِ that ذَلِكَ in فِي
 (is) أَنْ His Signs مَايُنْبِئُهُ and among وَمِنْ who understand يَعْقِلُونَ ﴿٢٣﴾
 by بِأَمْرِهِ and the earth وَالْأَرْضِ the heaven السَّمَاءِ stands تَقُومُ that
 by دَعْوَهُ He will call you دَعَاكُمْ when إِذَا then ثُمَّ His Command
 will تَخْرُجُونَ ﴿٢٥﴾ you أَنْتُمْ behold إِذَا the earth الْأَرْضِ from مِنْ single call
 come out

23. And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

وَلَمْ يَكُنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَمْ فَتَسْتَوْنَ ﴿٢٣﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ وَلَهُ
 الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ
 أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْتَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ
 الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾

وَلَمْ (is) in فِي whoever مَنْ and to Him (belongs) وَلَهُ the heavens السَّمَوَاتِ
 وَالْأَرْضِ the earth كُلُّ all لَمْ to Him فَتَسْتَوْنَ ﴿٢٣﴾ (are) obedient وَهُوَ
 then تَبْدَأُ Who الَّذِي And He يَبْدَأُ الْخَلْقَ originates ثُمَّ the creation
 for Him عَلَيْهِ (is) easier أَهْوَتْ and this وَهُوَ will repeat it يُعِيدُهُ
 وَلَهُ and His is الْمَثَلُ الْأَعْلَى description the highest فِي the السَّمَوَاتِ in
 (is) the الْعَزِيزُ and He وَهُوَ and the earth وَالْأَرْضِ heavens
 for لَكُمْ He sets forth ضَرَبَ the All-Wise الْحَكِيمُ ﴿٢٤﴾ you
 أَنْفُسِكُمْ from مِنْ a parable هَلْ do لَكُمْ your
 أَيْمَانُكُمْ possess مَلَكَتْ those whom مَا among يَنْ you have

in it partners (to share as equal) as right hands
 in it then you We have bestowed on you what
 you fear them (are) equal (its possession)
 We explain (in thus each other as you fear
 who have to a people the Signs details)
 sense

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. 28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٦﴾ فَأَفْهَمَ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾ مُبَيِّنِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٢٨﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٩﴾ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَاؤُهُمْ مُبَيِّنِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاهُمْ مَنَّ رَحْمَةً إِذَا فَرِقَ مِنْهُمْ رَبُّهُمْ بِشُرُكُونِ ﴿٣٠﴾

nay, but بلِ اتَّبَعَ الَّذِينَ follow those who ظَلَمُوا do wrong أَهْوَاءَهُمْ
 then who فَمَنْ knowledge عِلْمٍ without بِغَيْرِ their own lusts
 and وَمَا Allah has sent astray أَضَلَّ him whom مَنْ will guide
 so set (you) فَأَفْهَمَ helpers نَاصِرِينَ any مِنْ they have لَهُمْ not
 being upright حَنِيفًا towards the religion your face وَجْهَكَ
 فِطْرَتَ اللَّهِ the nature فَطَرَ which فَطَرَ He has created
 (is) in the change يَبْدِيلَ no لَا (on it) with عَلَيْهَا mankind
 creation (of) اللَّهِ that الدِّينُ (is) the religion الْقَيِّمُ
 not لَا of mankind أَكْثَرَ most النَّاسِ but وَلَكِنَّ straight
 يَعْلَمُونَ ﴿٢٧﴾ know ﴿٢٨﴾ مُبَيِّنِينَ turning (in repentance) إِلَيْهِ to Him وَاتَّقُوهُ

and not وَلَا the prayer الصَّلَاةُ and offer وَأَقِمُوا and fear Him
 those who الَّذِينَ of مِنَ the polytheists of الْمُشْرِكِينَ be
 sects شِيعًا and become وَكَانُوا their religion دِينَهُمْ split up
 قَرَّبُوا each كُلِّ حِزْبٍ party بِمَا in that which لَهُمْ they have فَرِحُونَ ﴿٣١﴾
 rejoicing وَإِذَا مَسَّ the mankind النَّاسُ حُرٌّ harm دَعَا
 turning in repentance مُنِيبِينَ (to) their Lord رَبَّهُمْ they cry
 of ثَمَّ Him ثُمَّ (but) إِذَا أَذَقَهُمْ أَذَقَهُمْ He gives them a taste
 with بِرَبِّهِمْ of them مِنْهُمْ a party فَرِحُوا behold إِذَا Mercy His
 associate يُشْرِكُونَ ﴿٣٢﴾ their Lord

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers. 30. So set you (O Muhammad ﷺ) your face towards the religion (of pure Islâmic Monotheism) *Hanif* (worship none but Allâh Alone). Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islâmic Monotheism), that is the straight religion, but most of men know not. (*Tafsir At-Tabarî*) 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh). 32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. 33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣١﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ
 يُشْرِكُونَ ﴿٣٢﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٣﴾ أَوَلَمْ يَرَوْا
 أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٣٤﴾

We have لِيَكْفُرُوا for what بِمَا so as to be ungrateful
 you تُشْرِكُونَ ﴿٣٢﴾ but will فَسَوْفَ then enjoy فَتَمَتَّعُوا bestowed on them
 سُلْطَانًا to them عَلَيْهِمْ have We revealed أَنْزَلْنَا or أَمْ come to know
 they كَانُوا of that which بِمَا speaks يَتَكَلَّمُ which فَهُوَ a Scripture

and when وَإِنَّا associating يُشْرِكُونَ ﴿٣٥﴾ with Him بِهِ have been they rejoice فَرِحُوا of Mercy رَحْمَةً mankind النَّاسَ We cause to taste بِهَا an evil مِثْقَلَةُ afflicts them تُصِيبُهُمْ but when وَإِن there is then إِنَّا their hands أَيْدِيهِمْ have sent forth قَدَّمَتْ because of what that أَن they see يَرَوْنَ do not أَوْلَيْكُمْ in despair يَقْنَطُونَ ﴿٣٦﴾ they are هُمْ He اللَّهُ يَبْسُطُ enlarges the provision الْإِزْقَ for whom لِمَنْ يَشَاءُ in verily إِنَّ and straitens it (for whom He wills) وَيَقْدِرُ who لَا يَنْتَرِ that لَقَوْمٍ (are) indeed signs who يُؤْمِنُونَ ﴿٣٧﴾ believe

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! 37. Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

فَكَانَ ذَا الْقَرْيَةِ حَقْمٌ وَالْمَسْكِينِ وَإِنَّ السَّبِيلَ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٥﴾ وَمَا آتَيْتُم مِّن رَّبِّا لَّيْرَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَوْنَ عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْضِعُونَ ﴿٣٦﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يُخَيِّبُكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِن ذَلِكُمْ مِثْقَلُ ذَرَّةٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٣٧﴾

and the الْقَرْيَةِ so give فَكَانَ the kindred حَقْمٌ his due وَالْمَسْكِينِ poor وَإِنَّ السَّبِيلَ that is ذَلِكَ and the wayfarer لِلَّذِينَ (is) best خَيْرٌ for those who seek وَجْهَ اللَّهِ the Face of Allah وَأُولَئِكَ (of) they are they هُمُ the الْمُفْلِحُونَ who will be successful وَمَا in order that it may لَّيْرَبُوا interest رَّبِّا of you give آتَيْتُم which in increase فِي أَمْوَالِ (of) other people النَّاسِ property (wealth) فَلَا and that which يَرَوْنَ it has increase عِنْدَ اللَّهِ with وَمَا not the Face seeking زَكَاةٍ charity تُرِيدُونَ of you give آتَيْتُم shall have فَأُولَئِكَ (of) اللَّهُ هُمُ then those (they) الْمُضْضِعُونَ ﴿٣٦﴾

created **خَلَقَكُمْ** (is) He Who **الَّذِي** Allah is **اللَّهُ** manifold increase
 He **رَزَقَكُمْ** then **ثُمَّ** He provided for you **رَزَقَكُمْ** then **ثُمَّ** you
 is **هَذَا** He will give you life **يُحْيِيكُمْ** then **ثُمَّ** will cause you to die
مِنْ does **يَفْعَلُ** who **مَنْ** of your partners **مُشْرِكَاكُمْ** of any **مِنْ** there
ذَلِكَ of **مِنْ** that **شَيْءٌ** any **شَيْءٌ** thing **سُبْحَنَهُ** Glory is to Him **وَقَعْلَى**
 they associate **يُشْرِكُونَ** above all that **عَمَّا** Exalted is He

38. So give to the kindred his due, and to *Al-Miskîn* (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful. 39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in *Zakât* (*Sadaqah* — charity, etc.) seeking Allâh's Countenance, then those they shall have manifold increase. 40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٣٩﴾ فَأَقْرِبْ وَجْهَكَ لِلدِّينِ الْقَنِينِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَذِي بَصْدَعُونَ ﴿٤٠﴾

ظَهَرَ الْفَسَادُ has appeared **الْبَرِّ** on **وَالْبَحْرِ** and sea **بِمَا**
 (of) **النَّاسِ** the hands **أَيْدِي** have earned **كَسَبَتْ** because of what
 (of **الَّذِي** a part **بَعْضُ** that Allah make them taste **لِيُذِيقَهُمْ** mankind
 they **يَرْجِعُونَ** in order that **لَعَلَّهُمْ** they have done **عَمِلُوا** that) which
 and see **فَانظُرُوا** the land **الْأَرْضِ** in **فِي** travel **سِيرُوا** say **قُلْ** may return
كَيْفَ (how) what **كَانَ** (of) those **الَّذِينَ** the end **عَاقِبَةُ** was **مِنْ قَبْلُ**
 so **أَكْثَرُهُمْ** were **كَانَ** before **مُشْرِكِينَ** polytheists **﴿٣٩﴾**
 straight **الْقَنِينِ** to the religion **لِلدِّينِ** your face **وَجْهَكَ** set you
 it **لَهُ** none can avert **لَا مَرَدَّ** a Day **يَوْمٌ** comes **يَأْتِي** there **أَنْ** before
 they (men) shall **يَصْدَعُونَ** on that Day **يَوْمَذِي** Allah **اللَّهُ** from **مِنْ**
 be devided

41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). 42. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh)." 43. So set you (O Muhammad ﷺ) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسٍ يَمُدُّونَ ﴿٤١﴾ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٢﴾ وَمَنْ ءَايَنَاهُ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٣﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَءَاهَوْهُمْ بِالْبَيِّنَاتِ فَاَتَّخَفْنَا مِنْ الَّذِينَ ءَجْرُمُوا وَكَانَتْ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٤﴾

مَنْ كَفَرَ on him (is) فَعَلَيْهِ disbelieves كُفْرُهُ whosoever
 righteous deeds صَالِحًا does عَمِلَ and whosoever وَمَنْ disbelief
 they will prepare a good يَمُدُّونَ then for themselves فَلَا نَفْسٍ
 place لِيَجْزِيَ that He may reward الَّذِينَ that He may reward
 out of مِنْ righteous deeds الصَّالِحَاتِ and do
 the disbelievers الْكَافِرِينَ likes يُحِبُّ not لَا verily He
 among ءَايَنَاهُ His Signs أَنْ (is) that يُرْسِلَ He sends الرِّيَّاحَ
 as glad tidings مُبَشِّرَاتٍ and to give you a taste وَلِيَذِيقَكُمْ
 His Mercy وَلِتَجْرِيَ and that may sail الْفُلُكُ the ships بِأَمْرِهِ
 of فَضْلِهِ His Bounty and that you may seek وَلِتَبْتَغُوا Command
 in order that تَشْكُرُونَ you may be thankful وَلَقَدْ
 We did send مِنْ قَبْلِكَ Messengers رُسُلًا before you
 they came to them بِالْبَيِّنَاتِ with clear
 then We took vengeance فَاَتَّخَفْنَا proofs
 and it was وَكَانَتْ committed crimes ءَجْرُمُوا
 Us نَصْرُ the believers الْمُؤْمِنِينَ to help

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment). 45. That He may reward those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers. 46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful. 47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَجَعَلَهُمْ كَسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٤﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ الْقَلَمِ لَئِبْلِسٍ ﴿٤٥﴾ فَانْظُرْ إِلَى مَآثِرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُنْجَى الْمُوقِنِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٤٧﴾

اللَّهُ (is He) الَّذِي Who يُرْسِلُ sends الرِّيحَ the winds فَتُثِيرُ so
 سَحَابًا they raise فَيَبْسُطُهُ clouds فِي and He spreads them فِي السَّمَاءِ in
 وَجَعَلَهُمْ He wills كَيْفَ how يَشَاءُ whom
 كَسْفًا (rain) drops فَتَرَى fragments الْوَدْقَ until you see
 مِنْ خِلَالِهِ from their midst فَإِذَا then when أَصَابَ He
 مِنْ He wills بِهِ (with it) مَنْ whom يَشَاءُ whom
 عِبَادِهِ His slaves إِذَا lo! هُمْ they يَسْتَبْشِرُونَ ﴿٤٤﴾ rejoice وَإِنْ
 (rain) was sent down يُنْزَلَ that أَنْ before مِنْ they were
 عَلَيْهِمْ upon them مِنَ الْقَلَمِ before that (rain) لَئِبْلِسٍ ﴿٤٥﴾ they were in
 فَانْظُرْ despair إِلَى at مَآثِرِ the effects رَحْمَتِ (of) اللَّهِ (of)
 كَيْفَ Allah how يُحْيِي He revives الْأَرْضَ the earth بَعْدَ after مَوْتِهَا
 إِنَّ its death وَلَئِنْ Able ﴿٤٦﴾ and if أَرْسَلْنَا We send رِيحًا a wind
 فَظَلُّوا (their tilth) turn yellow مُصْفَرًّا see it
 يَكْفُرُونَ ﴿٤٧﴾ after it disbelieve

48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! 49. And verily, before that (rain) — just before it was sent down upon them — they were in despair! 50. Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad), would become unthankful (to their Lord Allâh as) disbelievers. (*Tafsir At-Tabari*)

فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الْأَعْمَىٰ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥١﴾ وَمَا أَنتَ بِهَادٍ الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٢﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٣﴾

فَإِنَّكَ لَا the dead الْمَوْتَى make hear تَسْمِعُ cannot لَا so verily you
when إِذَا the call الْأَعْمَى the deaf الْأَعْمَى make hear تَسْمِعُ nor you can
وَلَّوْا مُدْبِرِينَ ﴿٥١﴾ they turn وَمَا their backs turning away وَمَا أَنتَ
their ضَلَالَتِهِمْ from عَنْ (of) the blind الْعُمَى guide يَهْدِي you are
those who مَنْ but إِلَّا you can make to hear تَسْمِعُ not إِنْ straying
have يُؤْمِنُ believe بِآيَاتِنَا in Our Proofs فَهُمْ and they مُسْلِمُونَ ﴿٥٢﴾
Who الَّذِي Allah (is He) اللَّهُ ﴿٥٣﴾ submitted to Allah in Islam
made. (gave) جَعَلَ then ثُمَّ weakness ضَعْفٍ in created you
made (gave) جَعَلَ then ثُمَّ strength قُوَّةً weakness ضَعْفٍ after
He يَخْلُقُ and grey hair وَشَيْبَةً weakness ضَعْفًا strength قُوَّةً after
the الْعَلِيمُ and He is وَهُوَ he wills يَشَاءُ what مَا creates
the All-Powerful الْقَدِيرُ ﴿٥٣﴾ All-Knowing

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. 53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims). 54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness

and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يَقُولُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يُنْفَعُ الَّذِينَ ظَلَمُوا مُعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

وَيَوْمَ the سَّاعَةُ will be established تَقُومُ and on the Day (when) Hour يُقْسِرُ the criminals الْمُجْرِمُونَ will swear مَا لَبِثُوا not an hour but سَاعَةٍ an hour كَذَلِكَ thus كَانُوا they were يَقُولُونَ ﴿٥٥﴾ ever deluded وَقَالَ and will say الَّذِينَ and those who أُوتُوا have been bestowed with الْعِلْمَ knowledge and faith وَالْإِيمَانَ and لَقَدْ indeed لَبِثْتُمْ until (of) Allah the Decree كِتَابِ in you have stayed إِلَى (of) Resurrection الْبَعْثِ the Day يَوْمَ so this is الْبَعْثِ (of) Resurrection وَلَكِنَّكُمْ (of) Resurrection you were لَا not تَعْلَمُونَ ﴿٥٦﴾ knowing فَيَوْمَئِذٍ so on that Day لَا not يَنْفَعُ will benefit الَّذِينَ those who ظَلَمُوا did wrong مُعْذِرَتُهُمْ excuse of theirs وَلَا nor هُمْ they هُمُ they يُسْتَعْتَبُونَ ﴿٥٧﴾ will be allowed to return to seek Allah's Pleasure

55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]. 56. And those who have been bestowed with knowledge and Faith will say: “Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not.” 57. So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh’s Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ يَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

وَلَقَدْ هَذَا الْقُرْآنَ in for mankind النَّاسِ We have set forth صَرَيْنَا and indeed وَلَقَدْ
 but if وَلَكِنْ parable مَثَلٌ every كُلِّ of مِنْ Quran this هَذَا
 جَنَّتَهُمْ they will say لَيَقُولَنَّ any sign يَأْتِيُوْا you bring to them
 (nothing) إِلَّا you are أَنْتُمْ verily إِنَّ disbelieve كَفَرُوا those who
 on Allah ﷻ seals يَطْعُ thus كَذَّابٌ falsifiers but مُبْطِلُونَ ﴿٥٥﴾
 know قُلُوبِ الَّذِينَ the hearts لَا (of) those who لَا يَعْلَمُونَ ﴿٥٦﴾
 فَاصْبِرْ so be patient إِنَّ the promise وَعَدَ verily إِنَّ (of) Allah ﷻ
 those who الَّذِينَ discourage you بَسْتَخَفْنَا and let not وَلَا (is) true
 have certainty of faith يُوَفِّيكَ ﴿٥٧﴾ not لَا

58. And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad ﷺ) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." 59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh, i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them]. 60. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true; and let not those who have no certainty of Faith discourage you from conveying Allâh's Message (which you are obliged to convey).

سُورَةُ الْقِسْمَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
 بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿١﴾ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢﴾ وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ
 الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٣﴾ وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى
 مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنِهِ قِرَاطٌ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

Sûrat Luqmân (Luqmân) XXXI

In the Name of Allâh
 the Most Gracious, the Most Merciful

Alif-Lam-Meem ﴿١﴾ **Alif-Lam-Meem** **نَٰلِكَ** these are **هَٰؤُلَاءِ** the Verses **الْكِتَابِ** (of) and a Mercy **وَرَحْمَةً** a guide **هُدًى** the Wise **الْحَكِيمِ** the Book **الْمُحْسِنِينَ** ﴿٢﴾ **الْمُحْسِنِينَ** for the good-doers **الَّذِينَ** those who **يُقِيمُونَ** offer **الصَّلَاةَ** and they **وَهُمْ** charity (Zakat) **الزَّكَاةَ** and give **وَيُؤْتُونَ** the prayer have faith with certainty **يُؤْتُونَ** ﴿٣﴾ **يُؤْتُونَ** (they) **هُمْ** in the Hereafter **بِالْآخِرَةِ** **أُولَٰئِكَ** such **عَلَىٰ** on **هُدًى** guidance **مِّن** from **رَبِّهِمْ** their Lord **وَأُولَٰئِكَ** and such **هُمْ** **الْمُفْلِحُونَ** ﴿٤﴾ **الْمُفْلِحُونَ** (they) **هُمْ** and of **وَمِنَ** (are) the successful **وَمِنَ** and of **النَّاسِ** and of **النَّاسِ** talks **لَهُوَ** idle **الْحَدِيثِ** **بَشَرَىٰ** purchases **مَنْ** (is he) who **مِنْ** mankind **يُضِلُّ** to mislead **عَنْ** from **سَبِيلِ** the path **اللَّهِ** Allah **بِغَيْرِ** (of) by way of **هُزُوءٍ** and takes it **وَمَتَّعَهَا** knowledge **عِلْمٍ** without **أُولَٰئِكَ** such **لَهُمْ** for them **عَذَابٌ** torment **مُهِينٌ** ﴿٥﴾ **مُهِينٌ** (will be) mockery **وَإِذَا** a humiliating **وَقَدْ** and when **تُنْتَلَىٰ** are recited **عَلَيْهِ** to such one **هَٰؤُلَاءِ** to such one **لَّيْسَ** as if **كَأَنَّ** in pride **مُسْتَكْبِرًا** he turns away **وَلَٰكِن** Our Verses **يَسْمَعُهَا** he heard them **كَأَنَّ** as if **فِي** in **أُذُنِهِ** his ears **وَقَرًا** deafness **فَبَشِّرْهُ** so announce to him **بِعَذَابٍ** a torment **أَلِيمٍ** ﴿٦﴾ **أَلِيمٍ** painful

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. These are Verses of the Wise Book (the Qur'ân). 3. A guide and a mercy for the *Muhsinûn* (good-doers). 4. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty. 5. Such are on guidance from their Lord, and such are the successful. 6. And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allâh without knowledge, and takes it (the path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). 7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٧﴾ **إِنَّ الَّذِينَ** verily **الَّذِينَ** those who **ءَامَنُوا** believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** (of) **النَّعِيمِ** ﴿٨﴾ **النَّعِيمِ** (are) Gardens **جَنَّاتُ** for them **لَهُمْ** righteous deeds **فَابْتَغُوا فِيهَا** **كُلَّ نَوْعٍ** **كَرِيمٍ** ﴿٩﴾ **كَرِيمٍ**

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ and do **النَّعِيمِ** (of) **النَّعِيمِ** (are) Gardens **جَنَّاتُ** for them **لَهُمْ** righteous deeds

Delight خَلِيدِينَ (it is) a promise وَعَدَ therein فِيهَا to abide forever (of) Allah حَقًّا and He وَهُوَ in truth the All-Mighty الْعَزِيزُ the heavens السَّمَوَاتِ He has created خَلَقَ the All-Wise ⑩ الْحَكِيمُ and set بَعَثَ without عَمَدٍ any pillars تَرَوْنَهَا that you can see وَالْقَى that it should تَمِيدَ lest firm mountains رَواسِيَ the earth الْأَرْضِ on فِيهَا shake يَكُنْ with you وَبَيْنَ and He scattered فِيهَا therein مِنْ of the sky دَابَّةً all animals وَأَنْزَلْنَا and We sent down مِنَ the sky مَاءً فَانْبَثَتْ water (rain) فَابْتَسَتْ and We caused (plants) to grow فِيهَا therein مِنْ of كُلِّ every نَوْعٍ kind كَرِيمٍ ⑪ goodly

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). 9. To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise. 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ⑪ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ⑫ وَلَئِذَا قَالَ لِقْمَانُ لِأَبْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ⑬

هَذَا خَلْقُ (of) Allah ⑩ (is) the creation of خَلَقَ this is مَاذَا Me others الَّذِينَ have created خَلَقَ what is there مِنْ دُونِهِ those بَلِ besides Him الظَّالِمُونَ nay فِي the wrong-doers ضَلَالٍ (are) in مُبِينٍ ⑪ We bestowed upon آتَيْنَا and indeed وَلَقَدْ plain لُقْمَانَ the wisdom الْحِكْمَةَ Luqman to اللَّهِ give thanks اشْكُرْ (saying) أَنْ the wisdom وَمَنْ Allah gives thanks يَشْكُرْ and whoever يَشْكُرْ only فَإِنَّمَا gives thanks and whoever كَفَرَ for his ownself لِقْمَانُ then verily فَإِنَّ ungrateful ⑫ is All-Rich غَنِيٌّ Allah ⑬ then (remember) when وَلَئِذَا Worthy of all-praise لِقْمَانُ said قَالَ and يُعِظُهُ when he was وَهُوَ to his son يُعِظُهُ Luqman advising him لَا تَشْرِكْ not بِاللَّهِ join in worship others O my son!

إِنَّكَ verily the one who joins others in worship with Allah لَظَلُمَ (is) great عَظِيمٌ a wrong indeed

11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the *Zâlimûn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allâh) are in plain error. 12. And indeed We bestowed upon Luqmân *Al-Hikmah* (wisdom and religious understanding) saying: "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise. 13. And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great *Zûlm* (wrong) indeed.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ۖ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١١﴾

to his parents بِوَالِدَيْهِ man الْإِنْسَانَ and We have enjoined on وَصَّيْنَا حَمَلَتْهُ أُمُّهُ bore him وَهْنًا in weakness and hardship وَفَصَّلَهُ weakness and hardship (is) فِي and his weaning أَشْكُرَ that أَنْ two years عَامَيْنِ in (is) the final الْمَصِيرِ ۖ unto Me إِلَى and to your parents وَلِوَالِدَيْكَ وَلَئِنْ جَاهَدَاكَ they (both) strive against you جَاهَدَاكَ but if destination وَإِنْ on أَنْ to make تُشْرِكَ to join in worship others with Me بِمَا then not لَيْسَ what not لَكَ of it بِهِ you have عِلْمٌ knowledge فَلَا the الدُّنْيَا in فِي but behave with them وَصَاحِبْهُمَا obey them مَعْرُوفًا kindly وَاتَّبِعْ and follow سَبِيلَ the path of مَنْ (of) who أَنَابَ him) turns in repentance and in obedience إِلَيَّ to Me ثُمَّ and I shall مَرْجِعُكُمْ to Me إِلَيَّ then فَأُنَبِّئُكُمْ will be your return بِمَا tell you of what كُنْتُمْ تَعْمَلُونَ ۖ to do

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the

final destination. 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

يَبْنُؤُا إِنِّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمٰوٰتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنُؤُا أَقِمِ الصَّلٰوةَ وَامْرُءٌ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

يَبْنُؤُا O my son! إِن indeed it إِنِّهَا equal to the مِثْقَالَ it be
 and حَبَّةٍ weight (of) a grain حَرْدَلٍ of mustard seed فَتَكُنْ
 the heavens السَّمٰوٰتِ in or فِي in though it be صَخْرَةٍ a rock أَوْ
 Allah اللَّهُ it will bring forth يَأْتِ the earth الْأَرْضِ in or فِي
 (is) Subtle (in bringing out that grain) لَطِيفٌ Allah is verily إِنَّ
 خَبِيرٌ ﴿١٦﴾ Well-Aware (of its place) يَبْنُؤُا O my son! أَقِمِ offer الصَّلٰوةَ
 from and forbid وَأَنَّهُ good بِالْمَعْرُوفِ and command وَامْرُءٌ prayer
 whatever مَا (on) عَلَىٰ and bear with patience وَأَصْبِرْ evil الْمُنْكَرِ
 the (are) some of مِنْ these ذَٰلِكَ verily إِنَّ befalls you أَصَابَكَ
 turn away تُصَعِّرْ and not وَلَا commandments الْأُمُورِ ﴿١٧﴾ important
 خَدَّكَ (cheek) your face النَّاسِ from men وَلَا nor تَمْشِ walk فِي
 through the earth الْأَرْضِ مَرَحًا the earth in insolence إِنَّ verily اللَّهُ Allah لَا
 boaster فَخُورٍ ﴿١٨﴾ arrogant each كُلِّ likes يُحِبُّ not

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place). 17. "O my son! *Aqim-is-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). 18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْمَعِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

and lower وَأَقْصِضْ your walking مَشْيِكَ in فِي and be moderate وَأَقْصِدْ (of) مِنْ (of) صَوْتِكَ your voice إِنَّ أَنْكَرَ the harshest الْأَصْوَاتِ (of) the الْمَعِيرِ (is) indeed the voice (saying) لَصَوْتُ all voices has سَخَّرَ Allah اللَّهُ that أَنْ see you تَرَوْا do not donkey وَمَا the heavens السَّمَوَاتِ in فِي whatever مَا for you لَكُمْ subjected and has completed وَأَسْبَغَ the earth الْأَرْضُ (is) in فِي and whatever عَلَيْكُمْ upon you نِعَمُهُ His Graces ظَاهِرَةً (both) apparent (seen) وَبَاطِنَةً (is he) who مَنْ mankind yet of النَّاسِ and hidden (unseen) يُجَادِلُ disputes فِي about اللَّهِ Allah بِغَيْرِ without عِلْمٍ knowledge وَلَا nor هُدًى guidance وَلَا nor كِتَابٍ a book مُنِيرٍ giving light ﴿٢٠﴾ وَإِذَا and when قِيلَ it is said لَهُمُ to them اتَّبِعُوا follow مَا that we نَتَّبِعُ nay بَلْ they say قَالُوا Allah اللَّهُ sent down أَنْزَلَ which on it (following) عَلَيْهِ we found وَجَدْنَا that which مَا shall follow مَابَاءَنَا our fathers أَوَلَوْ even if كَانَ was الشَّيْطَانُ Satan يَدْعُوهُمْ (of) the Fire السَّعِيرِ torment عَذَابِ to إِلَىٰ inviting them ﴿٢١﴾

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses." 20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allâh (of Islâmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light! 21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire?

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزِنُكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

وَمَنْ يُسْلِمْ and whosoever submits وَجْهَهُ his face إِلَى اللَّهِ to Allah وَهُوَ مُحْسِنٌ while he is good doer فَقَدِ indeed he has grasped the most trustworthy hand-hold بِالْعُرْوَةِ الْوُثْقَىٰ the most trustworthy hand-hold وَإِلَى اللَّهِ to Allah عَاقِبَةُ return all matters وَمَنْ whoever his disbelief كُفْرُهُ let not disbelieved فَلَا let not his disbelief grieve you وَمَنْ whoever and We shall inform them فَنُنَبِّئُهُمْ (is) their return إِلَيْنَا to Us مَا عَمِلُوا what they did إِنَّ اللَّهَ verily Allah عَلِيمٌ (is) the All-Knower of what is in the breasts (of men) الصُّدُورِ of what is in the breasts (of men) نُمَتِّعُهُمْ We let them enjoy قَلِيلًا for a little while ثُمَّ then نَضْطَرُّهُمْ (enter) a torment غَلِيظٍ We shall oblige them to عَذَابٍ a great torment وَلَئِنْ a great and if سَأَلْتَهُمْ you ask them مَنْ who has created the heavens and the earth خَلَقَ they will certainly say لَيَقُولُنَّ and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ (are) to Allah all the praises and thanks قُلِ Allah say اللَّهُ say but أَكْثَرُهُمْ most of them لَا not يَعْلَمُونَ know

22. And whosoever submits his face (himself) to Allâh, while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [*Lâ ilâhâ illallâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision. 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men). 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. 25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمَ وَالْبَحْرُ يَمْدُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفَافٍ وَاحِدٌ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

لِلَّهِ (is) in whatsoever مَا to Allah (belongs) the السَّمَوَاتِ (is) in and the earth وَالْأَرْضِ He is اللَّهُ verily إِنَّ and the earth وَالْأَرْضِ (is) All-Rich (is) الْحَمِيدُ ﴿٢٦﴾ Worthy of all praise وَلَوْ and if أَقْلَمَ trees شَجَرَةٍ (of) the earth on فِي the earth the sea (were ink) يَمْدُ to add to it مِنْ بَعْدِهِ Sَبْعَةُ seven behind it أَفْحُرٍ seas مَا yet, not نَفِدَتْ would be exhausted كَلِمَاتُ اللَّهِ Words اللَّهُ (of) Allah verily إِنَّ Allah عَزِيزٌ (is) All-Mighty حَكِيمٌ ﴿٢٧﴾ All-Wise مَا (is) not خَلَقَكُمْ your creation وَلَا nor بَعَثَكُمْ your resurrection إِلَّا but كَفَافٍ as a person وَاحِدٌ single إِنَّ verily اللَّهُ you see تَرَ do not أَلَمْ All-Seer ﴿٢٨﴾ is All-Hearer سَمِيعٌ Allah that اللَّهُ that يُولِجُ merges اللَّيْلَ the night فِي the night النَّهَارِ into day وَيُولِجُ the day and merges النَّهَارَ the day فِي the day اللَّيْلِ the night وَسَخَّرَ the night and has subjected (employed) الشَّمْسَ the sun وَالْقَمَرَ the moon كُلٌّ each يَجْرِي running إِلَى for أَجَلٍ term مُسَمًّى an appointed وَأَنَّ and that اللَّهُ Allah بِمَا of all what تَعْمَلُونَ you do خَبِيرٌ ﴿٢٩﴾ (is) All-Aware

26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (Rich, Free of all needs), Worthy of all praise. 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise. 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer. 29. See you not (O Muhammad ﷺ) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is All-Aware of what you do.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾ أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوَاجٌ كَاطِلٌ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْنَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

ذَٰلِكَ (is) the Truth He اللهُ because بِأَنَّ that is وَأَنَّ and that مَا يَدْعُونَ they invoke مِنْ دُونِهِ besides Him الْبَاطِلُ (is) the falsehood He اللهُ and that وَأَنَّ (is) the Most High Most Great الْكَبِيرُ ﴿٣٠﴾ the Most-Great أَلَمْ تَرَ do not تَرَ you see أَنَّ you see that the ships تَجْرِي sail in the sea الْبَحْرِ through the sea بِنِعْمَتِ the Grace of Allah اللهُ (of) لِيُرِيَكُمْ that He may show you (is) the Grace of Allah اللهُ His Signs آيَاتِهِ in verily إِنَّ فِي ذَٰلِكَ this لَآيَاتٍ (are) Signs لِكُلِّ (are) Signs patient صَبَّارٍ for every grateful (person) شَكُورٍ ﴿٣١﴾ and when وَإِذَا they like shades دَعَوْا like shades غَشِيَهُمْ a wave مَوَاجٌ covers them كَاطِلٌ in faith الدِّينَ to Him اللهُ with sincerity مُخْلِصِينَ Allah اللهُ invoke but when فَلَمَّا but when نَجَّاهُمْ He brings them safe إِلَى to الْبَرِّ land فَمِنْهُمْ but those that stop in the middle مُّقْنَصِدٌ there are among them وَمَا those that stop in the middle none يَجْحَدُ denies بِآيَاتِنَا Our Signs إِلَّا except كُلِّ every خَتَّارٍ ungrateful كَفُورٍ ﴿٣٢﴾ traitor

30. That is because Allâh, He is the Truth, and that which they invoke besides Him is *Al-Bâtîl* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great. 31. See you not that the ships sail through the sea by Allâh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَرَبُّكُمْ شَدِيدُ الْعِقَابِ ﴿١﴾ فَلَا تَعْبُدُوا إِلَّا اللَّهَ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّا ذَاكَ تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٢﴾

to your رَبِّكُمْ be afraid and dutiful أَتَقُوا mankind O النَّاسُ
 can avail يَجْزِي not لَا a Day (when) يَوْمًا and fear وَخَشَوْا Lord
 وَالِدٌ father عَنْ for وَلَدِهِ his son وَلَا nor مَوْلُودٌ a son هُوَ he جَاوِزٌ
 can avail عَنْ for وَالِدِهِ his father شَيْئًا anything إِنَّك verily وَعَدَ
 the promise اللَّهُ (of) Allah حَقٌّ (is) true فَلَا let not تَعْتَرِضْكُمْ
 deceive you الْحَيَوةُ the life الدُّنْيَا the worldly وَلَا nor يَغُرَّنَّكُمْ
 the chief deceiver (Satan) الشَّيْطَانُ about Allah بِاللَّهِ deceive you
 إِنَّ Verily اللَّهُ Allah عِنْدَهُ with Him عِلْمٌ (is) the knowledge السَّاعَةِ
 (of) the Hour وَنَزَّلَتْ (and) He sends down الْغَيْثَ the rain وَيَسَّرَ
 and knows مَا and that which فِي in الْأَرْحَامِ the wombs وَمَا وَتَدْرِي
 تَدْرِي knows نَفْسٌ a soul مَاذَا what تَكْسِبُ it will earn غَدًا
 and not وَمَا وَتَدْرِي knows نَفْسٌ a soul بِأَيِّ in what أَرْضٍ
 land تَمُوتُ it will die إِنَّ Verily اللَّهُ Allah is عَلِيمٌ All-Knower (is)
 خَبِيرٌ All-Aware ﴿٣١﴾

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. 34. Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىكَ الْكِتَابَ لَا رَبَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿١﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَنتَ لَهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٣﴾

Sûrat As-Sajdah (The Prostration) XXXII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

(of) the Book **الْكِتَابِ** the revelation **نَزِيلٌ** Alif-Lam-Mim **١** the Lord **رَبِّ** (is) from **مِنْ** in it **فِيهِ** doubt **رَيْبٌ** (there is) no **لَا** he has **أَفْتَرَاهُ** they say **يَقُولُونَ** or **أَمْ** (of) the worlds **الْعَالَمِينَ** **٢** your **رَبِّكَ** from **مِنْ** (is) the truth **الْحَقُّ** it **هُوَ** nay **بَلْ** fabricated it has **أَنَّهُمْ** not **مَا** a people **قَوْمًا** that you may warn **لِتُنذِرَ** Lord (any) **مَنْ** come to them **يَنْتَدِرُونَ** **٣** order that they (it is) He **اللَّهِ** Allah **اللَّهِ** may be guided **وَمَا** and the earth **وَالْأَرْضَ** the heavens **السَّمَوَاتِ** created **خَلَقَ** Who **بَيْنَهُمَا** and all that (is) between them **فِي** **سِتَّةِ** six **أَيَّامٍ** Days **ثُمَّ** you **لَكُمْ** none **مَا** the Throne **الْعَرْشِ** over **عَلَى** He rose **أَسْتَوَى** then **مِنْ دُونِهِ** have **مِنْ** besides Him **وَلَا** a protector **وَلِيٍّ** and no **شَيْعٍ** you remember **تَنْذَرُونَ** **٤** will not **أَفَلَا** intercessor

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) in which there is no doubt, is from the Lord of the 'Ālamîn (mankind, jinn and all that exists)! 3. Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided. 4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walî* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

يَذِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مَقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ **٥** ذَلِكَ عَلَيْنَا الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ **٦** الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ **٧** ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَّاءٍ مَهِينٍ **٨** ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ **٩**

the heaven اَلْاَمْرَ (every) affair مِنْ from اَلْاَمْرَ He arranges يُدَبِّرُ
 إِلَى to اَلْاَرْضِ the earth ثُمَّ then يَرْجِعُ it will go up إِلَيْهِ to Him فِي
 a thousand اَلْفَ the space of which يَفْقَدُ is كَانَ one day يَوْمَ in
 سَنَةٍ years مِمَّا of what نَعْدُونَ ﴿٦﴾ of what you count (of your years) ذَلِكَ
 and اَلْغَيْبِ the unseen اَلْعَلِيمُ the All-Knower عَلَيْهِ that is He
 اَلَّذِي the Most Merciful اَلرَّحِيمُ اَلْعَزِيزُ the All-Mighty اَلَّذِي the seen
 وَهُوَ Who اَمْسَنَ made good كُلَّ شَيْءٍ every شَيْءٍ thing خَلَقَهُ He created وَبَدَأَ
 اَلْاِنْسَانَ the creation خَلَقَ and He began اَلْاِنْسَانَ (of) man مِنْ from طِينٍ ﴿٧﴾
 ثُمَّ then جَعَلَ He made نَسْلَهُ from مِنْ his offspring مِنْ from مِثْلِهِ
 then مِّنْ semen مِّنْ مَّاءٍ (water) سَمِينٍ ﴿٨﴾ worthless ثُمَّ then
 سَوَّاهُ He fashioned him in due proportion وَنَفَخَ and breathed فِيهِ
 you لَكُمْ and He gave وَحَمَلَ His soul رُوحَهُ from مِنْ into him
 اَلْاَبْصَارَ hearing (ears) وَالْاَبْصَارَ and sight (eyes) وَالْاَبْصَارَ and hearts
 قَلِيلًا (is) little مَا what تَشْكُرُونَ ﴿٩﴾ thanks you give

5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time). 6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. 7. Who made everything He has created good and He began the creation of man from clay. 8. Then He made his offspring from semen of despised water (male and female sexual discharge). 9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

وَقَالُوا اِذَا ضَلَلْنَا فِي الْاَرْضِ اِذَا لَنَّا خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾ قُلْ بَنُو فَنَكُم مَّلَكُ الْمَوْتِ
 اَلَّذِي وُكِّلَ بِكُمْ ثُمَّ اِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰ اِذِ الْمُرْسَلُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا
 اَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوقِنُونَ ﴿١٢﴾

وَقَالُوا اِذَا ضَلَلْنَا when اِذَا and they say اِذَا we are (dead and become) lost ضَلَلْنَا
 فِي in اَلْاَرْضِ the earth اِذَا لَنَّا shall we اِلَىٰ be in خَلْقٍ a creation جَدِيدٍ
 بَلْ new هُمْ they بِلِقَاءِ the meeting with رَبِّهِمْ their Lord
 كَافِرُونَ ﴿١٠﴾ deny قُلْ say بَنُو فَنَكُم will take your souls اَلَّذِي the angel

أَلَمْ يَكُنْ أَلَّذِي of death أَلَمْ يَكُنْ over you بِكُمْ is set ثُمَّ then إِلَى to
 رَبِّكُمْ your Lord تَرْجَعُونَ ﴿١١﴾ and if وَلَوْ you shall be returned
 the criminals (sinners) الْمُجْرِمُونَ when إِذْ you only could see
 their Lord رَبِّهِمْ before عِنْدَ their heads رُءُوسِهِمْ shall hang
 رَبَّنَا (saying) Our Lord أَبْصَرْنَا We have now seen and heard وَسَمِعْنَا
 righteous good deeds صَالِحًا we will do نَعْمَلْ so send us back فَأَرْجِعْنَا
 إِنَّا now believe with certainty مُوقِنُونَ ﴿١٢﴾ verily we

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!
 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." 12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾
 فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا
 يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

surely We would have given لَآتَيْنَا We had willed شِئْنَا and if وَلَوْ
 took effect حَقَّ but وَلَكِنْ its guidance هُدًى soul نَفْسٍ every كُلَّ
 الْقَوْلُ the word مِنِّي From Me لَأَمْلَأَنَّ that I will fill جَهَنَّمَ Hell
 then الْجِنَّةِ jinn وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ together فَذُوقُوا
 the meeting لِقَاءَ you forgot نَسِيتُمْ because of what بِمَا taste you
 We too نَسِينَاكُمْ surely إِنَّا هَٰذَا (of) the Day of yours يَوْمِكُمْ
 the الْخُلْدِ torment عَذَابَ and taste you وَذُوقُوا will forget you
 يُؤْمِنُ only إِنَّمَا do تَعْمَلُونَ ﴿١٤﴾ for what بِمَا abiding
 they ذُكِّرُوا when إِذَا those who الَّذِينَ in Our Signs آيَاتِنَا believe
 and خَرُّوا of them بِهَا are reminded سُجَّدًا fall down وَسَبَّحُوا
 not لَا and they وَهُمْ (of) their Lord رَبِّهِمْ the praise بِحَمْدِ glorify
 are proud يَسْتَكْبِرُونَ ﴿١٥﴾

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. 15. Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

نَسَجَافِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٣﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَتْ فَاسِقًا لَا يَسْتَوُونَ ﴿١٥﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

نَسَجَافِي جُنُوبِهِمْ forsake their sides عَنِ of الْمَضَاجِعِ (their) beds يَدْعُونَ they invoke رَبَّهُمْ their Lord خَوْفًا in fear وَطَمَعًا and hope وَمِمَّا and رَزَقْنَاهُمْ of what يُنفِقُونَ ﴿١٣﴾ We have bestowed on them فَلَا they spend نَفْسٌ knows مَّا a soul أُخْفِيَ what is kept hidden لَهُمْ is kept hidden قُرَّةِ joy أَعْيُنٍ (of their) eyes جَزَاءً as a reward بِمَا as a reward كَانُوا what they used to do كَانِ is then he who أَفَمَنْ do يَسْتَوُونَ ﴿١٤﴾ they used to do لَا sinner فَاسِقًا is كَانِ like him who مُؤْمِنًا a believer كَانِ is then he who أَفَمَنْ do يَسْتَوُونَ ﴿١٥﴾ equal are they أَمَّا as for الَّذِينَ as for ءَامَنُوا those who believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds فَلَهُمْ for them جَنَّاتُ Gardens الْمَأْوَىٰ (as shelter) نُزُلًا to reside بِمَا for what كَانُوا they used to do ﴿١٦﴾

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them. 17. No person knows what is kept hidden for them of joy as a reward for what they used to do. 18. Is then he who is a believer like him who is a *Fāsiq* (disbeliever and disobedient to Allāh)? Not equal are they. 19. As for those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ

يَهُدُّونَ ۖ وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ
مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٢١﴾

وَأَمَّا الَّذِينَ فَسَقُوا those who sinned فَأَوْفَتْهُمُ their abode النَّارُ (is) the Fire كُلَّمَا أَرَادُوا أَن يَخْرُجُوا to get away مِنْهَا therefrom أُعِيدُوا they will be put back فِيهَا in it وَقِيلَ the torment عَذَابِ taste you ذُوقُوا to them لَهُمْ and it will be said (with) in it يَهُدُّونَ which كُنتُمْ you used to deny ﴿٢٠﴾ وَلَنُذِيقَنَّهُمْ and verily We will make them taste الْعَذَابِ (from) of the النَّارِ the torment الْأَدْنَىٰ the near دُونَ prior to الْعَذَابِ the supreme لَعَلَّهُمْ in order that يَرْجِعُونَ they may return وَمَنْ أَظْلَمُ and who does more wrong مِمَّنْ than he who ذُكِّرَ he is reminded of the Verses آيَاتِ رَبِّهِ of His Lord ثُمَّ then أَعْرَضَ he turns aside عَنْهَا therefrom إِنَّا we verily shall exact retribution مِنَ الْمُجْرِمِينَ criminals

20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to Allâh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm). 22. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ۖ وَجَعَلْنَا مِنْهُمْ
أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٢﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٣﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٤﴾

وَلَقَدْ and indeed مَا آتَيْنَا We have given مُوسَى Moses the كِتَابَ Scripture فَلَا so not تَكُنْ be you فِي in مَرَاتِبٍ of doubt مِنْ of لِقَائِهِ meeting him and We made it وَحَمَلْنَاهُ (of) Israel (٢٣) Children from مِنْهُمْ and We made وَحَمَلْنَا leaders هُدًى a guide لِقَائِهِ to the Children under Our بِأَمْرِنَا giving guidance أَنْبِيَاءَ among them and used to be صَبْرًا when لَنَا Command and used to believe with certainty بِآيَاتِنَا in Our Verses (Signs) يُوقِنُونَ (٢٤) إِنَّ will judge بَقِيعُ is He Who هُوَ your Lord رَبِّكَ verily between them يَوْمَ (of) Resurrection الْقِيَامَةِ on the Day (٢٥) differ أَوَّلَهُمْ concerning what they used to فِيهِ in it يَخْتَلِفُونَ (٢٦) هُوَ is it not (that) it guides (explains) يَهْدِي (٢٧) هُمْ for them كَمْ how (of) before them مِنْ قَبْلِهِمْ We have destroyed أَهْلَكْنَا many الْقُرُونِ previous generations يَمْشُونَ in فِي they walk about مَنْكِبِهِمْ (are) truly signs لَا يَنْتَبِهُونَ that ذَلِكَ in فِي verily إِنَّ their dwellings أَفَلَا would not يَسْمَعُونَ (٢٨) they listen

23. And indeed We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsâ (Moses) during the night of *Al-Isrâ'* and *Al-Mi'râj* over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel. 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. 26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ (٢٩) وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ (٣٠) قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ (٣١) فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَظَرُونَ (٣٢)

أَوَلَمْ يَرَوْا they seen أَنَّا We that نَسُوقُ drive الْمَاءَ water إِلَى to الْأَرْضِ land الْجُرُزِ the dry فَنُخْرِجُ We

from it **يَتَنَزَّلُ** eat **يَأْكُلُ** crops **زَرْعًا** with it **بِهِ** bring forth they **وَأَنْفُسُهُمْ** and they themselves **وَأَنْفُسُهُمْ** will not **لَا** **يُصِرُّونَ** (tv) they **وَيَقُولُونَ** see **هَذَا** this when (comes) **مَتَى** and they say **قُلْ** telling the truth **كُنْتُمْ** you are **صَادِقِينَ** (v) Decision **إِنْ** on the Day **يَوْمَ** **الْفَتْحِ** (of) Decision **لَا** not **يَنْفَعُ** will benefit **الَّذِينَ** they **كَفَرُوا** deny **إِيمَانَهُمْ** their faith **وَلَا** and nor **هُوَ** they **يُظَرُّونَ** (v) will be granted respite **فَأَعْرِضْ** so turn aside **عَنْهُمْ** from them **وَأَنْتَظِرُ** and wait **إِنَّهُمْ** verily they **مُنْتَظَرُونَ** (v) (are) awaiting

27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see? 28. They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?" 29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite." 30. So turn aside from them (O Muhammad ﷺ) and await, verily, they (too) are awaiting.

سُورَةُ الْأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝ وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَرْوَاجَكُمْ إِلَيْنَا نَظَاهِرُونَ مِنْهُمْ أَمْ هُنَاكَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۖ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝

يَا أَيُّهَا O النَّبِيُّ Pophet اتَّقِ fear الله Allah وَلَا and not تُطِيع obey الْكَافِرِينَ the disbelievers وَالْمُنَافِقِينَ the hypocrites إِنَّ verily الله Allah كَانَ is عَلِيمًا All-Knower حَكِيمًا All-Wise وَأَتَّبِعْ and يَا رَبِّكَ from to you إِلَيْكَ is inspired يُوْحَىٰ that which مَا follow you تَعْمَلُونَ with what يَا your Lord إِنَّ verily الله Allah كَانَ is جَوْفِهِ in and put your trust تَوَكَّلْ Well-Acquainted خَبِيرًا do وَاللَّهُ and is SuffICIENT كَفَىٰ and الله Allah وَكَفَىٰ as a trustee مَا

two قَلْبَيْنِ (from) مِنْ for any man رَجُلٍ Allah ﷻ made جَعَلَ not
 hearts فِي in جَوْفَيْهِ his body وَمَا and not جَعَلَ He made أَنْزَلَكُمْ
 you declare to be like your mother's تُكَلِّهُنَّ whom أَلْفَى your wives
 He جَعَلَ and not وَمَا your real mothers أُمَّهَاتِكُمْ of them مِنْهُنَّ backs
 that أَنْزَلَكُمْ your real sons أَوْلَادَكُمْ your adopted sons أَوْلِيَاءَكُمْ made
 and Allah ﷻ with your mouths بِأَفْوَاهِكُمْ (is) your saying قَوْلَكُمْ
 يَقُولُ the truth وَالْحَقُّ the truth وَهُوَ and He يَهْدِي guides السَّبِيلَ (to) ﷻ
 the (Right) Way

Sûrat Al-Ahzâb (The Confederates) XXXIII

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise. 2. And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do. 3. And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee or Disposer of affairs). 4. Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers [*Az-Zihâr* is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَلِإِخْوَانِكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﷻ أَلَمْ تَرَ أَنَّهُمْ لَمَّا نَجَوْا مِنْ أَنْفُسِهِمْ وَأَزْوَاجَهُمْ أُمَّهَاتُهُمْ وَأُولَئِىَ الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﷻ

أَدْعُوهُمْ لِأَبَائِهِمْ call them ﷻ by their fathers هُوَ that أَقْسَطُ (is) more
 just عِنْدَ with ﷻ Allah ﷻ فَإِنْ but if لَمْ not تَعْلَمُوا you
 know ﷻ أَبَائَهُمْ their fathers فَلِإِخْوَانِكُمْ (call them) your brothers فِي

and وَلَيْسَ and your freed slaves وَمَوْلَاكُمْ the religion (Islam) الدِّين in you make أَعْطَاكُمْ in what سِيئًا sin جُنَاحٌ on you عَلَيْكُمْ there is no deliberately تَعَمَّدَتْ what مَا except وَلَكِنْ therein بِدْءٍ a mistake قُلُوبُكُمْ intended اللَّهُ Allah and is كَانَ your hearts وَأَرْوَاهُمْ the Prophet النَّبِيُّ Most Merciful رَحِيمًا Oft-Forgiving (is) أَوْلَى the Prophet النَّبِيُّ than أَنْفُسِهِمْ to the believers بِالْمُؤْمِنِينَ closer وَأَزْوَاجُهُمْ and his wives أَهْلَهُنَّ (are) their mothers وَأُولَاؤُهَا (are) closer أَوْلَى some of them بَعْضُهُمْ blood relations الْأَرْحَامُ are بَعْضُ the Decree الْكِتَابِ in فِي to each other (of) Allah اللَّهِ except إِلَّا and the emigrants وَالْمُهَاجِرِينَ the believers الْمُؤْمِنِينَ than أَنْ تَفْعَلُوا you do إِلَيَّ to أَوْلِيَائِكُمْ your brothers مَعْرُوفًا kindness كَانَتْ has been ذَلِكَ in فِي this الْكِتَابِ Book (of Divine Decrees) مَسْطُورًا written

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in Faith and *Mawâlikum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhâjirûn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfûz*)."

وَلِذَآ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

وَلِذَآ أَخَذْنَا from مِنَ We took and (remember) when النَّبِيِّينَ the and from وَمِنْكَ and from you Prophets مِيثَاقَهُمْ their covenant and عِيسَى and Moses وَمُوسَى and Abraham نُوحٍ Noah وَإِبْرَاهِيمَ

أَتَى son مَرْيَمَ (of) Mary وَأَخَذْنَا We took مِنْهُمْ from them يَشْفَقَا the الصَّادِقِينَ that He may ask لَيْسَ a strong عَظِيمًا covenant and He has prepared رَاحَهُمْ about صِدْقِهِمْ truthful عَذَابًا for the disbelievers أَلِيمًا painful يَأْتِيهَا the الَّذِينَ O you who آمَنُوا believe أَذْكُرُوا remember فَضْلَهُ favour اللَّهِ there came against you جَاءَتْكُمْ when إِذْ to you عَلَيْكُمْ (of) Allah جُنُودٌ hosts (soldiers) فَارْسَلْنَا and We sent عَلَيْهِمْ against them رِيحًا you saw them رُوحًا not لَمْ and forces (soldiers) وَجُنُودًا winds وَكَانَ and is اللَّهُ Allah بِمَا of what تَعْمَلُونَ you do بَصِيرًا ﴿١٠﴾
All-Seer

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Isâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. 8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). 9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]. And Allâh is Ever All-Seer of what you do.

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

إِذْ جَاءَكُمْ when they came upon you فَوْقَكُمْ from above you وَمِنْ أَسْفَلَ and from below مِنْكُمْ you وَإِذْ زَاغَتِ and reached الْقُلُوبُ the hearts الْحَنَاجِرَ the throats وَتَظُنُّونَ the eyes وَالَّذِينَ about Allah بِاللَّهِ and you were doubting الظُّنُونَا ﴿١٠﴾ the believers الْمُؤْمِنُونَ were tried ابْتُلِيَ there هُنَالِكَ all doubts وَزُلْزِلُوا the believers شَدِيدًا ﴿١١﴾ shake زِلْزَالًا and shaken وَإِذْ يَقُولُ and when

their قُلُوبِهِمْ in فِي and those (who) وَالَّذِينَ the hypocrites
 hearts مَرَضٌ (is) a disease (doubt) وَمَا did not promise وَعَدْنَا
 and delusions وَإِنْ but غُرُوبًا ١٧ and His Messenger ﷺ
 قَالَ when طَائِفَةٌ a party of them يَأْهَلُ يَا أَيُّهَا O people
 (of) Yathrib لَا (there is) no مَقَامٌ stand لَكُمْ for you فَارْجِعُوا
 therefore go back وَرِسْتَعِدُّوا and ask for permission فَرِيقٌ
 of them of the النَّبِيِّ (of) the Prophet يَقُولُونَ saying إِنَّ truly
 homes عَوْرَتُهُمْ lie open وَمَا and not هِيَ they are يَمُورُهُمْ lay open
 not يُرِيدُونَ but إِلَّا فِرَارًا ١٨ to flee

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh. 11. There, the believers were tried and shaken with a mighty shaking. 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (ﷺ) promised us nothing but delusion!" 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سِئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ١٧ وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ
 مِنْ قَبْلُ لَا يُولُونَ إِلَّا ذُبُرًا ١٨ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ١٩ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا
 لَا تُمْنُونَ إِلَّا قَلِيلًا ٢٠

وَلَوْ and if دَخَلَتْ had entered عَلَيْهِمْ on them مِّنْ أَقْطَارِهَا all its
 sides ثُمَّ then سِئِلُوا they had been exhorted الْفِتْنَةَ to trial
 they would have لَآتَوْهَا (i.e. renegade from Islam to polytheism)
 and not تَلَبَّثُوا with فِيهَا they would have hesitated
 it إِلَّا but بَسِيرًا ١٧ وَلَقَدْ a little كَانُوا and indeed عَاهِدُوا
 to يُولُونَ not لَا before مِنْ قَبْلُ Allah ﷻ made a covenant
 turn the back الذُّبُرُ الْآذِنُ كَانَ and (must) be عَهْدُ Allah ﷻ
 Allah مَسْئُولًا ١٩ قُلْ answered for لَنْ say will never يَنْفَعُكُمْ
 or الْفِرَارُ flight إِنْ if فَرَرْتُمْ you flee مِنَ الْمَوْتِ death أَوِ
 قَتْلٍ killing وَإِذَا and then لَا تُمْنُونَ not but إِلَّا
 قَلِيلًا ٢٠ a little

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little. 15. And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for. 16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَقْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

قُلْ مَنْ say who is ذَا he الَّذِي who يَعْصِمُكُمْ can protect you مِنَ from اللَّهِ Allah إِنْ if أَرَادَ He intends بِكُمْ for you سُوءًا harm أَوْ or أَرَادَ intends بِكُمْ on you رَحْمَةً mercy وَلَا and not يَجِدُونَ will find لَهُمْ for themselves مِنْ دُونِ other than اللَّهِ Allah وَلِيًّا a protector (guardian) وَلَا nor نَصِيرًا a helper ﴿١٧﴾ قَدْ verily يَعْلَمُ those who keep back (men) from fighting اللَّهُ Allah knows الْمُعَوِّقِينَ from among you مِنْكُمْ and those who say وَالْقَائِلِينَ لِإِخْوَانِهِمْ they come here هَلُمَّ brothers إِلَيْنَا towards us وَلَا and not يَأْتُونَ the battle الْبَأْسَ (themselves) come إِلَّا except قَلِيلًا a little أَشِحَّةً being miserly عَلَيْكُمْ towards you فَإِذَا then when جَاءَ the fear لَقُوفُ you will see them رَأَيْتَهُمْ looking إِلَيْكَ to you تَدُورُ revolving أَعْيُنُهُمْ their eyes كَالَّذِي like (those of) one whom يُغْشَى like (those of) one whom يُغْشَى over him مِنَ (from) الْمَوْتِ death فَإِذَا but when ذَهَبَ the fear لَقُوفُ departs سَلَفُوكُمْ they will smite you بِأَلْسِنَةٍ sharp أَشِحَّةً miserly عَلَى towards الْخَيْرِ good أُولَئِكَ therefore makes fruitless فَأَحْبَطَ have believed اللَّهُ Allah أَعْمَلَهُمْ their deeds وَكَانَ and is ذَلِكَ that عَلَى for اللَّهِ Allah يَسِيرًا is ever easy ﴿١٩﴾

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any

Walî (protector, supporter) or any helper. 18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little, 19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

يَحْسِبُونَ the confederates الْأَحْزَابَ they think لَمْ not يَذْهَبُوا have withdrawn وَإِنْ and يَأْتِ the confederates الْأَحْزَابُ should come يَوَدُّوا لَوْ they would wish بَادُونَ in the deserts they were أَنَّهُمْ if بَادُونَ among the bedouins يَسْأَلُونَ asking عَنْ about أَنْبَائِكُمْ not مَا among you فِيكُمْ they were كَانُوا and if وَلَوْ your news قَاتَلُوا they would fight إِلَّا but قَلِيلًا ﴿٢٠﴾ a little لَقَدْ indeed كَانَ لَكُمْ in you have فِي رَسُولِ اللَّهِ the Messenger of اللَّهُ of أُسْوَةٌ hopes in يَرْجُوا (was) كَانَ for him who لِمَن good حَسَنَةٌ an example اللَّهُ وَالْيَوْمَ and Day الْآخِرَ the Last وَذَكَرَ and remembers اللَّهُ the believers كَثِيرًا ﴿٢١﴾ much وَلَمَّا and when رَأَى the believers الْمُؤْمِنُونَ saw and when وَلَمَّا much اللَّهُ كَثِيرًا ﴿٢١﴾ the confederates الْأَحْزَابَ قَالُوا they said هَذَا this is مَا what وَعَدَنَا and had وَصَدَقَ and His Messenger رَسُولُهُ اللَّهُ promised us and not وَمَا and His Messenger رَسُولُهُ اللَّهُ spoken the truth and زَادَهُمْ إِلَّا increased them إِيمَانًا in faith وَتَسْلِيمًا ﴿٢٢﴾ and submissiveness

20. They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

21. Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. 22. And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad ﷺ) had promised us; and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢١﴾
لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٢﴾
وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٣﴾

among the believers رِجَالٌ (are) men who have صَدَقُوا (are) men who have been true to what عَاهَدُوا they made covenant with Allah الله عَلَيْهِ (on it) فَمِنْهُمْ of them مَّنْ who قَضَىٰ have fulfilled نَحْبَهُ their obligations (have become martyrs) وَمِنْهُمْ and some of them يَنْتَظِرُ (are) who are waiting وَمَا but never بَدَّلُوا they changed (their) بَدِيلًا covenant) that may reward لِيَجْزِيَ in the least ﴿٢١﴾ and punish الصَّادِقِينَ the men of truth بِصِدْقِهِمْ for their truth وَيُعَذِّبَ the hypocrites الْمُنَافِقِينَ if شَاءَ He wills أَوْ or يَتُوبَ He will forgive them عَلَيْهِمْ (on) them إِنَّ verily الله الله is غَفُورًا Oft-Forgiving رَّحِيمًا Most Merciful ﴿٢٢﴾ and drove back الَّذِينَ those who كَفَرُوا disbelieved بِغَيْظِهِمْ in their rage لَمْ not يَنَالُوا they gained خَيْرًا advantage وَكَفَىٰ and is SuffICIENT اللَّهُ Allah الْمُؤْمِنِينَ the believers الْقِتَالَ (for) the Fighting وَكَانَ and is قَوِيًّا All-Mighty عَزِيزًا All-Strong ﴿٢٣﴾

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least. 24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful. 25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty).

Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْطُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يَأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا فَمِثْلَ بَعْضِهَا فَمَنَعَكُنَّ أَمْثَعُكُمْ وَأَسْرَحَكُنَّ سَرَلًا جَمِيلًا ﴿٢٨﴾

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ those who and brought down الَّذِينَ أَهْلِ the People of the Scripture the People of the Scripture from (of) the Scripture صَيَاصِيهِمْ from (of) the Scripture the People of the Scripture and cast وَقَذَفَ their forts and cast وَقَذَفَ into قُلُوبِهِمْ their hearts الرُّعْبَ their hearts and you made captives تَأْسِرُونَ you killed تَقْتُلُونَ a group فَرِيقًا فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُم a group وَأَوْرَثَكُم and He caused you to inherit أَرْضَهُمْ and their riches (wealth) وَأَمْوَالَهُمْ and their houses دِيَارَهُمْ lands and a land which لَّمْ and is تَطْطُوهَا you had trodden وَكَانَ Allah and is عَلَى Allah (on) كُلِّ thing قَدِيرًا ﴿٢٧﴾ يَا أَيُّهَا the Prophet (Muhammad ﷺ) say قُلْ لِّأَزْوَاجِكَ to your wives إِن if كُنتُمْ you (are) تُرِيدُونَ you desire الْحَيَاةَ الدُّنْيَا the life الدُّنْيَا worldly and its glitter فَمِثْلَ then come أَمْثَعُكُمْ I will make you a provision وَأَسْرَحَكُنَّ and set you free سَرَلًا in a جَمِيلًا manner (divorce) handsome

26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things. 28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

وَلِئِنْ كُنتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ يٰٓأَيُّهَا النَّبِيُّ مَن يَأْتِ مِّنْكُمْ بِفَحِشَةٍ مُّبِينَةٍ يُضَعَّفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

وَلِئِنْ كُنتُمْ تُرِيدُونَ Allah and His رَسُولَهُ and if كُنتُمْ you تُرِيدُونَ desire Allah and the Hereafter الْآخِرَةَ and the Home الدَّارَ then

for the good-doers **لِلْمُحْسِنَاتِ** has prepared **أَعَدَّ** Allah **اللَّهُ** verily
مِنْكُمْ an enormous **عَظِيمًا** reward **أَجْرًا** amongst you
of **مِنْكُمْ** commits **يَأْتِ** whoever **مَنْ** (of) the Prophet **النَّبِيِّ** O wives
will be **يُضَاعَفُ** open **مُبَيَّنَةً** illegal sexual intercourse **بِفَاحِشِكُمْ** you
and **وَكَاثِبًا** (twice) **ضِعْفَيْنِ** the torment **الْعَذَابُ** for her **لَهَا** doubled
(is) easy **بِيسَرٍ** Allah **اللَّهُ** for **عَلَى** that **ذَلِكَ** is

29. "But if you desire Allâh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward." 30. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.

وَأَذْكُرَكَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٦١﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٦٢﴾

وَأَذْكُرَكَ مَا يُتْلَىٰ that which مَا and remember وَأَذْكُرَكَ
(of) Allah اللَّهُ the Verses آيَاتِ from مِنْ your houses بُيُوتِكُنَّ
Most is لَطِيفًا كَانَ Allah اللَّهُ verily إِنَّ and the Wisdom الْحِكْمَةِ
the الْمُسْلِمِينَ verily إِنَّ Well-Acquainted ﴿٦١﴾ Courteous
and الْمُسْلِمَاتِ and the Muslims (female) الْمُسْلِمَاتِ Muslims (male)
and الْقَانِتِينَ and the believers (female) الْقَانِتَاتِ the believers (male)
and الْقَانِتَاتِ the obedient (females) الْقَانِتَاتِ the obedient (males)
and those women who are الصَّادِقَاتِ and those men who are truthful
and those الصَّادِقَاتِ and those men who are patient الصَّابِرِينَ truthful
and those الصَّابِرِينَ women who are patient الْخَاشِعِينَ and those men who are humble
and those الْخَاشِعَاتِ and those women who are humble الْخَاشِعَاتِ
and those women who give الصَّادِقَاتِ and men who give charity
and those الصَّائِمَاتِ and those men who fast الصَّائِمِينَ charity
their فُرُوجَهُمْ and those men who guard الْحَافِظِينَ women who fast
وَالْحَافِظَاتِ chastity and those women who guard (it) وَالذَّاكِرَاتِ
much كَثِيرًا Allah اللَّهُ and those men who remember
أَعَدَّ and those women who remember (Allah) اللَّهُ
عَظِيمًا ﴿٦٢﴾ and reward وَأَجْرًا forgiveness مَغْفِرَةً for them اللَّهُ
a great

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. 35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men

and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord — Allâh), the men and the women who give *Sadaqât* (i.e. *Zukât* and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٦٨﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قُضِيَ زَيْدُهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٦٩﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٦٨﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قُضِيَ زَيْدُهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٦٩﴾

and not for a believing man it is and not for a believing woman when a believing man or woman decreed by Allah and His Messenger that there should be any option in their decision or they disobey Allah and His Messenger who has indeed strayed into error (remember) when you said to him Grace Allah on him and you have done favour on him to yourself keep to yourself your wife and you fear Allah but you hide in yourself what Allah will make (it) manifest and Allah people and Allah had better right and Allah should fear Him from her (his) desire from her so that the believers on there may be not (of) the wives in (respect) blame (of) their adopted sons when they have accomplished from them (their) desire and must be fulfilled Allah

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (ﷺ), he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid bin Hârithah رضى الله عنه — the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islâm) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٦﴾
 الَّذِينَ يَلْفُفُونَ رِسَالَتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَاسِبًا ﴿٣٧﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ
 رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا
 كَبِيرًا ﴿٣٩﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٠﴾

مَا there not كَانَ is عَلَى on النَّبِيِّ the Prophet مِنْ any حَرَجٍ blame فِيمَا
 فَرَضَ in that which اللَّهُ has made legal سُنَّةَ for him
 فِي (of) اللَّهُ Way those who الَّذِينَ with خَلَوْا have passed away
 مِنْ قَبْلُ before وَكَانَ and is أَمْرُ Command اللَّهُ (of) قَدَرًا
 convey يَلْفُفُونَ those who الَّذِينَ a determined مَقْدُورًا a decree
 and do لَا and fear Him وَيَخْشَوْنَهُ (of) اللَّهُ the Messages رِسَالَتِ
 and is وَكَفَى except اللَّهُ Allah إِلَّا anyone أَحَدًا fear يَخْشَوْنَ not
 sufficient بِاللَّهِ Allah حَاسِبًا is اللَّهُ as a Reckoner مَا not كَانَ as a
 your men رِجَالِكُمْ of (of) any man أَحَدٍ father أَبَا Muhammad
 and the وَلَكِنْ but رَسُولَ (he is) اللَّهُ (of) وَخَاتَمَ the Messenger
 of every شَيْءٍ and is وَكَانَ of the Prophets النَّبِيِّينَ Last
 thing عَلِيمًا All-Aware يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe أَذْكُرُوا
 remember اللَّهُ Allah ذِكْرًا remembrance كَبِيرًا with much وَسَبِّحُوهُ
 and afternoon وَأَصِيلًا morning بُكْرَةً and glorify His praises

38. There is no blame on the Prophet (ﷺ) in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of (the Prophets of) old. And the Command of Allāh is a decree determined. **39.** Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner. **40.** Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything. **41.** O you who believe! Remember Allāh with much remembrance. **42.** And glorify His Praises morning and afternoon [the early morning (*Fajr*) and 'Asr prayers].

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿١٧﴾ تَعَيَّنَتْهُمْ
يَوْمَ بَلْقُونَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿١٨﴾ بَيِّنَاتٍ لِّلنَّبِيِّ إِنْ أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٩﴾ وَدَاعِبًا إِلَى اللَّهِ
بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٢٠﴾ وَيَشِيرَ الْمُؤْمِنِينَ بِأَنَّهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٢١﴾ وَلَا تُطِيعُ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعِ
أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٢٢﴾ بَيِّنَاتٍ لِّلَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِّن
قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِّنْ عِدَةٍ تَعُدُّوهنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٢٣﴾

unto you **عَلَيْكُمْ** sends blessings **يُصَلِّي** Who **الَّذِي** He (it is) **هُوَ**
from **مِنْ** that He may bring you out **لِيُخْرِجَكُمْ** and His angels **وَمَلَائِكَتُهُ**
to **بِالْمُؤْمِنِينَ** and He is **وَكَانَ** light **النُّورِ** into **إِلَى** darknesses **الظُّلُمَاتِ**
on the **يَوْمِ** their greetings **فَيَسَلِّمُهُمْ** Merciful **رَحِيمًا** the believers
and He **وَأَعَدَّ** (will be) peace **سَلَامٌ** they shall meet Him **يَلْقَوْنَهُ** Day
a generous **يَتَّيَبًا** a reward **كَرِيمًا** for them **لَهُمْ** has prepared
as **شَهِيدًا** have sent you **أَرْسَلْنَاكَ** surely We **إِنَّا** Prophet
and a warner **وَمُبَشِّرًا** and a bearer of good news **وَمُبَشِّرًا**
by His Permission **بِإِذْنِهِ** Allah **اللَّهُ** to **إِلَى** and a caller **وَادْعِيًا**
and give glad tidings to **وَبَشِّرِ** spreading light **مُنِيرًا** and a lamp
Allah **اللَّهُ** from **مِنْ** for them is **لَهُمْ** that **يَأَنَّ** the believers **الْمُؤْمِنِينَ**
obey **تُطِيعُ** and do not **وَلَا** a Great **كَبِيرًا** Bounty / Grace **فَضْلًا**
and **وَدَعَ** and the hypocrites **وَالْمُتَشَبِّهِينَ** the disbelievers **الْكَافِرِينَ**
in **عَلَى** and put your trust **وَتَوَكَّلْ** their harm **أَذْهَبَهُمْ** disregard
as a Trustee **يَتَّيَبًا** Allah **اللَّهُ** and is Sufficient **وَكَفَى** Allah
O **الَّذِينَ** you marry **نَكَحْتُمْ** when **إِنَّا** believe **آمَنُوا** you who
before **مِنْ قَبْلِ** divorce them **طَلَّقْتُمُوهُنَّ** and then **ثُمَّ** believing women

آنَ تَسُوهُنَّ that you have sexual intercourse with them فَآ not لكم
 (Iddah) divorce waiting عِنْدُ of مِنْ on them عَلَيْهِنَّ you have
 so give فَمَعُوهُنَّ that you count in respect of them تَتَدَوَّنَهَا period
 ١٩ جَمِيلًا in a manner سَرَلًا and set them free وَمِنْهُنَّ them a present
 in a handsome

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers. 44. Their greeting on the Day they shall meet Him will be "*Salâm*: Peace (i.e. the angels will say to them: *Salâmun 'Alaikum*)!" And He has prepared for them a generous reward (i.e. Paradise). 45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, 46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the *Qur'ân* and the *Sunnah* — the legal ways of the Prophet ﷺ). 47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allâh a Great Bounty. 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee, or Disposer of affairs). (*Tafsir Al-Qurtubî*) 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [prescribed period for divorce, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

يَتَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ النَّبِيِّ ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ وَمِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَنَبَاتٍ
 عَمَّكَ وَنَبَاتٍ عَمَّكَ وَنَبَاتٍ خَالِكَ وَنَبَاتٍ خَلَلِيكَ الَّذِي هَاجَرَ مَعَكَ وَأَمْرًا مُؤَمَّنَةً إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ
 أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا
 مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ١٩

يَتَأْتِيهَا O النَّبِيُّ إِنَّا have made lawful أَحْلَلْنَا verily, We
 you have paid أَتَيْتَ to whom النَّبِيُّ your wives أَزْوَاجَكَ to you
 possesses مَلَكَتْ and those whom وَمَا their bridal money أَجُورَهُنَّ
 Allah اللَّهُ has given أَفَاءَ from those that وَمِمَّا your right hand يَمِينُكَ
 (of) your paternal uncle عَمَّكَ and the daughters وَنَبَاتٍ to you عَمَّكَ

and وَنِسَاءَ (of) your paternal aunts عَمَّتِكَ and the daughters وَنِسَاءَ
 and the وَنِسَاءَ (of) your maternal uncle خَالَكِ the daughters
 migrated هَاجِرَاتِ who أَلْفَى (of) your maternal aunts خَالَاتِكَ daughters
 she مَلَكَتْ if إِنْ believing مُؤْمِنَةً and a woman وَأَمْرًا with you
 the نَفْسَهَا offers herself لِلنَّبِيِّ the Prophet إِنْ if أَرَادَ wishes أَلْفَى the
 for you أَنْ a privilege خَالِصَةً marry her يَسْتَنْكِحَهَا to Prophet
 We know مِنْ دُونِ other than الْمُؤْمِنِينَ the believers قَدْ indeed عَلِمْنَا
 مَا فَرَضْنَا We have enjoined عَلَيْهِمْ upon them فِي about أَنْزَجِهِمْ
 their wives وَمَا and those whom مَلَكَتْ possess أَيْمَانَهُمْ
 on عَلَيْكَ there should be يَكُونُ in order that not يَكِلَا right hands
 Oft-Forgiving عَفُورًا Allah اللَّهُ and is وَكَانَ a difficulty حَاجُّ you
 Most Merciful رَحِيمًا

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

تُرْجَى مَنْ نَشَاءُ مِنْهُنَّ وَتَقْوَى إِلَيْكَ مَنْ نَشَاءُ وَمِنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقَرَّ
 أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَكَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا
 لَا يَحِلُّ لَكَ الْإِنْسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَنْزِلَ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ
 عَلَى كُلِّ شَيْءٍ رَاقِبًا

تُرْجَى you can postpone نَشَاءَ whom مَنْ you will وَتَقْوَى and you may receive إِلَيْكَ to you مَنْ whom نَشَاءَ you will وَمِنْ
 you desire أَبْغَيْتَ and whomsoever عَزَلْتَ of those whom مِمَّنْ you desire
 فلا have set aside جُنَاحَ it is no عَلَيْكَ sin ذَلِكَ on you أَدْنَى that is

and not (their eyes) **أَعْيُنُهُنَّ** may be cooled **تَقَرَّرَ** that **أَنْ** better
يَحْزَنَ they grieve **وَرَضِينَ** and may be pleased **بِمَا** with what **مَالَتْهُنَّ**
 you give them **كُلُّهُنَّ** all of them **وَاللَّهُ** and Allah **يَعْلَمُ** knows **مَا**
 in what is **فِي** your hearts **وَكَانَ** and is Ever **عَلِيمًا** Allah **عَلِيمًا**
 Most Forbearing **لَا** it is not **يَحِلُّ** lawful **لَكَ**
 (to marry) women **مِنْ بَعْدِ** after this **وَلَا** and nor **أَنْ**
 change **بَيْنَهُنَّ** them **مِنْ** for **أَنفَعِ** other wives **وَلَوْ** even though
 attracts you **حُسْنُهُنَّ** their beauty **إِلَّا** except **مَا** those whom
 possess **يَمِينُكَ** your right hand **وَكَانَ** and is Ever **عَلِيمًا** Allah **عَلَى**
 over **كُلِّ** all **شَيْءٍ** things **رَاقِبًا** a watcher

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing. 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبِظٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِمِينَ لِحَدِيثٍ أَنْ ذَلِكَ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

يَا أَيُّهَا O **الَّذِينَ** you who **آمَنُوا** believe **لَا** not **تَدْخُلُوا** enter **بُيُوتَ** the
 houses **النَّبِيِّ** of the Prophet **إِلَّا** except **أَنْ** when **يُؤْذَنَ** permission
 is given **لَكُمْ** to you **إِلَى** for **طَعَامٍ** a meal **غَيْرَ** not **نَبِظٍ** (and then)
 to wait **إِنَّهُ** for its preparation **وَلَكِنْ** but **إِنَّا** when **دُعِيتُمْ** you are
 invited **فَادْخُلُوا** (then) enter **فَإِذَا** and when **طَعِمْتُمْ** you have taken
 your meal **فَانْتَشِرُوا** (then) disperse **وَلَا** (without) **مُسْتَقْسِمِينَ**

such (behaviour) **ذَلِكَ** verily **إِنَّ** for a talk **لِحَدِيثٍ** sitting (to enjoy) **كَانَ** (is) **يُؤْذِي** the Prophet **النَّبِيَّ** annoying **فَيَسْتَعِجِلُ** and he is shy of (asking) you **مِنْكُمْ** of (asking) **وَاللَّهُ** but **لَا** not **يَسْتَعِجِلُ** is shy of **مِنْ** the truth **وَالْحَقُّ** and when **وَلَمَّا** you ask them (his wives) **سَأَلْتُمُوهُنَّ** the truth **وَلَمَّا** for anything **فَسْأَلُوهُنَّ** (then) ask them **مِنْ** from **وَلَهُ** behind **حِجَابٍ** a screen **ذَلِكَ** that **أَطْهَرُ** purer (is) **لِقُلُوبِكُمْ** for your hearts **وَقُلُوبِهِنَّ** and their hearts **وَمَا** and not **كَانَ** it is **لَكُمْ** for you (proper) **أَنْ** to **تُؤْذُوا** annoy **رَسُولَ** Messenger **اللَّهِ** (of) **وَلَا** nor **أَنْ** that **تَنْكِحُوا** you should marry **أَزْوَاجَهُ** his wives **مِنْ بَعْدِهِ** after him **أَبَدًا** ever **إِنَّ** verily **ذَلِكَ** that **كَانَ** shall be **عِنْدَ** with **اللَّهُ** Allah an enormity **عَظِيمًا**

53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.

إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ كَاتِبٌ كُلِّ شَيْءٍ عَلِيمًا ﴿٥٣﴾ لَا جُنَاحَ عَلَيْكُمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أَبْنَاءَ إِخْوَانِهِمْ وَلَا نِسَائِهِمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ وَأَتَقِينَ اللَّهَ رَبَّكَ اللَّهُ كَاتِبٌ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٤﴾ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٥﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٦﴾

whether **تُبْدُوا** you reveal **شَيْئًا** anything **أَوْ** or **تَخْفَوْهُ** conceal it **فَإِنَّ** verily **اللَّهُ** Allah **كَاتِبٌ** is **كُلِّ** every **شَيْءٍ** thing **عَلِيمًا** All-Knower **لَا** (it is) no **جُنَاحَ** sin **عَلَيْكُمْ** on them **فِي** in **آبَائِهِمْ** their fathers **وَلَا** nor **أَبْنَائِهِمْ** their sons **وَلَا** nor **إِخْوَانِهِمْ** their brothers **وَلَا** nor **أَبْنَاءَ** the sons **إِخْوَانِهِمْ** (of) their brothers **وَلَا** nor **نِسَائِهِمْ** (of) their sisters **وَلَا** nor **مَا**

what مَلَكَت possessed أَيْتَنَّهُنَّ their right hands وَأَتَّقِينَ and fear الله Allah إِنْ verily الله Allah is عَلَى over كُلِّ every شَيْءٍ thing
 a witness شَهِيدًا إِنَّ verily الله Allah وَمَلَائِكَتُهُ and His angels
 you بَصُلُّونَ send blessings عَلَى on النَّبِيِّ the Prophet يَا أَيُّهَا O الَّذِينَ you
 believe آمَنُوا صَلُّوا send your blessings عَلَيْهِ on him وَسَلِّمُوا
 and greet (him) تَسْلِيمًا إِنَّ verily الَّذِينَ those who
 annoy يُوذِرُونَ Allah الله and His Messenger وَرَسُولُهُ has cursed لَعَنَهُم
 them في Allah الله in الدُّنْيَا the world وَالْآخِرَةِ and the Hereafter
 وَأَعَدَّ and has prepared لَهُمْ for them عَذَابًا مُهِينًا ٥٧
 a humiliating

54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything. 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), keep your duty to Allâh. Verily, Allâh is Ever All-Witness over everything. 56. Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation, i.e. *As-Salâmu 'Alaikum*). 57. Verily, those who annoy Allâh and His Messenger (ﷺ), Allâh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ٥٥ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْرِكُ عَلَيْهِنَّ مِنْ جَلْبَابٍ مِّنْ ذَلِكَ أَدْفَعُ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ٥٦ لِّئِنْ لَّمْ يَنْهَ الْأُمْتَنِفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ٥٧ مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أَحِذُوا وَاقِفُوا قَتِيلًا ٥٨ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَن نَّجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ٥٩ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَمَّا السَّاعَةُ تَكُونُ قَرِيبًا ٦٠ إِنَّ اللَّهَ لَمَنَّ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ٦١ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ٦٢ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ٦٣

the believing الْمُؤْمِنِينَ annoy (harm) يُوْذِرُونَ and those who وَالَّذِينَ
 what مَا without بِغَيْرِ and the believing women وَالْمُؤْمِنَاتِ (men)
 the بَهُنَّ they bear اَحْتَمَلُوا then indeed فَقَدْ they committed اُكْتَسَبُوا
 Prophet اَلنَّبِيُّ O يَا أَيُّهَا a plain ذُنُوبًا and sin وَإِنَّمَا crime of slander
 and your daughters وَبَنَاتِكَ to your wives لِأَزْوَاجِكَ tell قُلْ
 to draw يَدْرِيكَ (of) the believers الْمُؤْمِنِينَ the women (wives)
 (will be) اَذَقَ that ذَلِكَ their cloaks/veils جَلَابِيبُهُنَّ (of) مِنْ over them
 they يُوْذَرْنَ so as not فَلَا they should be known يَمُرَّقَنَّ that أَنْ better
 Allah اَللَّهُ and is وَكَانَ will be annoyed (harmed)
 cease يَنْتَهُ not لَنْ if لَنْ Most Merciful رَحِيمًا Oft-Forgiving
 their قُلُوبِهِمْ in فِي and those whose وَالَّذِينَ the hypocrites الْمُتَنَفِّقُونَ
 and those who spread false وَالْمُرْجُفُونَ (is) a disease مَرَضٌ hearts
 we shall let you overpower لَنُغْلِبَنَّكَ Al-Madinah اَلْمَدِينَةِ in فِي news
 they will be able to stay as يُجَاوِزُونَكَ not لَا then ثُمَّ them بِهِمْ
 your neighbours فِيهَا in it إِلَّا but فَلِيَلًا ﴿٥٨﴾ a little while مَلُومِينَ
 they are found تُفْقَرُوا wherever أَتَيْنَا accursed (they are)
 shall be seized وَقَتِلُوا and killed قَتِيلًا ﴿٥٩﴾ with (a terrible) slaughter
 (of) اَلَّذِينَ in the case فِي (of) Allah اَللَّهُ (that was) the way سُنَّةَ
 those who خَلَوْا passed away مِنْ قَبْلُ before وَلَنْ and never نَجِدَ you
 will find لَنَسْأَلَنَّهُ in the Way اَللَّهُ (of) اَللَّهُ تَبْدِيلًا ﴿٦٠﴾ a change يَسْأَلُكَ
 ask you اَلنَّاسُ عَنْ people عَنِ اَلسَّاعَةِ the Hour قُلْ say إِنَّمَا only
 the knowledge of it عِنْدَ (is) with اَللَّهُ Allah وَمَا and what
 will make you know يَدْرِيكَ it may be اَلسَّاعَةُ the Hour تَكُونُ
 near إِنَّ اَللَّهَ Allah لَعَنَ has cursed اَلْكَافِرِينَ the
 disbelievers رَاعَدَ and has prepared لَهُمْ for them سَعِيرًا ﴿٦١﴾ a flaming
 they will abide فِيهَا therein أَبَدًا forever لَا neither
 they will find وَلَيْتَا a protector وَلَا nor نَصِيرًا ﴿٦٢﴾ a helper يَوْمَ
 (when) اَلْيَوْمِ on the Day قَتْلَهُمْ will be turned over وَجُوهُهُمْ in
 the Fire اَلنَّارِ in يَقُولُونَ they will say يَكِيدُنَا O would that we had
 obeyed اَللَّهَ Allah وَأَطَعْنَا and obeyed اَلرَّسُولَ ﴿٦٣﴾ the Messenger

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. 59. O Prophet! Tell your wives and

your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. 60. If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. 62. That was the way of Allâh in the case of those who passed away of old, and you will not find any change in the way of Allâh. 63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!" 64. Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). 65. Wherein they will abide for ever, and they will find neither a *Wali* (a protector) nor a helper. 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad ﷺ)."

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّنَا السَّبِيلَ ۖ رَبَّنَا ءَاتِنِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَتُمْ لَعْنًا كَبِيرًا ﴿٦٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَاذَنُوا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٨﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٩﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا verily we and they will say رَبَّنَا Our Lord and they mislead us فَاضَلُّنَا and our great ones وَكُبَرَاءَنَا our chiefs سَادَتَنَا (from) السَّبِيلَ ﴿٦٧﴾ رَبَّنَا the (right) way ءَاتِنِهِمْ Our Lord! double ضِعْفَيْنِ مِنَ (of) الْعَذَابِ torment and curse them وَالْعَنَتُمْ double believe ءَامَنُوا who اَلَّذِينَ O you يٰٓأَيُّهَا a mighty كَبِيرًا ﴿٦٨﴾ with a curse لَا تَكُونُوا be كَالَّذِينَ like those who ءَاذَنُوا annoyed مُوسَىٰ Moses فَبَرَأَهُ but cleared him اللَّهُ Allah وَمِمَّا قَالُوا of that which they alleged وَكَانَ and was he عِنْدَ (to) Allah ﷻ وَجِيهًا honourable يٰٓأَيُّهَا and speak وَتَقُولُوا Allah ﷻ اَتَّقُوا believe ءَامَنُوا who اَلَّذِينَ O you قَوْلًا a word سَدِيدًا ﴿٦٩﴾ forth to

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. "Our Lord! Give them double torment and curse them with a mighty curse!" 69. O you who believe! Be not like those who annoyed Mûsâ (Moses), but Allâh cleared him of that which they

alleged, and he was honourable before Allâh. 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

يُصْلِحْ your deeds أَعْمَالَكُمْ for you لَكُمْ He make sound and وَيَغْفِرْ you forgive لَكُمْ you ذُنُوبَكُمْ your sins وَمَنْ who يُطِيعِ obeys اللَّهَ Allah وَرَسُولَهُ His Messenger فَقَدْ has indeed فَازَ won فَوْزًا a victory عَظِيمًا ﴿٧١﴾ إِنَّا We did offer عَرَضْنَا truly a great الْأَمَانَةَ the trust عَلَى to السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth وَالْجِبَالِ and the mountains فَأَبَيْنَ but they declined أَنْ to يَحْمِلْنَهَا bear it وَأَشْفَقْنَ and were afraid مِنْهَا of it وَحَمَلَهَا bore it الْإِنْسَانُ man إِنَّهُ verily he كَانَ was ظَلُومًا unjust (to himself) جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ Allah to punish الْمُؤْمِنِينَ the hypocrites (men) وَالْمُنَافِقَاتِ and hypocrites (women) وَالْمُشْرِكِينَ and those men who associate partners with اللَّهَ Allah وَالْمُشْرِكَاتِ and those women who associate partners with اللَّهَ Allah وَيَتُوبَ and will pardon اللَّهُ on الْمُؤْمِنِينَ the believing men وَالْمُؤْمِنَاتِ and the believing women وَكَانَ and is اللَّهُ Allah غَفُورًا Most Merciful رَحِيمًا ﴿٧٣﴾ Oft-Forgiving

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ عَلَى الْغَيْبِ لَا يُعْرَبُ عَنْهُ مُثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

to Him (belongs) all the praise and thanks (are) to Allah ﷻ who ﷻ all the praise and thanks (is) in all that (are) the heavens and the earth (and) His (is) in all that (praises and thanks) the Hereafter and He is the All-Wise (is) the All-Wise All-Aware ﴿١﴾ He knows that which goes into the earth and that which comes out of it and that which comes down from the heaven and that which goes up into it and He is the Most Merciful (is) the Most Merciful and He Oft-Forgiving and said those who disbelieve will not come to us the Hour say yes by My Lord it will surely come to you (of) Unseen escapes not even knowledge the weight of an atom in the heavens nor the earth nor less than that nor greater (it is) but in a clear book

Sûrat Saba'

(Sheba) XXXIV

In the Name of Allâh

the Most Gracious, the Most Merciful

1. All the praises and thanks be to Allâh, to Whom belongs all that is in the

heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfûz*)."

لَيَجْزِيَنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجَزٍ أَلِيمٌ ﴿٢﴾ وَبَرَىٰ الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٣﴾ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكَ عَلَىٰ رَجُلٍ يَبْتَغِيكُمُ إِذَا مَرَّقْتُمْ كُلَّ مُمَرَّقٍ إِنَّكُم لَفِي خَلْقٍ جَدِيدٍ ﴿٤﴾

لَيَجْزِيَنَّ الَّذِينَ آمَنُوا those who believe (there is) مَغْفِرَةٌ forgiveness and do الصَّالِحَاتِ good deeds أُولَٰئِكَ those (are) لَهُمْ those who for whom وَرِزْقٌ a provision كَرِيمٌ generous ﴿١﴾ Our against strive سَعَوْا but those who generous وَالَّذِينَ for whom (there is) مُعْجِرِينَ Signs to frustrate them أُولَٰئِكَ those (there is) لَهُمْ those مُعْجِرِينَ Signs عَذَابٌ a torment مِّن (of) رَّجَزٍ painful punishment أَلِيمٌ painful وَبَرَىٰ knowledge and see الَّذِينَ أُوتُوا those who have been given الْعِلْمَ knowledge الَّذِي that what أُنْزِلَ is revealed إِلَيْكَ to you from رَّبِّكَ your Lord هُوَ the truth وَيَهْدِي (is) the truth وَرِهْدِي and it guides إِلَى to صِرَاطٍ Lord Owner of all الْحَمِيدِ (of) the Exalted in Might الْعَزِيزِ the Path shall disbelieve كَفَرُوا those who and say وَقَالَ praise who will tell you نَدُلُّكَ we direct you عَلَى to رَجُلٍ a man يَبْتَغِيكُمُ you have been scattered مَرَّقَتُمْ when (that) إِذَا fully كُلُّ you scattered إِنَّكُم scattered then, verily you لَفِي (will be) indeed in خَلْقٍ new creation جَدِيدٍ ﴿٤﴾

4. That He may recompense those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karîm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate

them — those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise. 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾ أَفَلَا يَرَوْنَ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَأْ نُغَسِّفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ لَآيَةٌ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾ وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَنْجِيهِ أَوِي مَعَهُ وَالطَّيْرُ وَأَنَّا لَهُ الْحَدِيدُ ﴿١٠﴾ أَنْ أَعْمَلَ سِنِينَ وَقَدَّرَ فِي السَّيِّئِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

is or a lie كَذِبًا Allah against عَلَى has he made أَفَتَرَى there in him جِنَّةٌ a madness بَلِ no but الَّذِينَ those who لَا يُؤْمِنُونَ disbelieve بِالْآخِرَةِ in the Hereafter فِي (are) in the عَذَابِ torment وَالضَّلَالِ what (to) إِلَى they see أَفَلَا far and error الْبَعِيدِ (is) behind them وَمَا and what خَلْفَهُمْ (is) before them أَيْدِيهِمْ We will if نَشَأْ and earth وَالْأَرْضِ the heaven of السَّمَاءِ We shall sink بِهِمُ We shall sink the earth with them أَوْ the earth نُسْقِطُ or تُسْقِطُ the heaven of السَّمَاءِ a piece كِسْفًا upon them عَلَيْهِمْ cause to fall for every لِكُلِّ (is) a sign آيَةٌ this ذَلِكَ in verily فِي heaven إِنَّ عَبْدَ مُنِيبٍ slave who turns to Allah مُنِيبٌ ﴿٩﴾ and indeed وَلَقَدْ and آتَيْنَا on David دَاوُدَ have bestowed مِنَّا from Us فَضْلًا grace يَنْجِيهِ with him مَعَهُ glorify (Allah) أَوِي (saying) O you mountains the iron الْحَدِيدُ ﴿١٠﴾ for him and We made soft وَأَنَّا and the birds perfect coats of mail armour سِنِينَ you make أَعْمَلَ that أَنْ وَقَدَّرَ (the rings) well and balance فِي of السَّيِّئِ chain armour وَاعْمَلُوا of what truly I إِنِّي righteousness and work you (men) تَعْمَلُونَ you do بَصِيرٌ ﴿١١﴾ All-Seer (am)

8. Has he (Muhammad ﷺ) invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a

piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience and always begs His Pardon). 10. And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him." 11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

وَلِسُلَيْمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَواحُها شَهْرٌ وَأَسَلنا لَهُ عَيْنَ الْفِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَل بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ
وَمَن يَزِغ مِثْمَهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١١﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثِيلٍ وَجَفَانٍ كَالْجَوَابِ
وَقُدُورٍ رَّاسِيَتٍ أَعْمَلُوا أَلْ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٢﴾

وَلِسُلَيْمَانَ the wind الرِّيحَ and to Solomon (We subjected) غُدُوها its
was a month's شَهْرٌ morning (stride from sunrise till midnoon)
and its afternoon (stride from midday to sunset) رَواحُها (journey)
for لَهُ and We caused to flow وَأَسَلنا was a month's (journey) شَهْرٌ
the الْجِنِّ and from وَمِنَ of (molten) brass الْفِطْرِ a spring عَيْنَ him
by the بِإِذْنِ in front of him بَيْنَ يَدَيْهِ worked يَعْمَلُ who مِّنَ jinn
turned aside يَزِغُ and whosoever (of) his Lord مِثْمَهُمْ leave رَبِّهِ
We shall cause him to to نُذِقْهُ Our Command أَمْرِنَا from عَنْ of them
taste مِّنَ of عَذَابِ the torment السَّعِيرِ ﴿١١﴾ of the blazing Fire يَعْمَلُونَ
of مِّنَ he desired يَشَاءُ what مَا for him لَهُ they worked/made
and basins وَجَفَانٍ and images وَتَمَثِيلٍ high rooms (niches) مَّحْرِبٍ
كَالْجَوَابِ and (cooking) cauldrons وَقُدُورٍ as large as reservoirs رَّاسِيَتٍ
of David دَاوُدَ O family أَلْ work you أَعْمَلُوا fixed (in their places)
شُكْرًا with thanks وَقَلِيلٌ but few مِّنَ of عِبَادِيَ My slaves الشَّاكِرِينَ ﴿١٢﴾
(are) grateful

12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. 13. They worked for him as he desired,

(making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.

فَلَمَّا فَضَيَّتْ عَلَيْهِمُ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَمْ بَلَدَةً طَيِّبَةً وَرَبُّ غَفُورٌ ﴿١٥﴾

فَلَمَّا death الْمَوْتَ for him عَلَيْهِ We decreed فَضَيَّتْ then when
 دَلَّهُمْ nothing of عَلَى informed them (jinns) مَوْتِهِ his death إِلَّا
 دَابَّةُ (of) the earth الْأَرْضِ a little creature except
 تَأْكُلُ (of) the earth إِلَّا he fell خَرَّ so when فَلَمَّا his stick (cane) مِنسَأَتَهُ gnawing away
 تَبَيَّنَتِ down they had كَانُوا if لَوْ that the الجِنُّ saw clearly
 يَعْلَمُونَ known the Unseen مَا the الْجَنِّبَ known
 فِي in الْعَذَابِ the الْمُهِينِ ﴿١٤﴾ humiliating لَقَدْ indeed كَانَ
 آيَةٌ a sign مَسْكِنِهِمْ in for Saba was
 جَنَّتَانِ two gardens عَنْ on يَمِينٍ the right hand وَشِمَالٍ the left
 كُلُوا eat of رِزْقِ the provision رَبِّكُمْ (of) your Lord وَاشْكُرُوا and
 طَيِّبَةً fair رَبُّ and a Lord
 غَفُورٌ ﴿١٥﴾ Oft-Forgiving

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. 15. Indeed there was for Saba' (Sheba) a sign in their dwelling place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا وَهَلْ نُجْزِي إِلَّا الْكَافِرِينَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لِيَالٍ وَأَيَّامًا آمِنِينَ ﴿١٨﴾

against them عَلَيْهِمْ so We sent فَأَرْسَلْنَا but they turned away فَأَعْرَضُوا
 and We converted for them وَبَدَّلْنَاهُمْ (of) Arim الْمَرِمَ a flood سَيْلٌ
 which produce ذَرَأَاتٍ into gardens جَنَّاتٍ their two gardens
 and some وَشُجُورٍ and shrubs وَأَقْلٍ bitter bad فَوَيْلٌ fruits
 We requited them جَزَيْنَاهُمْ this (is) ذَلِكَ few قَلِيلٌ lote-trees
 We requited them وَجَزَيْنَاهُمْ and do? وَهَلْ they were ungrateful كَفَرُوا because of
 those who are ungrateful الْكَافِرُونَ except إِلَّا requit (in such a way)
 and وَبَيْنَ between them بَيْنَهُمْ and We placed وَجَعَلْنَا (disbelievers)
 We had blessed بَرَكْنَا which أَلْقَى the towns الْقُرَى between
 and We made stages وَقَدَرْنَا to be seen ظُهُورُ towns قُرَى (in them)
 in them فِيهَا travel سَبِيلًا (of) journey السَّبِيلِ between them
 safely وَأَمِينٌ and days وَأَيَّامًا nights

16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
 17. Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful (disbelievers).
 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

فَقَالُوا رَبَّنَا بَعْدَ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَرِّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ۝ وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يَأْخُذُ بِالْآخِرَةِ وَمَن هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيفٌ ۝

فَقَالُوا رَبَّنَا بَعْدَ بَيْنَ Our Lord رَبَّنَا but they said فَقَالُوا
 and they wronged وَظَلَمُوا our journey أَسْفَارِنَا between
 as tales أَحَادِيثَ so We made them (in the land) فَجَعَلْنَاهُمْ themselves
 verily إِنَّ scattering مُمَرِّقٍ a total كُلِّ and We scattered them وَمَزَقْنَاهُمْ
 in ذَلِكَ this لَآيَاتٍ (are) indeed signs لِّكُلِّ for every صَبَّارٍ
 did صَدَّقَ and indeed وَلَقَدْ grateful (person) شَكُورٍ steadfast
 and فَاتَّبَعُوهُ his thought ظَنَّهُ Iblis إِبْلِيسُ about them عَلَيْهِمْ prove true

﴿١٩﴾ of the مُؤْمِنِينَ a group فَرِيقًا except إِلَّا they followed him all over them عَلَيْهِمْ for him لَهُ there was كَانَ and not وَمَا believers يَنْ any سُلْطَانٍ إِلَّا authority لِنَعْلَمَ except that We might test مَنْ from him مِمَّنْ in the Hereafter بِالْآخِرَةِ believes هُوَ him who مِنْهَا about it فِي (is) in شَكٍّ doubt وَرَبُّكَ and your Lord عَلَى (is) Watchful حَافِظٌ ﴿٢٠﴾ thing شَيْءٍ every كُلِّ over

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). 20. And indeed *Iblis* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh). 21. And he (*Iblis* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

قُلْ ادْعُوا الَّذِينَ رَزَعْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍ وَمَا لَكُمْ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٠﴾ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ أَذِنَ لَهُمْ حَتَّى إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢١﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴿٢٢﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٣﴾

قُلْ say ادْعُوا call upon الَّذِينَ those whom رَزَعْتُمْ you assert مِنْ دُونِ besides اللَّهِ Allah لَا not يَمْلِكُونَ they possess مِثْقَالَ the weight ذَرَّةٍ of an atom (small ant) فِي in السَّمَوَاتِ the heavens وَلَا nor فِي on the earth وَمَا nor لَهُمْ have they فِيهَا in either مِنْ any شِرْكٍ share وَمَا nor لَهُ is there for Him مِنْهُمْ from among them مِنْ any ظَهِيرٍ ﴿٢٠﴾ supporter وَلَا and not تَنْفَعُ الشَّفَعَةُ profits intercession عِنْدَهُ with Him إِلَّا except لِمَنْ for him whom أَذِنَ He permits لَهُ (to him) حَتَّى until إِنَّا when فُزِعَ fear is vanished عَنْ from قُلُوبِهِمْ their hearts قَالُوا what (is it) مَاذَا they (angels) say رَبُّكُمْ your Lord قَالُوا they say الْحَقُّ the truth وَهُوَ and He الْعَلِيُّ (is)

but أَكْثَرَ النَّاسِ (of) people لَا يَعْلَمُونَ ﴿٢٨﴾ know وَيَقُولُونَ كُنْتُمْ if وَعَدُ الْوَعْدِ (is) this هَذَا when مَتَى and they say you are صَادِقِينَ ﴿٢٩﴾ قُل truthful say لَكُمْ to you مِيعَادُ (from) عِنْدُ which you cannot put back لَا تَسْتَجِرُّونَ (is for) a day يَوْمَ (for an hour) سَاعَةً وَلَا تَسْقِطُونَ ﴿٣٠﴾ put forward

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs." (Tafsir Ibn Kathir) 27. Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise." 28. And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not. 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?" 30. Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ نَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٢٨﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ

تَجْرِمِينَ ﴿٢٩﴾

وَقَالَ الَّذِينَ كَفَرُوا those who كَفَرُوا not لَنْ disbelieve we in that which بِالَّذِي nor وَلَا Quran in this believe بِهَذَا when مَتَى (was) before it وَلَوْ but if نَرَىٰ you could see إِذِ the wrong doers الظَّالِمُونَ will be made to stand مَوْقُوفُونَ some of بَعْضُهُمْ how they will refer يَرْجِعُ their Lord رَبِّهِمْ before them إِلَىٰ to بَعْضٍ others الْقَوْلَ the word يَقُولُ will say الَّذِينَ اسْتَضْعِفُوا those who اسْتَضْعِفُوا were deemed weak لِلَّذِينَ to those who اسْتَكْبَرُوا we should لَكُنَّا for you أَنْتُمْ had it not been لَوْلَا were arrogant those الَّذِينَ will say قَالِ believers ﴿٢٩﴾ certainly have been مؤْمِنِينَ were اسْتَكْبَرُوا who اسْتَضْعِفُوا to those who اسْتَضْعِفُوا were deemed weak أَنَحْنُ did we صَدَدْنَاكُمْ keep you back عَنِ الْهُدَىٰ

guidance بعد after إذ when جَاءَكُمْ it had come to you بَلْ nay
 criminals (sinners) مُجْرِمِينَ ﴿٣١﴾ but you were كُنتُمْ

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it." But if you could see when the *Zâlimûn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا
 وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٢﴾
 وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٣﴾

وَقَالَ الَّذِينَ اسْتَضَعِفُوا those who الَّذِينَ and will say
 (it was مَكْرُ nay, but بَلْ were arrogant to those who اسْتَكْبَرُوا
 you تَأْمُرُونَنَا when إذ and day وَالنَّهَارِ by night your) plotting
 and set up وَجَعَلَ in Allah بِاللَّهِ disbelieve نَكْفُرَ to أَنْ ordered us
 the النَّدَامَةَ and they will conceal وَأَسْرُوا rivals أَندَادًا to Him
 and We جَعَلْنَا the torment الْعَذَابَ they see رَأَوْا when لَمَّا regret
 (of) الَّذِينَ the necks آعْنَاقِ round فِي iron collars الْأَغْلَلَ shall put
 those who كَفَرُوا disbelieved هَلْ are يُجْزَوْنَ they rewarded إِلَّا
 مَا except كَانُوا what they used to يَعْمَلُونَ ﴿٣٢﴾ and not وَمَا أَرْسَلْنَا
 but We did send فِي to قَرْيَةٍ a township مِّنْ نَّذِيرٍ any
 قَالَ مُتْرَفُوهَا said its wealthy persons إِنَّا verily we بِمَا
 Message) which أُرْسِلْتُمْ you have been sent بِهِ (it) كَافِرُونَ ﴿٣٣﴾
 believe not

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved.

Are they requited ought except what they used to do? 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ وَيَقْدِرُ لِمَن مَّآ أَنفَقْتُمْ مِن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

وَقَالُوا نَحْنُ and they say أَكْثَرُ (are) more أَمْوَالًا in wealth وَأَوْلَدًا are going to be وَمَا and not نَحْنُ we بِمُعَذَّبِينَ ﴿٣٥﴾ are going to be punished قُلْ say إِنَّ رَبِّي verily يَبْسُطُ my Lord الرِّزْقَ enlarges and restricts وَيَقْدِرُ He wills يَشَاءُ to whom provision and (it is) not لَا men أَكْثَرُ most النَّاسِ but أَمْوَالُكُمْ your wealth وَلَا nor أَوْلَادُكُمْ your children بِالَّتِي that تُقَرِّبُكُمْ bring you عِندَنَا to us زُلْفَىٰ nearer إِلَّا but مَنْ he who ءَامَنَ as for such صَالِحًا righteous deeds وَأُولَٰئِكَ believes وَعَمِلَ and does جَزَاءُ they will have الضِّعْفِ two fold reward بِمَا for what عَمِلُوا they did وَهُمْ they and they فِي in the high الْغُرُفَاتِ (will reside) in ءَامِنُونَ dwellings and those who يَسْعَوْنَ in peace and security وَالَّذِينَ against مُعْجِزِينَ Our Signs strive فِي to frustrate (them) أُولَٰئِكَ the torment مُحْضَرُونَ the torment مُحْضَرُونَ will be brought قُلْ say إِنَّ رَبِّي truly يَبْسُطُ my Lord الرِّزْقَ enlarges and restricts وَيَقْدِرُ His slaves وَمَا أَنفَقْتُمْ and whatsoever وَمَا for him لَمْ restrict (also) and He هُوَ (will) replace it يُخْلِفُهُ He will هُوَ anything of خَيْرُ (is) the Best الرَّازِقِينَ (of) providers ﴿٣٩﴾

35. And they say: "We are more in wealth and in children, and we are not going to be punished." 36. Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not." 37. And it is not your

wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. 38. And those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

وَيَوْمَ يُخْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْلُوا هَٰؤُلَاءِ إِنْ أُنْكِرُوا فَعَلَيْكُمْ أَصْحَابُ ٱلْأُفُقِ ۚ قَالَ أَوْ أَعْبُدُونَهُ ۚ إِنَّهُمْ لَكَاذِبُونَ ۚ قَالَ أَوْ أَعْبُدُونَهُ ۚ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ۖ ۝١١ ۚ فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ نَفْعًا وَلَا ضَرًّا ۚ وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ ٱلنَّارِ ٱلْأُتَىٰ كُنتُمْ بِهَا تَكْبُرُونَ ۚ ۝١٢ ۚ وَإِذْ أَنۢتَلَىٰ عَلَيْهِمَ ءَايَٰتُنَا يَنۢتَسِبُونَ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنَّا كَانُ يَعْبُدُ ءَابَآؤَكُمْ وَقَالُوا مَا هَٰذَا إِلَّا فُكٌّ مِّنۢ فُكْرٍ وَقَالَ ٱلَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَآءَهُمْ إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ۚ ۝١٣

He will gather them **يَجْمَعُهُم** and (remember) the day (when) **وَيَوْمَ** **جَمِيعًا** all together **ثُمَّ** then **يَقُولُ** will say **إِلَٰلَٰهِيكَ** to the angels **أَهْوَلًا** worship **عَبَدُونَ** used to **كَانُوا** you **إِنَّا كُنَّا** was it these people (are) our **وَلِشَاءِ** You **أَنْتَ** glorified are You **سُبْحَانَكَ** they will say they used to **كَانُوا** nay, but **بَلْ** (of) them **دُونِهِمْ** instead **لَرَبِّ** Lord **عَبَدُونَ** worship **الْجِنِّ** the jinn **أَكْثَرُهُمْ** most of them **يَمُ** has power **بِإِصْرِكَ** not **لَا** so Today **فَالْيَوْمَ** (were) believers **مُؤْمِنُونَ** **بَعْضُكُمْ** some of you **لِيَصْحَبَ** over others **نَفْعًا** profit **وَلَا ضَرًّا** nor harm **وَنَقُولُ** We shall say **وَالَّذِينَ** and **ظَلَمُوا** to those who **فَوَلَّوْا** did wrong **وَلَا تَكْفُرُوا** taste (you) **عَذَابِ** the torment **النَّارِ** the Fire **الَّتِي** (of) **كُنْتُمْ** which **تُنكَرُونَ** deny **وَلَمَّا** and when **تُنكَرُونَ** (it) **يَا** you used to not **مَا** they say **فَالْيَوْمَ** Clear **يَنْتَدِرُ** Our Verses **إِلَيْهِمْ** to them **هَذَا** this (is) **إِلَّا** but **رَجُلٌ** a man **يُرِيدُ** who wishes **أَنْ** to **بَصُدُّكُمْ** worship **عَبَدُ** used to **كَانَ** from that which **عَمَّا** hinder you but **إِلَّا** this (is) **هَذَا** nothing **مَا** and they say **وَقَالُوا** your fathers **إِنَّا** those who **الَّذِينَ** and say **وَقَالَ** invented **مُتَعَمِّدٌ** a lie **فَكَفَرُوا** it has come to **جَاءَهُمْ** when **لَنَا** in the truth **لِلْحَقِّ** disbelieve evident **مُتَبِينٌ** magic **بُتِّ** but **إِلَّا** this (is) **هَذَا** nothing **إِنْ** them

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" 41. They (the angels) will say: "Glorified be You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to belie." 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): "This is nothing but evident magic!"

وَمَا ءَاتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١١﴾ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا
مِعْشَارَ مَا ءَاتَيْنَهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿١٢﴾ قُلْ إِنَّمَا أُعْطِيَكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْقًى
وَفُرْدَى ثُمَّ نَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٣﴾ قُلْ مَا سَأَلْتُكُمْ
مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٤﴾ قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَمَ الْغُيُوبِ ﴿١٥﴾

Scriptures (of) كُتُبٍ We had given them and not وَمَا
to the لَيْتُمْ We sent أَرْسَلْنَا nor وَمَا which they could study يَدْرُسُونَهَا
and denied وَكَذَّبَ warner نَذِيرٍ any مِنْ before you قَبْلَكَ them
have بَلَّغُوا and not وَمَا (were) before them مِنْ قَبْلِهِمْ those who
We had granted to ءَاتَيْنَهُمْ (of) what مَا one tenth مِعْشَارٍ received
then how فَكَيْفَ My Messengers رُسُلِي yet they denied فَكَذَّبُوا those
only كَانَ نَكِيرِ ﴿١٢﴾ My denial (punishment) قُلْ إِنَّمَا say
you stand تُعْطِيكُمْ I exhort you بِوَاحِدَةٍ ﴿١٢﴾ to one (thing) أَنْ
then up لِلَّهِ and singly وَفُرْدَى in pairs مَشْقًى for Allah's sake
نَتَفَكَّرُوا reflect مَا (there is) not بِصَاحِبِكُمْ in your companion
any جِنَّةٍ إِنْ هُوَ إِلَّا he (is) نَذِيرٌ but لَكُمْ a warner
to you بَيْنَ يَدَيْ عَذَابٍ before شَدِيدٍ ﴿١٣﴾ a torment severe قُلْ say مَا
of أَجْرٍ I might have asked of you سَأَلْتُكُمْ whatever
my wage أَجْرِيَ (is) not إِنْ (is) for you لَكُمْ that فَهُوَ wage/reward

إِلَّا عَلَىٰ on Allah ﷻ and He ﷻ over كُلِّ every شَيْءٍ thing
 شَهِيدٌ (is) Witness قُلْ say إِنَّ verily رَبِّي My lord يَقْدِرُ
 (of) بِالْحَقِّ the truth عَلَّمَ the All-Knower الْقُيُوبِ (Unseen)

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment." 47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things." 48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٤﴾ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٤٥﴾ وَلَوْ تَرَىٰ إِذْ فُزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٤٦﴾ وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٧﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٨﴾ وَجَلَّ لِلَّهِ إِلَهُهِمْ مَا يَشْتَهُونَ كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٤٩﴾

قُلْ say جَاءَ the truth/reward الْحَقُّ and neither وَمَا يُبْدِئُ
 قُلْ resurrect يُعِيدُ nor وَمَا الْبَاطِلُ can create (anything)
 قُلْ say إِنْ ضَلَلْتُ I go astray فَإِنَّمَا أَضِلُّ verily only عَلَىٰ I shall stray
 (it is) for فِيمَا I walk aright اهْتَدَيْتُ and if وَإِنِ myself (on) to
 (is) truly He إِنَّهُ my Lord رَبِّي to me reveals إِلَيَّ what
 إِذْ you could see تَرَىٰ and if وَلَوْ Ever Near قَرِيبٌ All-Hearer
 وَأُخِذُوا escape فَوْتَ so no فَلَا they will be terrified فُزِعُوا when
 وَقَالُوا near قَرِيبٍ a place مَّكَانٍ from مِنْ and they will be seized
 and how could وَأَنَّىٰ in it بِهِ we do believe ءَامَنَّا and they will say
 وَقَدْ far off بَعِيدٍ a place مَّكَانٍ from مِنْ receive التَّنَاقُشُ they لَهُمُ

indeed كَفَرُوا they disbelieve بِهِ in it مِنْ قَبْلُ before وَفَقَدُوا from مَكَانٍ about the Unseen بِالْغَيْبِ and they (used to) guess between بَيْنَهُمْ and a barrier will be set وَجِلٌ far ۞ a place as وَبَيْنَ them مَا that which يَشْتَهُونَ they desire كَمَا before قُوعِلَ with the people of their kind بِأَشْيَاعِهِمْ was done مِنْ قَبْلُ doubt مُرِيبٌ ۞ suspicious

49. Say (O Muhammad ﷺ): “*Al-Haqq* (the truth, i.e. the Qur’ân and Allâh’s Revelation) has come, and *Al-Bâtil* [falsehood — *Iblîs* (Satan)] can neither create anything nor resurrect (anything).” 50. Say: “If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things).” 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. 52. And they will say (in the Hereafter): “We do believe (now);” but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again). 53. Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur’ân and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh, (by saying) all that is untrue], from a far place. 54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

سُورَةُ الْفَاتِرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِ كَرِيسْلًا أُولَى أَجْنَحَةٍ مَثْنَى وَتِلْكَ وَرُبْعٌ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنْ أَلَّهِ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۞ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۞ بَيَّنَّا لِلنَّاسِ آذِكُرُوا نِعْمَتَ اللَّهِ عَلَيْهِمْ هَلْ مِنْ خَلْقٍ عِزُّ اللَّهِ يُرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَ تَوْفُكُونَ ۞

لِلْحَمْدِ لِلَّهِ all praise (is) due to Allah فَاطِرِ the Originator السَّمَوَاتِ the heavens جَاعِلِ and the earth وَالْأَرْضِ (of) the الْمَلَكِ Who made

or two wings أجنحة with messengers رُسُلًا angels
 what creation مَّا in He increases يَزِيدُ or three وَثَلَاثَ or four
 thing every شَيْءٍ over كُلِّ Allah اَللّٰهُ verily اِنَّ He will يَشَاءُ
 Allah اَللّٰهُ may grant يَفْتَحُ whatever مَّا (is) Omnipotent ۞
 can withhold مَنِيْعٌ none فَلَآ Mercy رَحْمَةٍ of مِن to mankind
 can withhold مَنِيْعٌ none فَلَآ He may withhold and whatever وَمَا it
 (is) the All-Mighty اَلْعَزِيْزُ and He وَهُوَ thereafter مِنْ بَعْدِهِ it grant
 remember اذْكُرُوا mankind اَلنَّاسُ O يَا أَيُّهَا (is) the All-Wise ۞
 any مِنْ is there هَلْ upon you عَلَيْكُمْ (of) Allah اَللّٰهُ the Grace نِعْمَتُ
 Who provides for you يَرْزُقُكُمْ Allah اَللّٰهُ other than خَلْقٍ creator
 مِنْ اَلسَّمَآءِ the sky وَالْاَرْضِ the earth لَا (there is) no اِلٰهَ
 are you deceived تَوَفَّكُمُ ۞ how then فَاَنْتَ He هُوَ but اِلَّا god

Sûrat Fâtir or Al-Malâ'ikah
(The Originator of Creation, or
The Angels) XXXV

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things. 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

وَاِنْ يَكْذِبُوْكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ۚ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝۱ يَا أَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيٰوةُ
 الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللّٰهِ الْغُرُوْرُ ۝۲ اِنَّ الشَّيْطٰنَ لَكُمۡ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ۚ اِنَّمَا يَدْعُوْا حِزْبَهُ لِيَكُوْنُوْا مِنْ اَصْحٰبِ
 السَّعِيْرِ ۝۳ الَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۚ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَغْفِرَةٌ وَّاجْرٌ كَبِيْرٌ ۝۴

وَاِنْ يَكْذِبُوْكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ۚ and if they deny you كَذَّبَتْ so surely
 رُسُلٌ Messengers مِّنْ قَبْلِكَ before you وَاِلَى اللّٰهِ تُرْجَعُ Allah and to

return ﴿١﴾ all matters بِأَيِّهَا O mankind إِنَّ verily وَدَّ
 the promise اللَّهُ (of) Allah حَقَّ (is) true فَلَا so not تَعْرَضُكُمْ
 deceive you الْغَيْبُ life الدُّنْيَا the worldly وَلَا and not يَفْرُقُكُمْ
 deceive you بِاللَّهِ about Allah الْفُرْقُودُ ﴿٢﴾ Great Deceiver إِنَّ
 Satan لَكَرَّ to you عَدُوَّ (is) an enemy فَاتَّخِذُوهُ so take him
 as an enemy إِنَّمَا only بِدَعْوِهِ he invites حِزْبُهُ his party (followers)
 that they may become of مَنْ أَصْحَابِ the dwellers السَّعِيرِ ﴿٣﴾ (of)
 the blazing Fire الَّذِينَ كَفَرُوا those who disbelieve لَهُمْ for them عَذَابٌ
 (will be) a torment شَدِيدٌ a severe وَالَّذِينَ ءَامَنُوا and those who
 believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds لَهُمْ for them مَغْفِرَةٌ
 (will be) Forgiveness وَكَثِيرٌ ﴿٤﴾ and a reward great

4. And if they belie you (O Muhammad ﷺ), so were Messengers belied before you. And to Allâh return all matters (for decision). 5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. 6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire. 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٥﴾ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ مَحَابِبًا فَسَقَنَاهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَخْيَيْنَاهُ بِالْأَرْضِ بَعْدَ مَوْتِهَا كَذَٰلِكَ النُّشُورُ ﴿٦﴾

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ the evil to him لَمْ made fair seeming زُيِّنَ so who? فَرَأَاهُ ﴿٥﴾ (of) his deeds حَسَنًا as good فَإِنَّ so verily
 Allah يُضِلُّ Allah sends astray مَنْ يَشَاءُ whom He wills وَيَهْدِي He guides مَنْ يَشَاءُ whom He wills فَلَا so do not تَذْهَبْ destroy نَفْسُكَ yourself عَلَيْهِمْ for them حَسْرَتٌ in sorrow إِنَّ truly Allah عَلِيمٌ Allah and (it is) they do يَصْنَعُونَ ﴿٦﴾ of what (is) the All-Knower
 Allah الَّذِي Who أَرْسَلَ sends الرِّيحَ the winds فَتُثِيرُ so that they raise

up سحابًا the clouds فَفُتْنَهُ and We drive them to بَلَدٍ a land مَيِّتٍ dead فَأُحْيَيْنَا and revive مَوْتَهَا the earth بَعْدَ therewith and its death كَذَلِكَ as such الشُّعُورُ (will be) the Resurrection

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allâh is the All-Knower of what they do! 9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ ۖ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَضُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

مَنْ whosoever كَانَ (was) يُرِيدُ the honour الْعِزَّةَ then to فَلِلَّهِ Allah (belongs) الْعِزَّةُ all جَمِيعًا to Him يَصْعَدُ ascend الْكَلِمُ the words الطَّيِّبُ goodly وَالْعَمَلُ and the deeds الصَّالِحُ righteous يَرْفَعُهُ for them السَّيِّئَاتِ evils تَمْكُرُونَ and those who رَافِعُونَ raise it (of) such أُولَئِكَ and the plotting وَمَكْرُ a severe شَدِيدٌ a torment عَذَابٌ (it) يَبُورُ perishes وَاللَّهُ and Allah خَلَقَكُمْ did create you مِنْ تُرَابٍ dust ثُمَّ then مِنْ from نُطْفَةٍ semen ثُمَّ then جَعَلَكُمْ He أَزْوَاجًا pairs وَمَا not تَحْمِلُ and conceives مِنْ any أُنْثَى female وَلَا nor تَضَعُ gives birth إِلَّا but بِعِلْمِهِ with His knowledge وَمَا any aged man يُعَمَّرُ is granted a long life مِنْ مُعَمَّرٍ is cut off عُمرِهِ from (is) in كِتَابٍ (is) easy يَسِيرٌ Allah إِنَّ Book

10. Whosoever desires honour, power and glory then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. 11. And Allâh did create

you (Adam) from dust, then from *Nutfah* (male and female sexual discharge mixed drops of, i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*). Surely, that is easy for Allâh.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَرَى الْفَلَكَ فِيهِ مَوَاقِرُ لِيَتَنَبَّهُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُؤَلِّجُ اللَّيْلَ فِي
النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ
لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

وَمَا يَسْتَوِي the two seas الْبَحْرَانِ are alike هَذَا this عَذْبٌ (is) fresh
فُرَاتٌ sweet سَائِغٌ and pleasant شَرَابُهُ and its drink (water) وَهَذَا
مِلْحٌ and that أُجَاجٌ salt and bitter وَمِنْ and from كُلِّ each تَأْكُلُونَ
لَحْمًا you eat طَرِيًّا meat fresh وَتَسْتَخْرِجُونَ and get حِلْيَةً ornaments
تَلْبَسُونَهَا you wear وَرَى you see الْفَلَكَ and the ships فِيهِ on it مَوَاقِرُ
لِيَتَنَبَّهُوا sailing that you may seek مِنْ of فَضْلِهِ His bounty وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢﴾ that you may give thanks يُؤَلِّجُ He merges اللَّيْلَ the night
وَالنَّهَارَ into the day وَيُؤَلِّجُ the day النَّهَارَ and He merges
وَالْقَمَرَ the sun وَالشَّمْسَ and He has subjected the night أَلْيَ into
كُلٌّ each يَجْرِي runs (its course) لِأَجَلٍ for a term مُّسَمًّى appointed ذَلِكُمُ such (is) اللَّهُ your Lord رَبُّكُمْ
لَهُ for Him الْمُلْكُ the kingdom وَالَّذِينَ (is) those تَدْعُونَ you invoke
مِنْ دُونِهِ instead of Him مَا not يَمْلِكُونَ even own
الْقِطْمِيرِ ﴿١٣﴾ the thin date-stone

12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His Bounty, and that you may give thanks. 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And

those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date stone).

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكَكُمْ وَلَا بَيْنَكُمْ
مِثْلَ خَيْرٍ ﴿١١﴾ يَتَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ
بِخَلْقٍ جَدِيدٍ ﴿١٣﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٤﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِيلَةٍ لَا يَحْمِلُ مِنْهُ
شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَرَكْ فَإِنَّمَا يَتَرَكَ
لِنَفْسِهِ وَلِلَّهِ الْمَصِيرُ ﴿١٥﴾

if they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything). 15. O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. 16. If He willed, He could destroy you and bring about a new creation and bring about that Allah for Allah (is) hard (is) and not shall bear and not bearer of burden and if another's burden will be heavily laden one to carry it not lifted from it even though anything only of kin you can warn those who fear their Lord unseen and offer prayer and he who purifies himself then only Allah and to for his ownself (is) the final return

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything). 15. O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. 16. If He willed, He could destroy you and bring

about a new creation. 17. And that is not hard for Allâh. 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salât* (*Iqâmat-as-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self. And to Allâh is the (final) Return (of all).

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظُّلُمُ وَلَا النُّورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَلَا
الْأَمُوتُ إِنَّ اللَّهَ يَسْمِعُ مَنْ يَشَاءُ ۚ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ﴿٢٢﴾ إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا
وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِنْ يَكْفُرُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
وَبِالزُّبُرِ ۚ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

and the seeing **وَالْبَصِيرَ** the blind **الْأَعْمَى** are alike **يَسْتَوِي** and not **وَمَا**
nor **وَلَا** the light **النُّورَ** and not **وَلَا** the darknesses **الظُّلُمَاتِ** nor **وَلَا**
are **يَسْتَوِي** nor **وَمَا** the sun's heat **الْحَرُورَ** and not **وَلَا** the shade **الظُّلَّ**
alike **الْأَحْيَاءِ** the living **وَلَا** the dead **الْأَمْوَاتِ** verily **إِنَّ** Allah
يَسْمِعُ Allah whom **مَنْ** makes hear **يَسْمِعُ** and not **وَمَا** He wills
you **يَسْمِعُ** make hear **مَنْ** those who are **فِي** in **الْقُبُورِ** graves **إِنْ**
not **أَنْتَ** you are **إِلَّا** but **نَذِيرٌ** a warner **إِنَّا** We verily **أَرْسَلْنَاكَ** sent
you **بِالْحَقِّ** with the truth **بَشِيرًا** a bearer of good news and a **وَنَذِيرًا**
warner **وَأِنْ** and there not **مِنْ** any **أُمَّةٍ** nation **إِلَّا** but **حَلَا** had
passed **فِيهَا** among them **نَذِيرٌ** a warner **وَأِنْ** and if **يُكَذِّبُوكَ** they
deny you **فَقَدْ** so verily **كَذَّبَ** denied **الَّذِينَ** those who **مِنْ قَبْلِهِمْ**
(were) before them **جَاءَتْهُمْ** came to them **رُسُلُهُمْ** their Messengers
with clear signs **وَبِالْبَيِّنَاتِ** and with Scriptures **وَبِالْكِتَابِ** and the
Book **الْمُنِيرِ** giving light **ثُمَّ** then **أَخَذْتُ** I took hold **الَّذِينَ** (of)
those who **كَفَرُوا** disbelieved **فَكَيْفَ** and how **كَانَ** was **نَكِيرٌ** My
denial (punishment)

19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism). 20. Nor are (alike) darkness (disbelief) and light (belief in Islâmic Monotheism). 21. Nor are (alike) the shade and the sun's heat. 22. Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make

hear those who are in graves. 23. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's). 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. 25. And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. 26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيَّتٌ سُودٌ ﴿٢٤﴾ وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُمْ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٥﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٦﴾ لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُمْ غَفُورٌ شَكُورٌ ﴿٢٧﴾

أَلَمْ تَرَ do not تَرِ you see أَنَّ that اللَّهُ Allah أَنْزَلَ sends down مِنَ the sky السَّمَاءِ ماءً water (rain) فَأَخْرَجْنَا and We produce بِهِ and among وَمِنَ colours أَلْوَانُهَا of various مُخْتَلِفًا fruits ثَمَرَاتٍ therewith الْجِبَالِ جُدَدٌ the mountains بَيَضٌ (are) streaks (paths) وَحُمْرٌ white and intense وَعَرَبِيَّتٌ colours أَلْوَانُهَا (of) varying مُخْتَلِفٌ and red سُودٌ ﴿٢٤﴾ black وَمِنَ and of النَّاسِ and of الدَّوَابِّ and of الْأَنْعَامِ and beasts كَذَلِكَ likewise إِنَّمَا (it is) various مُخْتَلِفٌ أَلْوَانُهُمْ (are) cattle يَخْشَى only اللَّهُ Allah of عِبَادِهِ His slaves الْعُلَمَاءُ those who غَفُورٌ ﴿٢٥﴾ (is) All-Mighty عَزِيزٌ Allah verily إِنَّ have knowledge تِلْكَ the Book كِتَابُ recite يَتْلُونَ those who الَّذِينَ verily إِنَّ Oft-Forgiving رَزَقْنَاهُمْ (of) Allah وَأَقَامُوا prayer وَأَنفَقُوا and spend سِرًّا and علانيةً secretly وَعَلَانِيَةً We have provided for them رَزَقْنَاهُمْ out of what يَرْجُونَ and openly تِجَارَةً they hope for لَّن never تَبُورُ ﴿٢٦﴾ that will perish يُوفِّيَهُمْ that He may pay them in full أُجُورَهُمْ their wages وَيَزِيدُهُم more and give them مِنْ and فَضْلِهِ His Grace إِنَّهُمْ verily, He غَفُورٌ ﴿٢٧﴾ (is) Oft-Forgiving شَكُورٌ Most Ready to appreciate

27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black. 28. And likewise, men and *Ad-Dawâbb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. 29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٢٧﴾ ثُمَّ أَوْرَثْنَا
الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ
ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٨﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجَلِّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ ﴿٢٩﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٠﴾

وَالَّذِي أَوْحَيْنَا and that which إِلَيْكَ We revealed of الْكِتَابِ to you
that which لِمَا confirming مُصَدِّقًا (is) the truth it هُوَ the Book
of His slaves Allah اللَّهُ verily إِنَّ before it بَيْنَ يَدَيْهِ (was)
We أَوْرَثْنَا then ثُمَّ All-Seer بَصِيرٌ (is) indeed All-Aware
لَخَبِيرٌ (to) those whom الَّذِينَ the Book الْكِتَابِ gave as inheritance
then of them are some فَمِنْهُمْ Our slaves عِبَادِنَا of مِنْ We chose
and of them are some وَمِنْهُمْ their ownelves لِنَفْسِهِ who wrong ظَالِمٌ
مُقْتَصِدٌ and of them are some وَمِنْهُمْ follow a middle course سَابِقٌ
(of) اللَّهُ by leave بِإِذْنِ in good deeds بِالْخَيْرَاتِ who (are) foremost
جَنَّتُ the great الْكَبِيرُ the grace الْفَضْلُ is هُوَ that ذَٰلِكَ Allah
they جَنَّتُ they will enter them يَدْخُلُونَهَا (of) Eternity عَدْنٍ Gardens
of ذَهَبٍ bracelets مِنْ therein will be adorned فِيهَا
وَلُؤْلُؤًا and pearls وَلِبَاسُهُمْ and their garments حَرِيرٌ
(is) due لِلَّهِ All praise لَمَعَدُ and they will say وَقَالُوا (will be) silk
grief الْحَزْنَ from us عَنَّا Who أَذْهَبَ to اللَّهِ Allah
Most رَبَّنَا verily لَغُفُورُ our Lord شَكُورُ is indeed Oft-Forgiving
Ready to appreciate

31. And what We have revealed to you (O Muhammad ﷺ), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allâh is indeed All-Aware, and All-Seer of His slaves. 32. Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) — that is indeed a great Grace. 33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. 34. And they will say: "All the praises and thanks be to Allâh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

الَّذِي أَلٰمَنَّا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِّحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَّصِيرٍ ﴿٣٧﴾

الَّذِي Who أَلٰمَنَّا has lodged us (in) a home دَارَ the الْمَقَامَةِ that will last forever مِنْ out of فَضْلِهِ His Grace لَا not يَمَسُّنَا touch us فِيهَا therein نَصَبٌ toil وَلَا nor يَمَسُّنَا will touch us فِيهَا therein لُغُوبٌ weariness وَالَّذِينَ and those who كَفَرُوا disbelieve لَهُمْ for them نَارُ the Fire جَهَنَّمَ (will be) of Hell لَا neither يُقْضَىٰ it will be عَلَيْهِمْ completed on them فِيمَوتُوا so that they die وَلَا nor يُخَفَّفُ shall thus كَذٰلِكَ its torment عَذَابِهَا (of) for them عَنْهُمْ be lightened وَهُمْ disbeliever كُلَّ every كَافِرٍ do We pay back نَجْزِي and bring us out أَخْرِجْنَا our Lord رَبَّنَا therein will cry يَصْطَرِّحُونَ they shall do نَعْمَلْ we shall do صَالِحًا righteous deeds غَيْرَ not الَّذِي that which كُنَّا we used to نَعْمَلُ do أَوَلَمْ did not نُعَمِّرْكُم We give you life مَّا long enough يَتَذَكَّرُ that تَذَكَّرُ should receive admonition فِيهِ and came to you وَجَاءَكُمُ reflected مَنْ there in تَذَكَّرُ whosoever النَّذِيرُ the warner فَذُوقُوا so taste you فَمَا (there is) not لِلظَّالِمِينَ for the wrong-doers مِنْ any نَّصِيرٍ helper ﴿٣٧﴾

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us." 36. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrongdoers) there is no helper."

إِنَّ اللَّهَ عَلَيْهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٥﴾ هُوَ الَّذِي جَعَلَ لَكُمُ خَلْقًا فِي الْأَرْضِ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يُزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا وَلَا يُزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٦﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِنْهُ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٣٧﴾

إِنَّ (of) the غَيْبُ (is) All-Knower عَلَيْهِ Allah verily
 verily السَّمَوَاتِ Unseen (of) the earth وَالْأَرْضِ and إِنَّهُ
 (is) in the الصُّدُورِ of what بِذَاتِ (is) All-Knower He
 جَعَلَ Who He (it is) هُوَ breasts has made you خَلْقًا
 كَفَرَ so whosoever مَنْ the earth الْأَرْضِ in successors
 and وَلَا his disbelief كُفْرُهُ then on him (will be) فَعَلَيْهِ disbelieves
 عِنْدَ their disbelief كُفْرُهُم the disbelievers الْكَافِرِينَ increased يُزِيدُ not
 and not وَلَا hatred مَقْتًا but إِلَّا their Lord رَبِّهِمْ with (to)
 but إِلَّا their disbelief كُفْرُهُم the disbelievers الْكَافِرِينَ increases
 your خَسَارًا ﴿٣٦﴾ loss قُلْ say أَرَأَيْتُمْ (about) شُرَكَاءَكُمُ what do you think (about)
 اللَّهُ besides الَّذِينَ partner gods to whom يَدْعُونَ you call upon مِنْ دُونِ
 of the الْأَرْضِ they have created خَلَقُوا what مَاذَا show me أَرُونِي
 the السَّمَوَاتِ in فِي any share شِرْكٌ have they أَمْ the earth
 so أَمْ or أَرَهُمْ have We given them كِتَابًا a Book فَهُمْ
 on عَنِ (act) بَيِّنَةٍ clear proof مِنْهُ therefrom بَلْ nay إِنَّ
 some of them بَعْضُهُمْ the wrong-doers الظَّالِمُونَ promise يَعِدُ nothing
 بَعْضًا others إِلَّا but غُرُورًا ﴿٣٧﴾ delusion

38. Verily, Allâh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts. 39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. 40. Say (O Muhammad ﷺ): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zâlimûn* (polytheists and wrongdoers) promise one another nothing but delusions."

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾ (١١) ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِهْدَىٰ الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا شُغُورًا﴾ (١٢) ﴿أَسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن يَحْدِلْ سُنَّتَ اللَّهِ تَبْدِيلًا وَلَن يَحْدِلْ سُنَّتَ اللَّهِ تَحْوِيلًا﴾ (١٣)

﴿إِنَّ اللَّهَ verily Allâh يُمْسِكُ grasps السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth أَنْ and لَئِنْ they should move away تَزُولَا lest إِنْ they were to move away that could أَمْسَكَهُمَا (there is) not He is أَحَدٍ any مِنْ grasp them مِنْ بَعْدِهِ after Him إِنَّهُ truly كَانَ one and they swore وَأَقْسَمُوا Oft-Forbearing غَفُورًا Most Forbearing بِاللَّهِ by Allah جَهْدَ their oath أَيْمَانِهِمْ most binding لَئِنْ if جَاءَهُمْ came to them نَذِيرٌ a warner لَيَكُونُنَّ they would be أَهْدَىٰ more (of) the nations الْأُمَمِ any إِهْدَىٰ than guided فَلَمَّا yet when جَاءَهُمْ came to them نَذِيرٌ a warner مَّا nothing زَادَهُمْ it increased in شُغُورًا but flight أَكْبَارًا (because of) arrogance فِي in الْأَرْضِ the land وَمَكْرَ the evil السَّيِّئِ and (their) plotting وَلَا (of) evil but يَحِيقُ encompasses الْمَكْرُ plotting السَّيِّئِ the evil إِلَّا but بِأَهْلِهِ who makes it فَهَلْ then can يَنْظُرُونَ expect (anything) إِلَّا but سُنَّتَ will you find يَحْدِلْ so never فَلَن (of) former peoples الْأَوَّلِينَ the way لَسُنَّتِ for the Way اللَّهِ Allah تَبْدِيلًا (of) any change وَلَن any تَحْوِيلًا (of) Allah اللَّهِ any turning off

41. Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. 42. And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُمْ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُمْ كَانُوا عَلِيمًا قَدِيرًا ﴿٤١﴾ وَلَوْ يَوَاحِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَلَا يَنْصَرِفُ عَنْهُمْ وَكَانَ اللَّهُ بِعِبَادِهِ بَصِيرًا ﴿٤٢﴾

أَوَلَمْ يَسِيرُوا have they not traveled in the land فَيَنْظُرُوا and seen كَيْفَ how (terrible) كَانَ the end عَاقِبَةُ of those الَّذِينَ (of) those مِنْ قَبْلِهِمْ who were قُوَّةً greater and they were أَشَدَّ and were قَدِيرًا All-Knowing and if وَلَوْ All-Omnipotent يَوَاحِدُ and if كَسَبُوا for that which they كَسَبُوا Allah punish النَّاسَ people بِمَا they earned مَا not تَرَكَ He would leave عَلَى on ظَهْرِهَا its surface مِنْ any دَابَّةٍ creature وَلَٰكِنْ but يُؤَخِّرُهُمْ He leaves them respite إِلَىٰ أَجَلٍ term مُّسَمًّى appointed فَإِذَا and when جَاءَ comes أَجْلُهُمْ their term فَلَا يَنْصَرِفُ Allah verily كَانَ is بِعِبَادِهِ of His slaves

بَصِيرًا ﴿٤٣﴾ All-Seer

44. Have they not travelled in the land, and seen what was the end of those before them — though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. 45. And if Allâh were to punish men for that which they earned,

He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

سُورَةُ الْيَاسِينِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ ۙ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ تَنْزِيلَ الْكَرِيمِ ۝ لِشَذَرِ قَوْمًا أَنذَرَ آبَاءَهُمْ فَهُمْ غَافِلُونَ ۝ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۝ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝

بِسْمِ ۙ وَالْقُرْآنِ الْحَكِيمِ by the Quran Ya-Sin ۝ إِنَّكَ full of wisdom ۝ (are) one of truly you ۝ the Messengers ۝ عَلَى on the Messengers ۝ تَنْزِيلَ straight ۝ path ۝ مُسْتَقِيمٍ straight ۝ the Most Merciful ۝ ALL-MIGHTY ۝ لِشَذَرِ to warn ۝ قَوْمًا a people ۝ فَهُمْ their forefathers ۝ آبَاءَهُمْ were warned ۝ not ۝ أَنذَرَ not ۝ غَافِلُونَ ۝ (are) heedless ۝ لَقَدْ indeed ۝ حَقَّ has proved true ۝ الْقَوْلُ the Word ۝ عَلَى against ۝ أَكْثَرِهِمْ most (of) them ۝ فَهُمْ so they ۝ لَا so they ۝ يُؤْمِنُونَ ۝ will believe ۝ إِنَّا We ۝ جَعَلْنَا verily ۝ فِي on ۝ أَعْنَاقِهِمْ their necks ۝ أَغْلَالًا iron collars ۝ فَهِيَ up to ۝ الْأَذْقَانِ the ۝ chin ۝ فَهُمْ chins ۝ مُقْمَحُونَ ۝ (are) made stiff-reached ۝ وَجَعَلْنَا ۝ (from) ۝ بَيْنَ أَيْدِيهِمْ in front of them ۝ سَدًّا a ۝ barrier ۝ وَمِنْ and from ۝ خَلْفَهُمْ behind them ۝ سَدًّا a ۝ barrier ۝ فَهُمْ so We have covered them up ۝ لَا so they ۝ يُبْصِرُونَ ۝ cannot ۝ see ۝

Sûrat Yâ-Sîn XXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Yâ-Sîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs), 3. Truly, you (O Muhammad ﷺ) are one of the Messengers, 4. On the Straight Path (i.e. on Allâh's religion of Islâmic Monotheism). 5. (This is a Revelation) sent down by the All-Mighty, the Most

Merciful, 6. In order that you may warn a people whose forefathers were not warned, so they are heedless. 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe. 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ ﴿٧﴾ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿٨﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿٩﴾ وَضَرَبْنَا لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٠﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١١﴾

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ to them and it is the same they they they not لا you warn them تُنذِرْهُمْ not or أَمْ or لَمْ they not لا يُؤْمِنُونَ ﴿٦﴾ they will believe إِنَّمَا you only تُنذِرُ مَنِ can warn مَنْ اتَّبَعَ him who the الذِّكْرَ the Reminder follows the Most الرَّحْمَنَ and fears وَخَشِيَ the Reminder follows of فَبَشِّرْهُ unseen Gracious بِمَغْفِرَةٍ so give him good news وَأَجْرٍ forgiveness and a reward كَرِيمٍ ﴿٨﴾ generous إِنَّا verily نَحْنُ We and We record وَنَكْتُبُ (to) the dead الْمَوْتَىٰ give life نُحْيِي We and their traces وَآثَرَهُمْ they send before that which قَدَّمُوا every شَيْءٍ أَحْصَيْنَاهُ thing in إِمَامٍ We have recorded مُّبِينٍ ﴿٩﴾ a Book a similitude مَثَلًا to them لَهُمْ and put forward وَضَرَبْنَا a clear (there) came to جَاءَهَا when (of) the town الْقَرْيَةِ the dwellers to them الْمُرْسَلُونَ ﴿١٠﴾ Messengers إِذْ when أَرْسَلْنَا We sent إِلَيْهِمُ to them اثْنَيْنِ two Messengers فَكَذَّبُوهُمَا they denied them both فَعَزَّزْنَا so We بِثَالِثٍ reinforced them with a third فَقَالُوا and they said إِلَيْكُم We have been sent as مُّرْسَلُونَ ﴿١١﴾

10. It is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said

that the town was Antioch (Antâkiya)], when there came Messengers to them. 14. When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِلَّا تَكْذِبُونَ ﴿١٤﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَهُكُمْ لَمُرْسَلُونَ ﴿١٥﴾ وَمَا عَلَيْنَا الْبَلِّغُ الْمُبِينِ ﴿١٦﴾ قَالُوا إِنَّا نَطَّيَّرُكُمْ بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٧﴾ قَالُوا طَائِفُكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٨﴾

قَالُوا they said مَا not أَنْتُمْ you (are) إِلَّا but بَشَرٌ human beings
مِثْلُنَا like ourselves وَمَا and not أَنزَلَ the Most الرَّحْمَنُ has sent down
يُنَزِّلُ any شَيْءٍ thing إِنَّ not أَنْتُمْ you are تَكْذِبُونَ but ﴿١٤﴾
قَالُوا telling lies رَبُّنَا they (the Messengers) said يَعْلَمُ our Lord
وَمَا are Messengers لَمُرْسَلُونَ to you إِلَهُكُمْ we إِنَّا knows
عَلَيْنَا our duty (is) إِلَّا but الْبَلِّغُ to convey (the Message) الْمُبِينِ ﴿١٥﴾
قَالُوا clear إِنَّا they said نَطَّيَّرُكُمْ verily بِكُمْ we see an evil omen
لَئِن you if لَّمْ not تَنْتَهُوا you cease لَنَرْجُمَنَّكُمْ we will surely stone you
وَلَيَمَسَّنَّكُمْ and will touch you مِنَّا a torment عَذَابٌ أَلِيمٌ ﴿١٧﴾
قَالُوا painful they (Messengers) said طَائِفُكُمْ your evil omens مَعَكُمْ
بَلْ you are admonished ذُكِّرْتُمْ is it because أَيْنَ (are) with you
نَاي but you قَوْمٌ (are) a people مُسْرِفُونَ ﴿١٨﴾ transgressing

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you, 17. "And our duty is only to convey plainly (the Message)." 18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." 19. They (Messengers) said: "Your evil omens be with you! (Do you call it 'evil omen') because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْفَوْرُ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مِن لَّا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِ عَنْهُمْ شِفَعَتُهُمْ شَيْئًا وَلَا يُنْقَذُونَ ﴿٢٣﴾ إِنَّ لِي إِذًا لِّنَی ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي أَنَا بَرِيءٌ مِّنْكُمْ فَأَسْمَعُونَ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتُ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا عَفَّرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

(of) وَجَاءَ the farthest part أَقْصَا from مِنْ and (there) came رَجُلٌ the town
 O my people يَقُولُ he said قَالَ running يَسْعَى a man
 those مَنْ follow اتَّبِعُوا the Messengers الْمُرْسَلِينَ ﴿٢٠﴾ follow
 and they وَهُمْ any wages أَسْأَلُ ask of you لَا who
 تُهْتَدُونَ ﴿٢١﴾ (are) rightly guided وَمَا and why لِي should I لَا not أَعْبُدُ
 and to Whom رَبِّكَ has created me فَطَرَنِي Him Who إِلَهِ worship
 besides Him مِنْ دُونِهِ shall I take أَلَتَّخِذُ you shall be returned
 إِلَهُكَ gods إِنْ if يُرِيدُ intends me الرَّحْمَنُ the Most Gracious يَضُرُّ
 their intercession سَفَعَتْهُمْ will avail عَنِّي me لَا any harm
 شَيْئًا anything وَلَا nor يُفْقِدُونِ ﴿٢٣﴾ they can save me إِنِّي verily I
 then لَئِنِّي (should) be in ضَلَالٍ error مُبِينٍ ﴿٢٤﴾ plain إِنِّي verily I
 it قِيلَ so listen to me فَاسْمَعُونَ ﴿٢٥﴾ in your Lord رَبِّكُمْ I have believed
 was said أَدْخِلْ enter الْجَنَّةَ Paradise قَالَ he said بَلَيْتَ would that قَوْمِي
 my people يَعْلَمُونَ ﴿٢٧﴾ knew يَا that غَفَرَ has forgiven لِي me رَبِّي
 the honored ones الْمُكْرَمِينَ ﴿٢٨﴾ of مِنْ and made me وَجَعَلَنِي my Lord

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided. 22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned. 23. "Shall I take besides Him *alihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? 24. "Then verily, I should be in plain error. 25. "Verily, I have believed in your Lord, so listen to me!" 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew 27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

وَجَعَلْنَا of gardens جَنَّاتٍ therein فِيهَا and We have made
 and We have caused to gush وَفَجَّرْنَا and grapes وَأَعْنَبٍ date-palm
 so that يَأْكُلُوا springs of water الْعُيُونِ of therein فِيهَا forth
 made عَمَلُهُ and not وَمَا the fruits thereof ثَمَرِهِ of they may eat
 give thanks يَشْكُرُونَ will they not أَفَلَا their hands أَيْدِيَهُمْ it
 pairs خَلَقَ Him Who أَلَدَى glory be to سُبْحَنَ
 كُلِّهَا all مِمَّا of that which تُنْبِتُ produces الْأَرْضُ the earth وَمِنَ
 not لَا and of that which وَمِمَّا their own kind أَنْفُسِهِمْ as well as of
 the night أَلَيْلٌ for them لَهُمْ and a sign وَمَايَةٌ they know يَسْمُومُونَ
 and behold إِذَا the Day النَّهَارُ therefrom مِنَّا We withdraw نَسْلَخُ
 runs تَجْرَى and the sun وَالشَّمْسُ in darkness مُظْلِمُونَ they are هُمْ
 لِيُسْتَقَرَّ that is ذَلِكَ for it لَهَا on its fixed course for a term يُسْتَقَرُّ
 the All-Knowing الْعَلِيمِ of the All-Mighty الْقَزِيرِ a decree

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. 35. So that they may eat of the fruit thereof — and their hands made it not. Will they not then give thanks? 36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيرِ ۚ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ
 النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝ وَمَا يَهُدَىٰ لَهُمْ أَنَا حَلَّتَا ذُرِّيَّتَهُمْ فِي الْفَلَكَ الْمَشْحُونِ ۝ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا
 يَرْكَبُونَ ۝ وَلَٰكِنْ نَّشَأُ تُغْرِقُهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُقَدَّرُونَ ۝ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ۝ وَإِذَا قِيلَ لَهُمُ
 اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ۝

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ We have measured its قَدَرْتَهُ and the moon
 like the dried curved date stalk كَالْعُرْجُونِ it returns عَادَ till حَتَّىٰ
 for it لَهَا permitted يَنْبَغِي the sun الشَّمْسُ not لَا the old الْقَدِيرِ ۚ
 أَنْ تُدْرِكَ الْقَمَرَ overtake the night اللَّيْلُ nor وَلَا the moon
 an orbit فَلَا in فِي they all each وَكُلٌّ the day النَّهَارِ outstrip

We **يَسْبَحُونَ** that **أَنَّا** for them **لَهُمْ** and a sign **وَأَيُّهُ** float **فِي** bore **دُرَيْتِهِمْ** the laden **الْمَشْحُونِ** ship **أَفَلَا** in **فِي** their offspring **وَلَوْ** and We have created **وَلَوْ** its like **مِثْلِهِ** from **مِنْ** for them **لَهُمْ** and We shall **نَرْفَعُهُمْ** We will **نُشَا** and if **وَلَوْ** they ride **يَرْكَبُونَ** what **وَلَا** there will be for them **لَهُمْ** shout **صَرِيحٌ** and no **فَلَا** drown them **يُفْقَدُونَ** they **هُمْ** nor **مِنَّا** from us **وَمَتَاعًا** and as an enjoyment **إِلَى** for **جَنِّينَ** a while **وَإِذَا** of that which **مَا** beware **اتَّقُوا** to them **لَهُمْ** it is said **قِيلَ** and when **بَيْنَ أَيْدِيكُمْ** is **وَمَا** before you **خَلْفَكُمْ** and that which **لَعَلَّكُمْ** behind you **تَرْحَمُونَ** in order that you may receive mercy

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. 40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. 41. And an *Ayâh* (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)]. 42. And We have created for them of the like thereunto, on which they ride. 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. 44. Unless it be a mercy from Us, and as an enjoyment for a while. 45. And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allâh's religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds).

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٣٩﴾ وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُهُمْ مَنْ تَوْسِعُ اللَّهُ أَلْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٠﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٢﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٤٣﴾

وَمَا **تَأْتِيهِمْ** and not **مِنْ** come to them **آيَةٍ** a sign **عَنْهَا** they did **كَانُوا** but **إِلَّا** of their Lord **رَبِّهِمْ** the signs **قِيلَ** and when **وَإِذَا** turn away **مُعْرِضِينَ** from it **لَهُمْ** it is said **اتَّقُوا** of what **رَزَقَكُمُ** Allah **اللَّهُ** has provided you

قَالَ الَّذِينَ كَفَرُوا those who disbelieve الَّذِينَ to those who آمَنُوا believe أَنُطْعِمُ shall we feed مَنْ those whom لَوْ if بَشَاءَ will الله but أَنُطْعِمَهُ Allah only أَنْتُمْ you are إِلَّا He would have fed him plain وَيَقُولُونَ error ١٧ in صَدَلٍ this أَلَوْعَدُ promise will be fulfilled إِنْ if كُنْتُمْ you are صَادِقِينَ ١٨ a single shout صَيْحَةً but إِلَّا they await بَنظُرُونَ not مَا truthful تَأْخُذُهُمْ which will seize them وَهُمْ while they are يَخِصِّمُونَ ١٩ to make تَوْبَةً they will be able يَسْتَطِيعُونَ then, not فَلَا disputing they will يَرْجِعُونَ ٢٠ their family إِلَى nor وَلَا bequest return

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. 47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error." 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" 49. They await only but a single *Saiyah* (shout) which will seize them while they are disputing! 50. Then they will not be able to make bequest, nor they will return to their family.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ٥١ قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ٥٢ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ٥٣ قَالُوا لَوْ لَا نَفْثُ نَفْسٍ شَيْئًا وَلَا تَحْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ٥٤ إِنْ أَصْحَبَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَتُكْهَنُونَ ٥٥ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرْبَابِكُمُ مَكْهُونَ ٥٦ لَكُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ٥٧ سَلَامٌ قَوْلًا مِنْ رَبِّ رَجِيمٍ ٥٨ وَأَمْسَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ٥٩

وَنُفِخَ in the Trumpet. فَإِذَا and will be blown هُمْ they مِنَ the graves الْأَجْدَاثِ إِلَىٰ to رَبِّهِمْ their Lord يَنسِلُونَ ٥١ قَالُوا will come out quickly يَوَيْلَنَا they will say مَنْ who بَعَثَنَا raised us up from مَرْقَدِنَا our place of sleep هَذَا the Most Beneficent الرَّحْمَنُ had promised وَعَدَ what this is only إِنْ the Messengers الْمُرْسَلُونَ ٥٢ and spoke the truth وَصَدَقَ

so behold **فَإِنَّا** a single **وَحِيدَةً** shout **صَيْحَةً** but **إِلَّا** will be **كَانَتْ**
 ھُمْ they **جَمِيعٌ** all **لَدَيْنَا** before us **مُحْضَرُونَ** ۞
 a thing **شَيْئًا** a soul **نَفْسٌ** will be wronged **تُظْلَمُ** none **لَا** this Day
 that which **مَا** except **إِلَّا** you be requitted **تُجْزَوْنَ** and not **وَلَا**
 the dwellers **أَصْحَابُ** verily **إِنَّ** to do **تَعْمَلُونَ** ۞ you used to **كُنْتُمْ**
الْجَنَّةِ of Paradise **الْيَوْمَ** that Day **فِي** in **شُغْلٍ** will be busy **فَيَكْهُونَ** ۞
 pleasant **ظِلَالٍ** in **فِي** and their wives **وَأَزْوَاجُهُمْ** they **فِي** joyful things
 they will have **هُنَّ** reclining **مُتَكِرُونَ** ۞ thrones **عَلَى** on **الْأَرَائِكِ** shade
 whatever **مَا** and they will have **وَهُنَّ** fruits **فَكِهَةٌ** therein **فِيهَا**
 A Lord **يَدْعُونَ** ۞ they ask for **سَلَامٌ** peace **قَوْلًا** from **رَبِّ** a word **يَنْ**
تَرْجِيهِ ۞ Most Merciful **وَأَنْتَرُوا** and get you apart **الْيَوْمَ** this Day **أَيُّهَا**
 criminals, sinners **الْمُجْرِمُونَ** ۞

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. 52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!" 53. It will be but a single *Saiha* (shout), so behold they will all be brought up before Us! 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requitted anything except that which you used to do. 55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. 56. They and their wives will be in pleasant shade, reclining on thrones. 57. They will have therein fruits (of all kinds) and all that they ask for. 58. (It will be said to them): *Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful. 59. (It will be said): "And O you the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

﴿أَنزَلْنَا إِلَيْكُمْ الْكِتَابَ مَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ ۞ ﴿وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ ۞ ﴿وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ﴾ ۞ ﴿هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ﴾ ۞ ﴿أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ ۞ ﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾ ۞ ﴿وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ﴾ ۞

﴿أَنزَلْنَا إِلَيْكُمْ﴾ I ordain **إِلَيْكُمْ** for you **يَنْبَغِي** O Children **مَادَمَ** of **أَنْ لَا تَعْبُدُوا الشَّيْطَانَ** you should worship **إِنَّهُ** Satan **أَدَمَ** Adam **أَنْ لَا** that

and that رَأَى a plain مُبِينٌ an enemy عَدُوٌّ to you لَكَرَ verily he
 a اَعْبُدُونِي Path صِرَاطٌ this is هَذَا you should worship Me
 a جِيلًا of you مِنْكُمْ he led astray اَضَلَّ and indeed وَلَقَدْ straight
 understand تَعْلَمُونَ you تَكُونُوا did not اَقْلَمَ a great كَثِيرًا multitude
 هَذِهِ this is جَهَنَّمَ Hell اَلَّتِي which كُنْتُمْ you were تُوعَدُونَ
 you كُنْتُمْ for what بِمَا this Day الْيَوْمَ burn therein اَضَلَّوْكُمْ promised
 We shall seal up نَخْنَعُ this Day الْيَوْمَ to disbelieve نَكْفُرُونَ used
 عَلَيَّ (on) اَفْوَاهِهِمْ their mouths وَكَلِمَاتُ and will speak to Us اَيْدِيهِمْ
 to اَيْدِيهِمْ their legs and will bear witness وَتَشْهَدُ their hands
 We will نَشَاءُ and if وَلَوْ to earn يَكْسِبُونَ they used كَانُوا what
 their eyes اَعْيُنِهِمْ over عَلَيَّ We would surely have wiped out لَطَمْنَا
 how فَاسْتَبَقُوا for the path الصِّرَاطَ so that they would struggle فَاسْتَبَقُوا
 they see يَبْصُرُونَ then

60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you. 61. And that you should worship Me [Alone — Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path. 62. And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? 63. This is Hell which you were promised! 64. Burn therein this Day, for that you used to disbelieve. 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). (*Tafsir At-Tabarî*) 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَائَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٠﴾ وَمَنْ نُّعَمِّرْهُ
 نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦١﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٢﴾ لِيُذَكِّرَ
 مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٦٣﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا
 مَالِكُونَ ﴿٦٤﴾

وَلَوْ نَشَاءُ it had been Our will لَمَسَخْنَاهُمْ then not فَمَا their places مَكَائَتِهِمْ in transformed them
 nor وَلَا to go forward مُضِيًّا they would have been able اسْتَطَعُوا

يَرْجِعُونَ ﴿٦٧﴾ and he whom وَمَنْ they could have returned back
 creation أَلْقَىٰ in We reverse him نُنَكِّتُهُ We grant long life
 We عَلَّمْنَاهُ and not وَمَا they understand يَقُولُونَ ﴿٦٨﴾ will not then
 for لَهُ is it befitting يَتَّبِعِي nor وَمَا poetry أَلْفَعَرُ have taught him
 and Quran وَقُرْآنُ Reminder ذَكَرَ only this is هُوَ not إِنَّ him
 to him مَنْ that he, or it, may give warning أَسْذَرُ a plain مُبِينٌ ﴿٦٩﴾
 whom كَانَ is /was حَيًّا living وَحَيًّا and that may be justified أَلْقَوْلُ
 they عَلَى word against الْكَافِرِينَ ﴿٧٠﴾ the disbelievers أَوَّلَرُ do not يَرَوْنَ
 of what وَمَا for them لَهُمْ have created خَلَقْنَا that We أَنَا see
 for لَهُمْ the cattle أُنْعَمَّا Our hands أَيْدِيْنَا have created
 they are the owners سَالِكُونَ ﴿٧١﴾ them

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. 68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand? 69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân. 70. That he or it (Muhammad ﷺ or the Qur'ân) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). 71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ
 إِلَهَةً لَّهُمْ لَعَلَّهُمْ يُبْصِرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُنْخَضَرُونَ ﴿٧٥﴾ فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا
 يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

وَدَلَّلْنَاهَا لَهُمْ and We have subdued them لَهُمْ فَمِنْهَا for them
 رَكُوبُهُمْ of them وَمِنْهَا they have for riding يَأْكُلُونَ ﴿٧٢﴾
 and they have وَلَهُمْ فِيهَا مَنَافِعُ and they have وَمَشَارِبٌ benefits
 أَفَلَا drinks (milk) يَشْكُرُونَ ﴿٧٣﴾ will not then وَاتَّخَذُوا
 and they have taken مِنْ دُونِ besides اللَّهِ إِلَهَةً gods لَعَلَّهُمْ
 they بَصُرُونَ hoping that they might be لَا helped يَسْتَطِيعُونَ
 as troops جُنْدٌ for them لَهُمْ and they وَهُمْ help them

تُخْفَرُونَ ﴿٧٥﴾ grieve you بِمَزْنِكَ so let not فَلَا be brought forward
 they conceal يُبْرُونَ what مَا We know نَعْلَمُ verily إِنَّا their speech
 man أَلَيْسَ see بَرَّ does not أَوَلَمْ they reveal يَكْلُونَ ﴿٧٦﴾ and what وَمَا
 mixed male and نُطْفَةٍ from مِنْ have created him خَلَقْنَاهُ that We أَنَا
 opponent تُبِينُ ﴿٧٧﴾ He is هُوَ so then فَإِذَا female discharge
 an open

72. And We have subdued them unto them so that some of them they have for riding and some they eat. 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? 74. And they have taken besides Allâh *âlihah* (gods), hoping that they might be helped (by those so-called gods). 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). 76. So let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. 77. Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold he (stands forth) as an open opponent.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُعْطِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٥﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٦﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ تُؤْفَقُونَ ﴿٧٧﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٧٨﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٧٩﴾ فَسُبْحَنَ الَّذِي يَدِيرُ مَلَكُوتَ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٠﴾

وَضَرَبَ and forgets وَنَسِيَ a parable مَثَلًا for us لَنَا and he puts
 to الْعِظَمَ will give life مَنْ he says قَالَ his own creation
 have rotted away and became رَمِيمٌ when they وَهِيَ these bones
 أَنشَأَهَا Who الَّذِي He (Who) will give life to them يُحْيِيهَا say قُل dust
 of every بِكُلِّ and He is هُوَ time مَرَّةٍ the first أَوَّلَ created them
 produces جَعَلَ He Who الَّذِي the All-Knower عَلِيمٌ creation خَلَقَ
 لَكُمْ for you مِنْ out of الشَّجَرِ the green الْأَخْضَرِ tree نَارًا fire فَإِذَا
 is it not أَلَيْسَ kindle ﴿٧٧﴾ تُؤْفَقُونَ ﴿٧٨﴾ therewith أَنْتُمْ you
 and the earth وَالْأَرْضَ the heavens السَّمَوَاتِ created خَلَقَ He Who
 بِقَدِيرٍ Able عَلَىٰ أَن يَخْلُقَ to مِثْلَهُمْ create بَلَىٰ the like of them
 The عَلِيمُ ﴿٧٩﴾ the Supreme Creator الْخَلَّاقُ and He is هُوَ indeed

He أرَادَ when إِذَا His Command أَمْرُهُ verily إِنَّمَا All-Knowing and فَيَكُونُ ﴿٥٨﴾ Be كُنْ to it لَهُ say يَقُولُ to أَنْ a thing سَيَبْئُتُ intends in Whose hand بِيَدِهِ He, Who الَّذِي so glorified be it is تَسْبِيحُنْ and to Him وَإِلَيْهِ thing كُلِّ of every is the dominion مَلَكُوتُ ﴿٥٩﴾ you shall be returned تُرْجَعُونَ ﴿٦٠﴾

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" 79. Say (O Muhammad ﷺ): "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" 80. He Who produces for you fire out of the green tree, when behold you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. 82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is! 83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.

سُورَةُ الصَّافَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالَّذِينَ جَرَّتْ سَحَابًا ﴿٢﴾ فَأَتَيْنَهُنَّ فِي ذِكْرٍ ﴿٣﴾ إِنَّ إِلَهُكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ﴿٥﴾ إِنْ أَنْزَلْنَاهُ نَزْلًا فَتَنَّا الْبُيُوتَ الْكَوْكَبِ ﴿٦﴾ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ﴿٧﴾

in rows صَفًّا ﴿١﴾ By those (angels) arranged وَالصَّافَّاتِ in a good way سَحَابًا ﴿٢﴾ by those (angels) who drive the clouds فَأَتَيْنَهُنَّ verily فِي ذِكْرٍ ﴿٣﴾ the Book إِنَّ إِلَهُكُمْ Lord السَّمَوَاتِ your God رَبُّ is indeed One وَرَبُّ is between them بَيْنَهُمَا and all that وَمَا and of the earth وَالْأَرْضِ and Lord السَّمَوَاتِ of every point of the suns rising رَبَّنَا with beauty الْبُيُوتَ the near النَّازِلَاتِ have adorned نَزَّلْنَاهُ (of) the stars الْكَوْكَبِ every كُلِّ against مِنْ and to guard وَحِفْظًا rebellious مَارِدٍ devil

1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good way. 3. By those (angels) who bring the Book and the Qur'ân from Allâh to mankind (*Tafsir Ibn Kathîr*) 4. Verily, your Ilâh (God) is

indeed One (i.e. Allâh); 5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. 6. Verily, We have adorned the near heaven with the stars (for beauty). 7. And to guard against every rebellious devil.

لَا يَسْمَعُونَ إِلَى آلِهَا الْاَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ۖ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۙ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ۖ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ۖ بَلْ عَجِبْتَ وَيَسْخَرُونَ ۖ وَإِنَّا ذُكِّرُوا لَا يَذْكُرُونَ ۖ وَإِنَّا رَأَوْا آيَةً يَسْتَسْخَرُونَ ۖ

the higher ^{الْاَعْلَىٰ} the group ^{آلِهَا} to ^{إِلَىٰ} listen ^{يَسْمَعُونَ} can not ^{لَا}
^{يُقَذَّفُونَ} and they are pelted ^{وَيُقَذَّفُونَ} from ^{مِنْ} every ^{كُلِّ} side ^{جَانِبٍ} ۖ ^{دُحُورًا}
outcast ^{وَلَهُمْ} and theirs is ^{عَذَابٌ} a constant ^{وَاصِبٌ} ۙ ^{إِلَّا}
so he ^{فَاتَّبَعَهُ} something ^{الْخَطْفَةَ} snatch away ^{خَطِفَ} such as ^{مَنْ} except
of piercing brightness ^{ثَاقِبٌ} a flaming fire ^{شِهَابٌ} is pursued by
^{فَاسْتَفْتِهِمْ} then ask them ^{أَمْ} are they ^{أَشَدُّ} stronger as creation ^{خَلْقًا} ۚ
or ^{مَنْ} those ^{خَلَقْنَا} whom We have created ^{إِنَّا} verily We ^{خَلَقْنَاهُمْ}
^{لَازِبٍ} clay ^{طِينٍ} of ^{مِنْ} have created them
^{بَلْ} nay, ^{عَجِبْتَ} they ^{ذُكِّرُوا} and when ^{وَإِنَّا} while they mock ^{يَسْخَرُونَ} you wondered
they ^{رَأَوْا} and when ^{وَإِنَّا} they remember ^{يَذْكُرُونَ} not ^{لَا} are reminded
they mock at it ^{يَسْتَسْخَرُونَ} a sign ^{آيَةً} see

8. They cannot listen to the higher group (angels) for they are pelted from every side. 9. Outcast, and theirs is a constant (or painful) torment. 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. 11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. 12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'ân). 13. And when they are reminded, they pay no attention. 14. And when they see an *Ayâh* (a sign, or an evidence) from Allâh, they mock at it.

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ۚ أَوَآدَا مِنَّا وَكُنَّا رُكْبًا وَعَظَمْنَا أَوَآدَا لَمَبْعُوثُونَ ۖ أَوَآبَاءُؤُنَا الْأَوَّلُونَ ۖ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ۖ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ۖ وَقَالُوا يَتْلُوَنَا هَذَا يَوْمَ الدِّينِ ۖ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۖ لَحِشُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ۖ مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ۖ وَقَفَّوهُمْ لِيَهُمْ مَنْعُولُونَ ۖ

وَقَالُوا ^(١٥) magic سِحْرٌ but إِلَّا this is هَٰذَا nothing and they say ^(١٦) وَإِنَّا we are dead وَمَا is it when ^(١٧) وَنَحْنُ evident and have become ^(١٨) وَكُنَّا dust and bones ^(١٩) وَنَحْنُ shall we (then) verily ^(٢٠) وَنَحْنُ resurrected ^(٢١) قُلْ of old ^(٢٢) الْآلُوفُ our fathers ^(٢٣) وَآلِهَآهُمْ and also ^(٢٤) وَآلِهَآهُمْ resurrected it will be ^(٢٥) فَكَيْفَ be humiliated ^(٢٦) وَتَجِدُونَهُمْ and you shall then ^(٢٧) وَتَجِدُونَهُمْ yes, they ^(٢٨) وَتَجِدُونَهُمْ so when ^(٢٩) وَتَجِدُونَهُمْ a single ^(٣٠) وَتَجِدُونَهُمْ shout ^(٣١) وَتَجِدُونَهُمْ (it is) ^(٣٢) وَتَجِدُونَهُمْ only this is ^(٣٣) وَتَجِدُونَهُمْ woe to us ^(٣٤) وَتَجِدُونَهُمْ they will say ^(٣٥) وَتَجِدُونَهُمْ will be staring ^(٣٦) وَتَجِدُونَهُمْ of the ^(٣٧) وَتَجِدُونَهُمْ the Day ^(٣٨) وَتَجِدُونَهُمْ this is ^(٣٩) وَتَجِدُونَهُمْ of Recompense ^(٤٠) وَتَجِدُونَهُمْ the Day ^(٤١) وَتَجِدُونَهُمْ to deny ^(٤٢) وَتَجِدُونَهُمْ in it ^(٤٣) وَتَجِدُونَهُمْ you used ^(٤٤) وَتَجِدُونَهُمْ which ^(٤٥) وَتَجِدُونَهُمْ Judgement together ^(٤٦) وَتَجِدُونَهُمْ those who ^(٤٧) وَتَجِدُونَهُمْ assemble ^(٤٨) وَتَجِدُونَهُمْ those who ^(٤٩) وَتَجِدُونَهُمْ did wrong ^(٥٠) وَتَجِدُونَهُمْ together with their companions ^(٥١) وَتَجِدُونَهُمْ and what ^(٥٢) وَتَجِدُونَهُمْ with their companions ^(٥٣) وَتَجِدُونَهُمْ they were ^(٥٤) وَتَجِدُونَهُمْ and lead them on ^(٥٥) وَتَجِدُونَهُمْ instead of ^(٥٦) وَتَجِدُونَهُمْ Allah ^(٥٧) وَتَجِدُونَهُمْ worshiping ^(٥٨) وَتَجِدُونَهُمْ to ^(٥٩) وَتَجِدُونَهُمْ the way ^(٦٠) وَتَجِدُونَهُمْ of flaming Fire ^(٦١) وَتَجِدُونَهُمْ but stop them ^(٦٢) وَتَجِدُونَهُمْ verily they are ^(٦٣) وَتَجِدُونَهُمْ to be questioned

15. And they say: "This is nothing but evident magic! 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected? 17. "And also our fathers of old?" 18. Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated." 19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring! 20. They will say: "Woe to us! This is the Day of Recompense!" 21. (It will be said): "This is the Day of Judgement which you used to deny." 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, 23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell); 24. "But stop them, verily, they are to be questioned.

مَا لَكُمْ لَا تَنصَرُونَ ^(١٥) بَلْ هُمْ آيَاتٌ مُّسْتَقِيمُونَ ^(١٦) وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ^(١٧) قَالُوا إِنَّا كُنْهُنَّ فَأْتُونَنَا عَنِ الْيَمِينِ ^(١٨) قَالُوا بَلْ لَمْ تَكُونُوا مُّؤْمِنِينَ ^(١٩) وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ^(٢٠) فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰبِقُونَ ^(٢١) فَأَعْوَضَكُمُ إِنَّا كُنَّا عٰوِينَ ^(٢٢) فَأَتَتْهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ^(٢٣)

you help one ^(١٥) لَا with you ^(١٦) لَكُمْ what is the matter ^(١٧) تَنصَرُونَ they shall ^(١٨) مُّسْتَقِيمُونَ that Day ^(١٩) آيَاتٌ they are ^(٢٠) بَلْ nay but ^(٢١) هُمْ another ^(٢٢) قَالُوا questioning one another ^(٢٣) إِنَّا others the ^(٢٤) الْيَمِينِ from coming to us ^(٢٥) تَأْتُونَا you were ^(٢٦) كُنْهُنَّ verily you

right قَالُوا they will say بَلْ nay لَنْ not تَكُونُوا you were مُؤْمِنِينَ ﴿٣٠﴾ any over you عَلَيْكُمْ for us لَمْ was كَانَ and not وَمَا believers سُلْطَانِي authority بَلْ nay but كُنْتُمْ you were قَوْمًا طَٰغِيَةً ﴿٣١﴾ people طَٰغِيَةً the قَوْلِ against us عَلَيْنَا so has become justified فَحَقَّ transgressing shall certainly لَدَٰبِقُورِنَا ﴿٣٢﴾ that verily we إِنَّا of our Lord رَبِّنَا Word we were ourselves كُنَّا verily إِنَّا so we led you astray تَذَوِّقُكُمْ taste in that Day يَوْمَئِذٍ then verily they will be غَٰوِيُونَ ﴿٣٣﴾ astray يَٰٓأَنَّهُمْ sharing الْعَذَابِ الْمُشْتَرِكُونَ ﴿٣٤﴾ the torment

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" 26. Nay, but that Day they shall surrender. 27. And they will turn to one another and question one another. 28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islâmic Monotheism and from every good deed)." 29. They will reply: "Nay, you yourselves were not believers. 30. "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers). 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). 32. "So we led you astray because we were ourselves astray." 33. Then verily, that Day, they will (all) share in the torment.

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٥﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٦﴾ وَيَقُولُونَ إِنَّا لَا نَزِدُّكَ إِلَٰهَٰنَا إِلَٰهَيْنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٧﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٨﴾ إِنَّكَ لَدَٰبِقُورِنَا أَلَا لِيَوْمِ ﴿٣٩﴾ وَمَا تُحْزِنُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٤٠﴾ إِلَّا عِبَادَ اللَّهِ الْمَخْلَصِينَ ﴿٤١﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤٢﴾ فَوَكَهَهُمْ مَّكْرُمُونَ ﴿٤٣﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٤﴾ عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٥﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٦﴾ بَيْضَاءَ لَّذَّةٍ لِلشَّرْبِ ﴿٤٧﴾

إِنَّا كَذَٰلِكَ certainly نَفْعَلُ that is how بِالْمُجْرِمِينَ ﴿٣٥﴾ with sinners إِنَّهُمْ they were كَانُوا verily, إِذَا when قِيلَ it was said لَهُمْ to them لَا (none has the right to be worshipped) إِلَهَ إِلَّا god they puffed themselves up with pride يَسْتَكْبِرُونَ ﴿٣٦﴾ Allah but وَيَقُولُونَ they are we إِنَّا and they say لَدَٰبِقُورِنَا going to abandon إِلَٰهَيْنَا our gods وَمَا تُحْزِنُونَ he has come جَاءَ nay بَلْ mad مَّجْنُونٍ ﴿٣٧﴾ for the sake of a poet بِالْحَقِّ and he confirmed وَصَدَّقَ the الْمُرْسَلِينَ ﴿٣٨﴾

torment ألمعاب are going to taste لَذَائِمُوا verily you إِنَّكُمْ messengers
 الْأَلِيمِ ٣٨ you will be requited تُجْزَوْنَ and nothing وَمَا the painful
 slaves عِبَادَ save إِلَّا do تَعْمَلُونَ ٣٩ you used to كُنتُمْ what مَا except
 for them will be لَهُمْ those أُولَئِكَ the chosen الْمُخْلَصِينَ ٤٠ of Allāh
 and they shall be لَهُمْ fruits فَوَكَّةٌ a known مَعْلُومٌ ٤١ provision رِزْقٌ
 on عَلَى of Delight النَّعِيمِ ٤٢ the Gardens جَنَّاتٍ in فِي honored تُكْرَمُونَ ٤٣
 مُتَّحِدِينَ ٤٤ thrones مُتَّحِدِينَ facing one another بَطَائِفُ brought around عَلَيْهِمْ
 ٤٥ (unto them) بِكَأْسٍ مِنْ a cup نَعِيمٍ ٤٦ from نَعِيمٍ a spring بَيْضَاءَ white لَذَّةٌ
 to the drinkers لِشَرِيبَةٍ ٤٧ delicious

34. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh). 35. Truly, when it was said to them: *Lā ilāha illallāh* (none has the right "to be worshipped but Allāh),” they puffed themselves up with pride (i.e. denied it). 36. And (they) said: “Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?” 37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh’s religion — Islāmic Monotheism and this Qur’ān) and he confirms the Messengers (before him who brought Allāh’s religion — Islāmic Monotheism). 38. Verily, you (pagans of Makkah) are going to taste the painful torment; 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh’s disobedience which you used to do in this world) 40. Save the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism). 41. For them there will be a known provision (in Paradise), 42. Fruits; and they shall be honoured, 43. In the Gardens of Delight (Paradise), 44. Facing one another on thrones. 45. Round them will be passed a cup of pure wine — 46. White, delicious to the drinkers.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ٤٧ وَعِنْدَهُمْ قَصِيرَاتُ الْظُرْفِ عَيْنٌ ٤٨ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ٤٩ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ٥٠ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ٥١ يَقُولُ أَهَؤُلَاءِ لَئِن لَّمْ يَكُنِ الْمُصْدِقِينَ ٥٢ لَهُ دَأْمِنَا وَكُنَّا نَرَاهَا وَعِظْلَمَا إِنَّا لَا نَعْدِيهِمْ ٥٣ قَالَ هَلْ أُنتُمْ مُّطْلَعُونَ ٥٤

لَا neither فِيهَا in that غَوْلٌ is hurt, headache or sin وَلَا and nor هُمْ
 عَنْهَا they غَوْلٌ from that يُنْزَفُونَ ٤٧ وَعِنْدَهُمْ they suffer intoxication
 قَصِيرَاتُ (will be) chaste women restraining الْظُرْفِ with them
 كَأَنَّهُنَّ with wide and beautiful eyes عَيْنٌ ٤٨ glances
 بَعْضُهُمْ some of them بَعْضُهُمْ so will turn قَائِلٌ preserved ٤٩ eggs بَيْضٌ

عَلَىٰ to بعض others بَسَّاءُ لَّوْنٌ ﴿٥٠﴾ will say قَالُ mutually questioning قَالٌ for me قَرِينٌ ﴿٥١﴾ a speaker مِنْهُمْ of them إِنْ I كَانَ verily لِي had قَرِينٌ ﴿٥٢﴾ companion يَتَوَلَّى who used to say لَيْنَ among الْمُصَيِّفِينَ ﴿٥٣﴾ and become وَكُنَّا we die إِنَّا those who believe indeed to receive لَكَيْتُونَ ﴿٥٤﴾ shall we إِيَّاهُ and bones دُفُنَّا dust look أَنْتُمْ you أَتَىٰ he said قَالٌ reward or punishment down

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. 48. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved. 50. Then they will turn to one another, mutually questioning. 51. A speaker of them will say: "Verily, I had a companion (in the world), 52. Who used to say: "Are you among those who believe (in resurrection after death). 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" 54. (The speaker) said: "Will you look down?"

فَاطْلَعَ فَرَّاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٠﴾ قَالَ تَاللَّهِ إِنْ كِدَتْ لَتُرَوِينَ ﴿٥١﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٢﴾ أَمَّا نَحْنُ بِمَبْعِثِينَ ﴿٥٣﴾ إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّيْنَ ﴿٥٤﴾ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٥﴾ لِيُنْزِلَ هَذَا فَاَلْيَعْمَلِ الْعَامِلُونَ ﴿٥٦﴾ أَذَلِكَ خَيْرٌ تُزَلُّ أَمْ سَجَرَةُ الزَّقُّومِ ﴿٥٧﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٥٨﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٥٩﴾ طَلْعُهَا كَأَنَّهُ زُرُّومٌ وَالشَّيَاطِينُ ﴿٦٠﴾

فَاطْلَعَ the midst سَوَاءِ in فِي and saw him فَرَّاهُ so he looked قَالَ of the Fire تَاللَّهِ he said إِنْ كِدَتْ by Allah لَتُرَوِينَ you have almost لَكُنْتُ I would certainly have been مِنَ among الْمُحْضَرِينَ those who بِمَبْعِثِينَ we shall بِمُعَدِّيْنَ we shall وَمَا first الْأُولَىٰ our death مَوْتَنَا except success لِيُنْزِلَ (it is) indeed لَمْ this is هَذَا truly إِنَّ be punished الْعَظِيمُ the supreme لِيُنْزِلَ of this هَذَا for the likes الْعَامِلُونَ the workers أَذَلِكَ is that خَيْرٌ better تُزَلُّ entertainment أَمْ

We made **جَعَلْنَاهَا** truly **إِنَّا** tree of Zaqqum **الزَّقُّومِ** the tree **شَجَرَةً** or **وَشَجَرَةً** verily it is **إِنَّهَا** for the wrong-doers **لِلظَّالِمِينَ** a trial **فِتْنَةً** it of the **الْجَحِيمِ** the bottom **أَصْلٍ** in **فِي** that springs **تَنْجُرُجٍ** a tree the **رُؤُوسِ** are like **كَأَنَّهُ** its sprouts of fruit-stalks **طَلْمَهَا** Hell-Fire of devils **الرَّسَابِيطِ** heads

55. So he looked down and saw him in the midst of the Fire. 56. He said: "By Allâh! You have nearly ruined me. 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." 58. (The dwellers of Paradise will say!) "Are we then not to die (any more)? 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)." 60. Truly, this is the supreme success! 61. For the like of this let the workers work. 62. Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)? 63. Truly, We have made it (as) a trail for the *Zâlimûn* (polytheists, disbelievers, wrongdoers). 64. Verily, it is a tree that springs out of the bottom of Hell-fire, 65. The shoots of its fruit stalks are like the heads of *Shayâtîn* (devils);

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَا لَوْ أَنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَبِيرٍ ۖ ثُمَّ إِنَّهُمْ مَرْجَعُهُمْ لِأِلَى الْجَحِيمِ ۖ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ۖ فَهُمْ عَلَىٰ مَذْيَبِهِمْ يَهْرَعُونَ ۖ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ۖ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذِرِينَ ۖ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۖ وَلَقَدْ نَادَيْنَاهُ ۖ فَلَنِعْمَ الْمُجِيبُونَ ۖ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۖ وَجَعَلْنَا دُرِّيَّتَهُ هَرَابًا ۖ

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَا لَوْ they will eat thereof فَكُلُوا and fill they will be لَهُمْ verily إِنَّ then ثُمَّ the bellies الْبُطُونَ of it boiling حَبِيرٍ of بَيْنَ a mixture لَشَوْبًا on top of that عَلَيْهَا given is to لَأِلَى their return مَرْجَعُهُمْ verily إِنَّ then ثُمَّ water to drink الْجَحِيمِ ۖ the flaming Fire of Hell إِنَّهُمْ they found أَلْفَوْا they found ضَالِّينَ ۖ their fathers فَهُمْ on the wrong path ۖ فَهُمْ on the مَذْيَبِهِمْ so they ضَلَّ and indeed وَلَقَدْ made haste to follow يَهْرَعُونَ their footsteps of men of old الْأَوَّلِينَ most أَكْثَرُ before them قَبْلَهُمْ went astray warners مُنْذِرِينَ among them فِيهِمْ We sent أَرْسَلْنَا and indeed وَلَقَدْ of الْمُنْذِرِينَ the end عَاقِبَةُ was كَانَ how كَيْفَ then see فَانْظُرْ of Allah عِبَادَ slaves إِلَّا those who were warned

الْمُخْلِصِينَ ﴿٧٦﴾ the chosen وَلَقَدْ and indeed نَادَيْنَا invoked Us نُوحٌ
 We are of those to الْمُجِيبُونَ ﴿٧٧﴾ and the best indeed فَلَنِعْمَ Noah
 from وَمِنْ and his family وَأَهْلَهُ and We rescued him وَجَّيْنَاهُ answer
 الْكَرْبَ distress الْعَظِيمَ ﴿٧٨﴾ the great وَجَعَلْنَا the great
 the survivors الْبَاقِينَ ﴿٧٩﴾ they are مِّنْ progeny

66. Truly, they will eat thereof and fill their bellies therewith. 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies). 68. Then thereafter, verily, their return is to the flaming fire of Hell. 69. Verily, they found their fathers on the wrong path; 70. So they (too) hastened in their footsteps! 71. And indeed most of the men of old went astray before them; 72. And indeed We sent among them warners (Messengers); 73. Then see what was the end of those who were warned (but heeded not). 74. Except the chosen slaves of Allâh (faithful, obedient and true believers of Islâmic Monotheism). 75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request). 76. And We rescued him and his family from the great distress (i.e. drowning), 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾ سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ
 أَغْرَقْنَا الْآخِرِينَ ﴿٨٢﴾ وَإِن مِّن شَيْعَةٍ لَّيَزِيدَهُ لَابْرَهِيمَ ﴿٨٣﴾ إِذْ جَاء رَبُّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَيُّهُ وَقَوْمِهِ مَاذَا
 تَعْبُدُونَ ﴿٨٥﴾ أَيِفْكَاءَ إِلَهِةَ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

generations to الْآخِرِينَ ﴿٧٨﴾ among فِي for him عَلَيْهِ and We left وَرَكْنَا
 among فِي Noah نُوحٍ upon عَلَى peace سَلَّمَ come in later times
 We reward نَجْزِي thus كَذَلِكَ ﴿٧٩﴾ mankind and jinns الْعَالَمِينَ ﴿٨٠﴾
 Our عِبَادِنَا one of مِنْ verily he was إِنَّ the good-doers الْمُحْسِنِينَ ﴿٨١﴾
 We drowned أَغْرَقْنَا then الْمُؤْمِنِينَ ﴿٨٢﴾ believing ثُمَّ the
 those who followed his شَيْعَةٍ among مِنْ and verily وَإِن others
 to his رَبُّهُ he came جَاء when إِذ (was) Abraham لَابْرَهِيمَ ﴿٨٣﴾
 to his رَبُّهُ he said قَالَ when إِذ a pure سَلِيمٍ ﴿٨٤﴾ with heart
 you تَعْبُدُونَ ﴿٨٥﴾ what is it مَاذَا and to his people وَقَوْمِهِ
 Allah إِلَهِةَ other than دُونَ gods إِلَهِةَ is it a falsehood أَيِفْكَاءَ worship
 that you seek تُرِيدُونَ ﴿٨٦﴾

78. And left for him (a goodly remembrance) among the later generations: 79. “*Salâm* (peace) be upon Nûh (Noah) (from Us) among the ‘*Ālamîn* (mankind, jinn and all that exists)!” 80. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). 81. Verily, he [Nûh (Noah)] was one of Our believing slaves. 82. Then We drowned the others (disbelievers and polytheists). 83. And verily, among those who followed his [Nûh’s (Noah’s)] way (Islâmic Monotheism) was Ibrâhîm (Abraham). 84. When he came to his Lord with a pure heart (attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheism). 85. When he said to his father and to his people: “What is it that which you worship? 86. “Is it a falsehood — *âlihah* (gods) other than Allâh — that you desire?

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٣﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٤﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٥﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٨٦﴾ فَرَاغَ إِلَىٰ آلِهِمُ فَقَالَ أَلَا تَأْكُلُونَ ﴿٨٧﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٨٨﴾ فَرَاغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ ﴿٨٩﴾ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٠﴾ قَالَ أَعْبُدُونِ مَا نَنحِتُونَ ﴿٩١﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٢﴾ قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٣﴾

of ﴿٨٣﴾ about the Lord رَبِّ do you think ظَنُّكُمْ then what فَمَا the the ﴿٨٤﴾ at في a glance نَظَرَ then he looked the worlds so they ﴿٨٥﴾ am sick سَقِيمٌ verily I إِنِّي and he said فَقَالَ stars then he ﴿٨٦﴾ and departed فَرَاغَ away from him عَنْهُ turned will you not أَلَا and said فَقَالَ their gods آلِهِمُ to إِلَىٰ turned ﴿٨٧﴾ eat مَا what is the matter لَكُمْ with you that لَا not تَنْطِقُونَ ﴿٨٨﴾ striking صَرْبًا upon them عَلَيْهِم then he turned فَرَاغَ you speak out towards him إِلَيْهِ then they came فَأَقْبَلُوا with his right hand ﴿٨٩﴾ بِالْيَمِينِ what مَا do you worship أَعْبُدُونَ he said قَالَ hastening ﴿٩٠﴾ يَزْفُونَ and وَمَا created you خَلَقَكُمْ while Allah وَاللَّهُ you carve ﴿٩١﴾ نَنحِتُونَ what تَعْمَلُونَ ﴿٩٢﴾ you do قَالُوا they said ابْنُوا for him لَهُ building a بُيُوتًا the blazing fire الْجَحِيمِ ﴿٩٣﴾ into في and throw him فَاَلْقُوهُ building

87. “Then what think you about the Lord of the ‘*Ālamîn* (mankind, jinn, and all that exists)?” 88. Then he cast a glance at the stars, 89. And he said: “Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast].” 90. So they turned away from him, and departed (for fear of the disease). 91. Then he turned to their *âlihah* (gods) and said: “Will you not eat (of the offering before you)? 92. “What is the

matter with you that you speak not?" 93. Then he turned upon them, striking (them) with (his) right hand. 94. Then they (the worshippers of idols) came towards him hastening. 95. He said: "Worship you that which you (yourselves) carve? 96. "While Allâh has created you and what you make!" 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٣﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٤﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٩٥﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿٩٦﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ﴿٩٧﴾ قَالَ يَٰأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٩٨﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿٩٩﴾ وَنَدَيْنَاهُ أَنِ يَسْجُدْ بَرَاهِيمَ ﴿١٠٠﴾

but We **جَعَلْنَاهُمُ** a plot **كَيْدًا** against him **بِهِ** so they plotted **فَأَرَادُوا**
الْأَسْفَلِينَ the lowest **﴿٩٣﴾** and he said **﴿٩٤﴾** **إِنِّي** verily I **ذَاهِبٌ**
رَبِّي My Lord **﴿٩٥﴾** He will guide me **﴿٩٦﴾** **رَبِّ** My Lord **﴿٩٧﴾** grant me (for) me **﴿٩٨﴾** the righteous **﴿٩٩﴾** **فَبَشَّرْنَاهُ**
 forbearing **﴿١٠٠﴾** of a boy **﴿١٠١﴾** **غُلَامٍ** so We gave him the glad tidings
 to walk **﴿١٠٢﴾** with him **﴿١٠٣﴾** he was old enough **﴿١٠٤﴾** **بَلَغَ** and when **﴿١٠٥﴾** **قَالَ**
﴿١٠٦﴾ **يَبْنَؤُ** he said **﴿١٠٧﴾** **إِنِّي** O my son **﴿١٠٨﴾** **أَرَىٰ** verily I have seen **﴿١٠٩﴾** **فِي** in **﴿١١٠﴾** **الْمَنَامِ**
 so **﴿١١١﴾** **أَذْبَحُكَ** I am slaughtering you **﴿١١٢﴾** **أَنِّي** that **﴿١١٣﴾** **أَظُنُّ** the sleep (a dream)
 O my father! **﴿١١٤﴾** **يَٰأَبَتِ** he said **﴿١١٥﴾** **قَالَ** do you think **﴿١١٦﴾** **تَرَىٰ** what **﴿١١٧﴾** **مَاذَا** look
 you shall find me **﴿١١٨﴾** **سَتَجِدُنِي** you are commanded **﴿١١٩﴾** **تُؤْمَرُ** what **﴿١٢٠﴾** **مَا** do **﴿١٢١﴾** **أَفْعَلْ**
 then, **﴿١٢٢﴾** **فَلَمَّا** the patient **﴿١٢٣﴾** **الْصَّادِقِينَ** of **﴿١٢٤﴾** **وَمِنَ** Allah **﴿١٢٥﴾** **إِنْ** if **﴿١٢٦﴾** **شَاءَ** wills **﴿١٢٧﴾** **فَلَمَّا**
 and he had laid **﴿١٢٨﴾** **وَتَلَّهُ** they had both submitted themselves **﴿١٢٩﴾** **أَسْلَمَا** when
 and We called out to **﴿١٣٠﴾** **وَنَدَيْنَاهُ** on his forehead **﴿١٣١﴾** **لِيَسْجُدَ** him prostrate
 O Abraham! **﴿١٣٢﴾** **يَٰأَبْرَاهِيمَ** that **﴿١٣٣﴾** **أَنْ** him

98. So, they plotted a plot against him, but We made them the lowest. 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" 100. "My Lord! Grant me (offspring) from the righteous." 101. So, We gave him the glad tidings of a forbearing boy. 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shâ' Allâh* (if Allâh wills), you shall find me of *As-Sâbirûn* (the patient)." 103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on

his forehead (or on the side of his forehead for slaughtering); 104. We called out to him: "O Abraham!

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٤﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٥﴾ وَكَذَبْتَهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٦﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٧﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٠٨﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٩﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٠﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١١﴾ وَتَرَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ﴿١١٢﴾ وَلَقَدْ مَنَّا عَلَى مُوسَى وَهَارُونَ ﴿١١٣﴾ وَجَعَلْنَاهُمَا قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٤﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٥﴾

thus verily قَدْ the dream الرُّؤْيَا you fulfilled صَدَّقْتَ verily إِنَّا that verily إِنَّكَ the good-doers الْمُحْسِنِينَ We reward نَجْزِي and We وَكَذَبْتَهُ the manifest الْمُبِينُ trial الْبَلَاءُ is indeed and We تَرَكْنَا a great عَظِيمٍ with sacrifice بِذَبْحٍ ransomed him the generations (to come) in الْآخِرِينَ among فِي for him عَلَيْهِ left thus Kَذَلِكَ Abraham إِبْرَاهِيمَ upon عَلَيْهِ (but) peace سَلَامٌ later time verily he إِنَّهُمْ the good-doers الْمُحْسِنِينَ We reward نَجْزِي indeed and وَبَشَّرْنَاهُ believing الْمُؤْمِنِينَ Our slaves عِبَادِنَا one of مِنْ was a prophet نَبِيًّا of Ishâq إِسْحَاقَ We gave him the glad tidings وَتَرَكْنَا him عَلَيْهِ and We blessed وَبَشَّرْنَاهُ the righteous الصَّالِحِينَ from and (on) إِسْحَاقَ and of إِسْحَاقَ وَمِنْ and of ذُرِّيَّتِهِمَا their progeny مُحْسِنٌ and some wrong ظَالِمٌ and some right لِنَفْسِهِ themselves مُبِينٌ We gave Our Grace مَنَّا and indeed وَلَقَدْ plainly ﴿١١٣﴾ and We saved them وَجَعَلْنَاهُمَا and Aaron وَهَارُونَ ﴿١١٤﴾ and their people قَوْمَهُمَا and from الْكَرْبِ the عَظِيمِ the ﴿١١٥﴾ great وَنَصَرْنَاهُمْ and helped them فَكَانُوا and they هُمْ so they became the victors الْغَالِبِينَ

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinûn* (good-doers. See 2:112). 106. Verily, that indeed was a manifest trial. 107. And We ransomed him with a great sacrifice (i.e. كَبْر — a ram); 108. And We left for him (a goodly remembrance) among the later generations. 109. "Salâm (peace) be upon Ibrâhîm (Abraham)!" 110. Thus indeed do We reward the *Muhsinûn* (good-doers. See V.2:112). 111. Verily, he was one of Our believing slaves. 112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the

righteous. 113. We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

وَأَيَّدْنَاهُمَا بِالْكِتَابِ الْمُسْتَقِيمِ ﴿١١٣﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٤﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرِ ﴿١١٥﴾ سَلَامًا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٦﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٧﴾ إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٨﴾ وَإِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١١٩﴾ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٠﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢١﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٢﴾ فَكَذَّبُوهُ فَأَنْتُم لِمُحْضَرُونُ ﴿١٢٣﴾

the clear ﴿١١٣﴾ the clear Scripture and We gave them ﴿١١٤﴾ and We gave them the clear path and guided them ﴿١١٥﴾ and We left them in the later times ﴿١١٦﴾ upon peace ﴿١١٧﴾ We reward thus ﴿١١٨﴾ the good-doers ﴿١١٩﴾ the good-doers of ﴿١٢٠﴾ believing slaves ﴿١٢١﴾ he said when the Messengers ﴿١٢٢﴾ his people will you not fear (Allah) ﴿١٢٣﴾ will you call upon Ba'l (idol) and forsake the Best of creators ﴿١٢٤﴾ of your fathers ﴿١٢٥﴾ the early ﴿١٢٦﴾ so they certainly him

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. "Salâm (peace) be upon Mûsâ (Moses) and Hârûn (Aaron)!" 121. Verily, thus do We reward the *Muhsinûn* (good-doers. See V.2:112). 122. Verily, they were two of Our believing slaves. 123. And verily, Ilyâs (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allâh? 125. "Will you call upon Ba'l (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. "Allâh, your Lord and the Lord of your forefathers?" 127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾ وَرَكَّعًا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا لِّمِنَ الرُّسُلِ ﴿١٣٣﴾ إِذْ جَاءَتْهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِي الْغَدِيرِ ﴿١٣٥﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَإِنَّا لَنُرَوِّنُهُمْ مُّصِيبِينَ ﴿١٣٧﴾ وَيَأْتِلُ أُنْفُسًا تَتَّقُلُونَ ﴿١٣٨﴾ وَإِنَّ يُوْنُسَ لِمِنَ الرُّسُلِ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

إِلَّا the chosen of Allah slaves عِبَادَ except ١٢٨ وَرَكَّعًا generations (to ١٢٩ among في for him عَلَيْهِ and We left ١٣٠ Elias ١٣١ upon عَلَى peace be سَلَامٌ come) in later times ١٣٢ the good-doers الْمُحْسِنِينَ We reward نَجْزِي thus كَذَلِكَ verily ١٣٣ the good-doers الْمُحْسِنِينَ Our slaves عِبَادِنَا one of ١٣٤ believing ١٣٥ the Messengers الرُّسُلِ was one of ١٣٦ Lot لُوطًا and verily ١٣٧ When جَاءَتْهُ and his family وَأَهْلَهُ We saved him ١٣٨ عَجُوزًا except ١٣٩ an old woman (who was) فِي among ١٤٠ those الْغَدِيرِ ١٤١ the ١٤٢ We destroyed دَمَرْنَا then ١٣٥ who remained behind ١٣٦ the ١٣٧ the ١٣٨ in ١٣٩ by them عَلَيْهِمْ you pass ١٤٠ and verily you ١٤١ رَوِّنُهُمْ rest ١٣٧ then ١٣٨ will you not أَفَلَا and at night وَيَأْتِلُ the morning ١٣٩ the ١٤٠ was one of ١٣٩ Jonah يُوْنُسَ and verily ١٤١ رَوِّنُ reflect ١٣٩ the ١٤٠ Messengers ١٤١ when أَبَقَ he ran إِلَى to الْفُلِ the ship الْمَشْحُونِ ١٤٠ among ١٤١ and he was ١٤١ فَكَانَ He casted lots فَسَاهَمَ the laden ١٤١ the ١٤١ losers فَالْتَقَمَهُ then ١٤١ الْحُوتُ the Fish ١٤١ وَهُوَ ١٤١ had done an act worthy of blame ١٤١ مُلِيمٌ while he ١٤٢

128. Except the chosen slaves of Allāh. 129. And We left for him (a goodly remembrance) among the later generations. 130. "Salām (peace) be upon Ilyāsīn (Elias)!" 131. Verily, thus do We reward the *Muhsinūn* (good-doers, who perform good deeds totally for Allāh's sake only. See V.2:112). 132. Verily, he was one of Our believing slaves. 133. And verily, Lût (Lot) was one of the Messengers. 134. When We saved him and his family, all, 135. Except an old woman (his wife) who was among those who remained behind. 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). 137. Verily, you pass by them in the morning 138. And at night; will you not then reflect? 139. And, verily, Yûnus (Jonah) was one of the Messengers. 140. When he ran to the laden ship: 141. Then he (agreed to) cast lots, and he was among the

الْجَعِيمِ ﴿١٥٣﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٥٤﴾ وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٥٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٥٦﴾ وَإِن كَانُوا لَا يَقُولُونَ ﴿١٥٧﴾

وَلَدَ Allah الله has begotten and verily they لَكَذِبُونَ they over (rather عَلَى daughters البَنَاتِ has He chosen أَصْطَفَى are liars than) (أَلْبَسِينَ ﴿١٥٣﴾ مَا لَكُمْ sons) how كَيْفَ what is the matter with you فَتَكُونُونَ ﴿١٥٤﴾ do you decide أَفَلَا will you not then remember تَذَكَّرُونَ ﴿١٥٥﴾ or لَكُمْ is there for you سُلْطٰنٌ authority مُبِينٌ ﴿١٥٦﴾ فَأَتُوا a plain or bring بِكِتَابِكُمْ your Book إِن if كُنتُمْ you are صٰدِقُونَ ﴿١٥٧﴾ وَجَعَلُوا truthfult and between بَيْنَ between him يَتَنَّمُ and they have invented the كِنْسَةَ the jinns نَسَبًا a kinship وَلَقَدْ but indeed عَلِمَتِ the كِنْسَةُ knew well indeed will be brought for account لَمُحْضَرُونَ ﴿١٥٨﴾ that they إِنَّمَا jinns they attribute يَصِفُونَ ﴿١٥٩﴾ from what عَمَّا Allah الله glorified be سُبْحٰنَ unto him إِلَّا except عِبَادَ the slaves Allah الله of Allah الْمُتَخَلِّصِينَ ﴿١٦٠﴾ you and those whom وَمَا تَعْبُدُونَ ﴿١٦١﴾ and those whom you chosen فَإِنَّكُمْ so verily you مَا cannot أَنْتُمْ you عَلَيْهِ over him يَفْتِنِينَ ﴿١٦٢﴾ lead astray إِلَّا and وَمَا in Hell الْجَعِيمِ ﴿١٦٣﴾ to burn صَالٍ who are هُوَ those مِّنْ except a place مَّعْلُومٌ ﴿١٦٤﴾ there is not of us إِلَّا but لَهُ he has مَقَامٌ a place مَّعْلُومٌ ﴿١٦٥﴾ stand in rows وَإِنَّا we (angels) الصَّافُونَ ﴿١٦٦﴾ and verily وَكُنَّا known and verily لَنَحْنُ and they لَنَسْبُحُونَ ﴿١٦٧﴾ who glorify وَإِن and indeed كَانُوا they used لَيَقُولُونَ ﴿١٦٨﴾ to say

152. "Allâh has begotten (offspring — the angels being the daughters of Allâh)?" And, verily, they are liars! 153. Has He (then) chosen daughters rather than sons? 154. What is the matter with you? How do you decide? 155. Will you not then remember? 156. Or is there for you a plain authority? 157. Then bring your Book if you are truthful! 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). 159. Glorified be Allâh! (He is free) from what they attribute unto Him! 160. Except the slaves of Allâh, whom He chooses (for His mercy, i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh). 161. So, verily, you (pagans) and those whom you worship (idols) 162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers], 163. Except those who are predestined to burn in Hell! 164. And there is not one of us (angels) but has his known place (or position); 165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);

166. And verily, we (angels), indeed are those who glorify (Allâh's Praises, i.e. perform prayers). 167. And indeed they (Arab pagans) used to say:

لَوْ أَنَّا عِندَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٦﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٧﴾ فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٦٨﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِإِِبَادِنَا ﴿١٦٩﴾ الْمُرْسَلِينَ ﴿١٧٠﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧١﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٢﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٣﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٤﴾ أَفَعِدَّائِنَا يَسْتَعْجِلُونَ ﴿١٧٥﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٦﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٧﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٨﴾ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٧٩﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨٠﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨١﴾

لَوْ if أَن (that) عِندَنَا we had ذِكْرًا a reminder مِنَ from الْأَوَّلِينَ the (of) عِبَادَ we would have indeed been لَكُنَّا men of old Allah الْمُخْلَصِينَ the chosen فَكَفَرُوا but they disbelieve بِهِ in it فَسَوْفَ and they will يَعْلَمُونَ and وَلَقَدْ come to know سَبَقَتْ and verily كَلِمَتُنَا Our Word لِإِِبَادِنَا for our slaves gone forth the الْمُرْسَلِينَ the Messengers إِنَّهُمْ that they verily لَهُمُ surely they are الْمَنصُورُونَ surely they are الْغَالِبُونَ and victoriously جُنَدَنَا Our hosts (soldiers) وَتَوَلَّ from them عَنْهُمْ so turn away حَتَّى they are الْغَالِبُونَ the victors فَتَوَلَّ and watch them وَأَبْصِرْهُمْ a while حِينٍ for they seek يَبْصِرُونَ do (they) on Our torment أَفَعِدَّائِنَا see into their courtyard بِسَاحَتِهِمْ it descends نَزَلَ then when فَإِذَا to hasten فَسَاءَ then evil will be صَبَاحُ the morning الْمُنْذَرِينَ for those who وَتَوَلَّ had been warned عَنْهُمْ so turn away حَتَّى for حِينٍ a while وَأَبْصِرْ and watch فَسَوْفَ they shall يُبْصِرُونَ see سُبْحَنَ of Honor and Power رَبِّكَ your Lord رَبِّ glorified be and peace. وَسَلَامٌ they attribute unto Him عَمَّا from what يَصِفُونَ see سُبْحَنَ upon عَلَى be the Messengers الْمُرْسَلِينَ and all praise be لِلَّهِ and الْحَمْدُ the Lord رَبِّ to Allah of all worlds الْعَالَمِينَ

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allâh), 169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!" 170. But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad ﷺ, and all that he brought — the Divine Revelation), so they will come to know! 171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily, would be made triumphant, 173. And that

Our hosts! they verily, would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our Torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him! 181. And peace be on the Messengers! 182. And all the praises and thanks be to Allâh, Lord of the 'Ālamîn (mankind, jinn and all that exists).

سُورَةُ السَّادِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

صَّ وَالْفُرْعَانِ ذِي الذِّكْرِ ① بِلِ الَّذِينَ كَفَرُوا فِي عِزِّهِ وَيُثَاقِقُ ② كَرَّ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادُوا ذَلَّاتٍ حِينَ
مَنَاصٍ ③ وَرَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ④ أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ
عَجَبٌ ⑤ وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَاصِبُوا عَلَىٰ هَٰذَا لَوْ كُنَّا إِلَٰهًا لَتَفَرَّتْ بِهِمْ ⑥ يَرَادُ ⑦

صَّ Sad وَالْفُرْعَانِ full of ذِي by the Quran ① الذِّكْرِ reminding بِلِ nay
الَّذِينَ الَّذِينَ كَفَرُوا those who كَفَرُوا in فِي disbelieve are عِزِّهِ false pride وَيُثَاقِقُ ②
كَرَّ We have destroyed أَهْلَكْنَا how many كَرَّ and opposition
مِنْ قَبْلِهِمْ before them فَنَادُوا generations ذَلَّاتٍ and they cried out
وَرَجَبُوا for escape ③ مَنَاصٍ time حِينَ there was no longer
أَنْ جَاءَهُمْ that جَاءَهُمْ a warner مِنْهُمْ a Warner has come to them
وَقَالَ among themselves الْكَافِرُونَ and said هَذَا the disbelievers
سَاحِرٌ a sorcerer كَذَّابٌ ④ أَجَعَلَ a liar أَجَعَلَ all gods الْآلِهَةَ has he made
وَاحِدًا into god إِلَٰهًا one وَاحِدًا this is هَذَا verily إِنَّ
عَجَبٌ a thing عَجَبٌ ⑤ وَأَنْطَلَقَ the leaders لَتَفَرَّتْ بِهِمْ among them
يَرَادُ ⑦

Sûrat Sâd XXXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Sâd [These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but

Allâh (Alone) knows their meanings.] By the Qur'ân full of reminding (explanations and honour for the one who believes in it). 2. Nay, those who disbelieve are in false pride and opposition. 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. 5. "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!" 6. And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!"

مَا سَمِعْنَا بِهَذَا فِي آلِهَةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ۝٧ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا بَدَوْهُا عَذَابٌ ۝٨ أَمْ عَنْهُمْ حَزَائِنٌ رَحِمَهُ رَبُّكَ الْعَزِيزُ الْوَهَّابُ ۝٩ أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْقُوا فِي الْأَسْبَابِ ۝١٠ جُنْدٌ مَا هَؤُلَاءِ مَهْزُومٌ مِنَ الْأَحْزَابِ ۝١١

the *آلِهَةِ* among *فِي* the like of this *هَذَا* we have heard *سَمِعْنَا* not *مَا*
اخْتِلَافٌ but *إِلَّا* this is *هَذَا* nothing *إِنْ* of later days *الْآخِرَةِ* religion
the *الذِّكْرُ* to him *عَلَيْهِ* has been sent down *أَنْزَلَ* an invention
in *فِي* they are *هُمْ* nay but *بَلْ* among us *بَيْنِنَا* from *مِنْ* Reminder
ذِكْرِي about *مِنْ* doubt *شَكٍّ* not *لَا* nay but *بَلْ* My Reminder
عَذَابٌ they have tasted *أَمْ* My torment *عَنْهُمْ* have they
the *رَحِمَهُ* of your Lord *رَبُّكَ* of the Mercy *حَزَائِنٌ* the treasures
the *وَهَّابٌ* All-Mighty *أَمْ* the Real Bestower *لَهُمْ* for them *مُلْكُ*
and what *وَمَا* and the earth *وَالْأَرْضِ* of the heavens *السَّمَوَاتِ* the domain
with *فِي* (if so), let them ascend up *فَلْيَرْقُوا* is between them *بَيْنَهُمَا*
defeated *مَهْزُومٌ* they are there *هَؤُلَاءِ* host *جُنْدٌ* means *الْأَسْبَابِ*
the confederates *الْأَحْزَابِ* of *مِنْ*

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! (*Tafsir Al-Qurtubi*) 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment! 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! 11. (As they denied Allâh's Message) they will be a defeated host like

the Confederates of the old times (who were defeated).

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْلَىٰ أُولَٰئِكَ الْأَحْزَابُ ﴿١٣﴾ إِن كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْعَانَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

كَذَّبَتْ قَبْلَهُمْ denied قَوْمُ before them قَوْمُ of Noah نُوحٍ and وَعَادٌ and وَفِرْعَوْنُ Ad and ذُو الْأَوْتَادِ the owner of stakes ثَمُودُ and قَوْمُ Lot لُوطٍ and the people وَأَصْحَابُ of the wood لَيْلَىٰ the confederates أُولَٰئِكَ such were the Messengers الرُّسُلُ denied كَذَّبَ but each of them إِلَّا not wait فَحَقَّ therefore justified عِقَابِ My Torment وَمَا and not يَنْظُرُ and not هَٰؤُلَاءِ these إِلَّا only صَيْحَةً shout وَاحِدَةً a single لَهَا not مِنْ it has فَوَاقٍ of pause of ending رَبَّنَا and they say عَجِّلْ Our Lord قِطْعَانَا to us قِطْعَانَا our account/reward قَبْلَ before يَوْمِ the Day الْحِسَابِ of Reckoning أَصْبِرْ on عَى be patient مَا what يَقُولُونَ they say وَادْكُرْ and remember عَبْدَنَا Our slave دَاوُدَ David ذَا endowed الْأَيْدِ with power إِنَّهُ verily he was أَوَّابٌ ever سَخَّرْنَا have made الْجِبَالَ verily We إِنَّا oft-returning in repentance مَعَهُ the mountains يُسَبِّحْنَ glorify Our praise بِالْعَشِيِّ in the evening وَالْإِشْرَاقِ and after sunrise

12. Before them (were many who) belied (Messengers) — the people of Nûh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people), 13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood; such were the Confederates. 14. Not one of them but belied the Messengers; therefore My Torment was justified. 15. And these only wait for a single *Saiha* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfil*)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of majesty, bounty and honour)]. 16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dâwûd (David), endowed with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh). 18. Verily,

We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashî (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَيَّدْنَاهُ الْحِكْمَةَ وَقَصَلْنَا لَلِطَافِ ﴿٢٠﴾ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعْضُنَا عَلَى بَعْضٍ فَأَخْرَجَ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطُ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجَّةً وَلِي نَجَّةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

وَالطَّيْرِ مَحْشُورَةً and the birds assembled كُلٌّ لَهُ all with him أَوَّابٌ ﴿١٩﴾ and his kingdom مُلْكُهُ and We made strong وَشَدَدْنَا did turn in لَلِطَافِ ﴿٢٠﴾ and sound judgement وَقَصَلْنَا wisdom الْحِكْمَةَ gave him the news نَبَأُ reached you أَتَاكَ and has هَلْ speech (decision) الْخَصْمِ they climbed over تَسَوَّرُوا when إِذْ of the litigants David upon دَاوُدَ they entered in دَخَلُوا when إِذْ the chamber فَفَزِعَ and he was terrified مِنْهُمْ of them قَالُوا لَا they said تَخَفْ not وَاحِدَةٌ two litigants خَصِمَانِ fear on بَعْضُنَا has wronged بَعْضٍ one of us عَلَى between us بِالْحَقِّ therefore, judge فَأَخْرَجَ the other تِسْعٌ وَتِسْعُونَ ninety-nine نَجَّةً while I وَلِي ewe (female sheep) وَاحِدَةٌ one فَقَالَ and he said أَكْفِلْنِيهَا and he overpowered me وَعَزَّنِي in الْخِطَابِ ﴿٢٣﴾ speech

19. And (so did) the birds assembled, all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allâh's Praises along with him]. (*Tafsir Al-Qurtubî*)
 20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room); 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

(shall) have a severe torment, because they forgot the Day of Reckoning.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾ وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

and the earth وَالْأَرْضَ the heaven السَّمَاءَ We created خَلَقْنَا and not وَمَا وَمَا بَيْنَهُمَا بَطْلًا in between them ذَٰلِكَ without purpose that is ظَنُّ the consideration الَّذِينَ of those who disbelieve كَفَرُوا then woe قَوْلٌ from النَّارِ ﴿٢٧﴾ to those who disbelieve كَفَرُوا or أَمْ the Fire أَمْ or أَمْ the Fire shall We treat (make) يَجْعَلُ or أَمْ the Fire as those كَالْمُفْسِدِينَ righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe shall We treat يَجْعَلُ or أَمْ earth الْأَرْضِ on فِي who are corrupters this is a كَتَبَ as criminals كَالْفُجَّارِ ﴿٢٨﴾ the righteous persons الْمُتَّقِينَ Book أَنْزَلْنَاهُ which We have sent down إِلَيْكَ to you full of مُبَارَكٌ to you بَلَّغْنَا that they may ponder لِيَدَّبَّرُوا blessings and وَهَبْنَا understanding أُولُوا ﴿٢٩﴾ men of الْأَلْبَابِ and may remember how excellent سُلَيْمَانَ to David دَاوُدَ We have granted نِعَمَ Solomon الْعَبْدِ (a) slave إِنَّهُ أَوَّابٌ ﴿٣٠﴾ verily he was ever oft-returning in repentance

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! 28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as *Mufsidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious. See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)? 29. (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. 30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِىَتُ الْجِبَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ

أَغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٢﴾ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٣﴾

in the evening when عَرِضَ there were displayed عَلَيْهِ before him بِالْعِشَاءِ the well-trained of highest breed الْخِيَادُ horses evening الصَّبَاحُ evening فَكَالَ and he said إِنَّي (Alas) verily, I أَحَبَّيْتُ did love حُبَّ love الْخَيْرِ the good of the good عَنْ instead of ذَكَرَ remembering رَبِّي My Lord حَتَّى till the time was over تَوَارَتْ (the sun) had hidden in الْجَبَابِ and (the sun) had hidden تَوَارَتْ till the time was over in الْجَبَابِ and (the sun) had hidden تَوَارَتْ till the time was over over their legs رُدُّوْهَا the veil (of night) فَطَفِقَ back to me عَلَى bring them (horses) then he began مَسَحًا to pass his hand over their legs بِالسُّوقِ to pass his hand over their legs مَسَحًا then he began and their necks وَلَقَدْ and indeed فَتَنَّا We did try سُلَيْمَانَ Solomon and We placed وَاقَيْنَا on his throne كُرْسِيِّهِ his throne جَسَدًا a body then أَنَابَ he did return قَالَ he said رَبِّ my Lord أَغْفِرْ a kingdom as مُلْكًا upon me لِي and bestow وَهَبْ me لِي forgive after me لَا such shall not يَنْبَغِي belong لِأَحَدٍ to any other مِّنْ بَعْدِي after me so We الْوَهَّابُ you are أَنْتَ verily إِنَّكَ the Bestower فَسَخَّرْنَا the Bestower فَسَخَّرْنَا the Bestower to his order بِأَمْرِهِ it blew تَجْرِي the wind رُخَاءً gently جَدُّ wherever أَصَابَ he willed

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)]. 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my '*Asr* prayer)" till the time was over, and (the sun) had hidden in the veil (of night). 33. Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). 34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh). 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." 36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٤﴾ وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٥﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٦﴾ وَإِنَّ لَّهُمُ عِنْدَنَا لَظُلْفًا وَحَسَنَ مَّكَارٍ ﴿٣٧﴾ وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسْنِي الشَّيْطَانُ يَنْصُبْ عَلَيَّ وَعَذَابٍ ﴿٣٨﴾ أَرَاكَضَ بَرَجًا هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٣٩﴾ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٤٠﴾

وَالشَّيَاطِينَ every kind كُلِّ and also the devils from the jinns and builder وَعَوَاصٍ ۞ and diver وَمَاخِرِينَ ۞ and (also) others مُقَرَّنِينَ ۞ bound in fetters الْأَصْفَادِ ۞ this is هَذَا Our gift عَطَاؤُنَا ۞ so spend you فَاتَنُّ ۞ or withhold أَمْ نِكَ ۞ no account will be asked حِسَابٍ ۞ and good وَحَسَنَ ۞ a near access لِرُفْقٍ ۞ with us عِنْدَنَا ۞ for him لَمْ ۞ verily مَنَابٍ ۞ final return وَادْكُرْ ۞ and remember عَبْدَنَا ۞ Our slave أَيُّوبَ ۞ Job إِذْ ۞ when نَادَى ۞ he invoked رَبَّهُ ۞ his Lord أَنَّى ۞ that verily مَسَّى ۞ with distress يُضَيِّبُ ۞ Satan الشَّيْطَانُ ۞ and torment وَعَذَابٍ ۞ (a مُتَقَلِّبٌ ۞ this is هَذَا with your foot بِرِجْلِكَ ۞ strike (the ground) اِرْكُضْ ۞ and drink وَشَرَابٍ ۞ cool بَارِدٌ ۞ spring of water) to wash in and the like thereof وَمِثْلَهُمْ ۞ his family أَهْلَهُ ۞ him لَهُ ۞ We gave and a Reminder وَذِكْرٍ ۞ from us مِنَّا ۞ Mercy رَحْمَةً ۞ along with them لَأُولَى ۞ for those الَّذِينَ ۞ who understand

37. And also the *Shayâfîn* (devils) from the jinn (including) every kind of builder and diver, 38. And also others bound in fetters. 39. [Allâh said to Sulaimân (Solomon)]: "This is Our Gift, so spend you or withhold, no account will be asked of you." 40. And verily, for him is a near access to Us, and a good (final) return (Paradise). 41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily, *Shaitân* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!" 42. (Allâh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَحُذِّ يَدُوكَ ضِعْفًا فَأَضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ۞ وَادْكُرْ عَبْدَنَا إِبْرَاهِيمَ ۞ وَإِسْحَاقَ وَيَعْقُوبَ ۞ أُولَى الْأَيْدَى وَالْأَفْئِدَةِ ۞ إِنَّا اخْتَصَّصْنَاهُمْ بِمَخَالِصَةٍ ذِكْرَى الدَّارِ ۞ وَلَهُمْ عِنْدَنَا لِيَنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ۞ وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ ۞

وَحُذِّ and take يَدُوكَ in your hand ضِعْفًا a bundle of branches فَأَضْرِبْ break your oath تَحْنُتْ and not وَلَا therewith and strike وَجَدْنَاهُ We found him صَابِرًا patient نِعَمَ how excellent الْعَبْدِ (a) was ever oft-returning in repentance أَوَّابٌ ۞ verily he slave

وَأَذْكُرْ عِبْدَنَا and remember Abraham إِبْرَاهِيمَ Our slaves and Isaac إِسْحَاقَ and Jacob يَعْقُوبَ (all) owners of strength وَالْأَبْنَى and also of religious understanding إِنَّا We did choose them بِمَا كَرَّمْنَا by granting them a good thing and verily they are رِجَالٌ of the home الدَّارِ remembrance and the best الْأَخْيَارِ chosen of those لَيْنَ Us and the best وَالسَّعِ and Dhul-Kifl الْكِفْلِ and Ishmael إِسْمَاعِيلَ remember the best الْأَخْيَارِ among and all are وَكُلٌّ

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! 45. And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. 46. Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter). 47. And they are with Us, verily, of the chosen and the best! 48. And remember Ismâ'il (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٥﴾ جَنَّاتٍ عَدْنٍ مُّفْتَحَةً لَّهُمْ الْأَبْوَابُ ﴿٤٦﴾ مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهُ كَثِيرَةٍ وَشَرَابٍ ﴿٤٧﴾ وَعِنْدَهُمْ قَصِيرَاتُ الْغُرُبَاتِ ﴿٤٨﴾ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٤٩﴾ إِنَّ هَذَا لِرِزْقِنَا مَا لَكُمْ لَيْسَ تَفَادٍ ﴿٥٠﴾ هَذَا وَإِنَّ لِلطَّاغِيْنَ لَشَرَّ مَآبٍ ﴿٥١﴾ جَهَنَّمَ يَصْلَوْنَهَا فَيَنسَوْنَ الْإِهَادَ ﴿٥٢﴾ هَذَا فَلْيَذوقُوهُ حَمِيمٌ وَعَسَاقٍ ﴿٥٣﴾ وَآخِرُ مِن شِكَايَةِ أَزْوَاجٍ ﴿٥٤﴾

هَذَا ذِكْرٌ this is وَإِنَّ a Reminder لِحُسْنِ people Gardens جَنَّاتٍ final return مَآبٍ is a good whose doors الْأَبْوَابُ for them لَّهُمْ which are open مُفْتَحَةً everlasting therein يَدْعُونَ therein they will recline مُتَّكِئِينَ فِيهَا they will call بِفَاكِهُ for fruits كَثِيرَةٍ and drinks وَشَرَابٍ in abundance وَعِنْدَهُمْ قَصِيرَاتُ the غُرُبَاتِ chaste females restraining and with them will be أَنْزَابُ glances هَذَا equal in age مَا this is تُوَعَدُونَ what of Reckoning الْحِسَابِ for the Day يَوْمِ promised هَذَا

finish ۞ any ۞ for it ۞ not ۞ Our provision ۞ this is
 will ۞ for the transgressors ۞ and verily ۞ this is so ۞
 where they will burn ۞ Hell ۞ return ۞ be an evil
 then let ۞ this is so ۞ is that place to rest ۞ and worst
 and dirty wound ۞ a boiling fluid ۞ them taste it
 similar ۞ of ۞ and other (torments) ۞ discharge (pus)
 (all together) in pairs ۞ kind

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) is a good final return (Paradise), — 50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. 51. Therein they will recline; therein they will call for fruits in abundance and drinks; 52. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. 53. This it is what you (*Al-Muttaqûn* — the pious. See V.2:2) are promised for the Day of Reckoning! 54. (It will be said to them)! Verily, this is Our provision which will never finish. 55. This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger (ﷺ) — disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire). 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges. 58. And other (torments) of similar kind — all together!

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْجَاَ بِهِمْ ۖ لَهُمْ صَالُوا النَّارِ ۖ قَالُوا بَلْ أَنشُرَ لَا مَرْجَاَ بِكَرُّ أَنشُرَ قَدْ مَثُمُوهُ لَنَا فَيَنْسُ
 الْفَرَارُ ۖ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرَدُّهُ عَذَابًا ضِعْفًا فِي النَّارِ ۖ وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ
 الْأَشْرَارِ ۖ أَخَذَتْهُمْ سِغْرًا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ۖ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُّمُ أَهْلِ النَّارِ ۖ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن
 إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ۖ

مَنَا this is فَوْجٌ a troop مُّقْتَحِمٌ entering مَّعَكُمْ with you لَا no مَرْجَاَ
 in ۞ they shall burn ۞ verily ۞ for them ۞ welcome
 welcome مَرْجَاَ no لَا you (too) أَنشُرَ nay بَلْ they say قَالُوا the Fire
 بِكَرُّ for you أَنشُرَ it is you قَدْ مَثُمُوهُ who brought this فَيَنْسُ
 our Lord رَبَّنَا they said قَالُوا the place to stay in ۞ so evil is
 مَن whoever قَدَّمَ brought لَنَا upon us هَذَا this فَرَدُّهُ add to him عَذَابًا
 and they said قَالُوا the Fire ۞ in ۞ a double ضِعْفًا a torment

مَا what is the matter لَنَا with us لَا not نَرَى we see رِجَالًا men كَذَّابًا the bad ones
 نَعُدُّهُمْ we used to count (them) بَيْنَ among الْأَشْرَارِ ﴿٥٩﴾ the bad ones
 أَخَذْتَهُمْ did we take them سِخْرِيًا or أَمْ as an object of mockery زَاغَتْ
 they failed to percieve عَيْنُهُمْ they الْأَبْصَارُ ﴿٦٠﴾ eyes إِنَّ verily ذَلِكَ that is
 الْحَقَّ the very truth غَاثُهَا the mutual dispute أَهْلِ of the people النَّارِ ﴿٦١﴾ of the Fire
 قُلْ of the Fire إِنَّمَا I am only مُنذِرٌ a warner وَمَا there is not
 إِلَهَ any god إِلَّا except اللَّهُ Allah الْوَاحِدُ the One الْقَهَّارُ ﴿٦٢﴾ the Irresistible

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! 60. (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" 62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?" 64. Verily, that is the very truth — the mutual dispute of the people of the Fire! 65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْفَقْرُ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِي مِنْ عِلْمٍ
 بِالْمَلَكِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ ﴿٧١﴾
 فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُمُ سَجْدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَكَةُ كُلُّهُمْ أجمعين ﴿٧٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ
 وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

رَبِّ the Lord السَّمَوَاتِ of the heavens وَالْأَرْضِ and the earth وَمَا and all
 that بَيْنَهُمَا the الْعَزِيزُ the All-Mighty الْفَقْرُ ﴿٦٦﴾ the
 قُلْ you a great عَظِيمٌ ﴿٦٧﴾ news نَبَأٌ that is مُرْ say قُلْ Oft-Forgiving
 عَنْهُ from which مُعْرِضُونَ ﴿٦٨﴾ you turn away مَا was كَانَ not لِي I had
 مِنْ any عِلْمٍ knowledge بِالْمَلَكِ of the chiefs (angels) الْأَعْلَى on high إِذْ
 has been inspired يُوحَىٰ not إِنْ they were disputing يَخْتَصِمُونَ ﴿٦٩﴾ when
 إِلَيَّ to me إِلَّا except أَنَّمَا that only نَذِيرٌ I am مُبِينٌ ﴿٧٠﴾ a
 إِلَى to the angels الْمَلَكَةِ your Lord رَبُّكَ said قَالِ when إِذْ plain

clay طين ﴿٦٦﴾ from مِن a man بَشَرًا I am going to create خَلَقْتُ verily
 فَاِنَّا and breathed وَنَفَخْتُ I have fashioned him سَوَّيْتُمْ so when
 to him لَمْ then fall down فَسَجَدُوا My soul رُوحِي from مِن into him
 the angels الْمَلَائِكَةُ so prostrated فَسَجَدَ prostrate (to him) ﴿٦٧﴾
 كُلُّهُمْ together اَجْمَعُونَ ﴿٦٨﴾ all of them اِلَّا except اِبْلِيسَ Iblis اَسْتَكْبَرَ
 he the disbelievers الْكَافِرِينَ ﴿٦٩﴾ of مِن and was one وَكَانَ was proud

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." 67. Say: "That (this Qur'ân) is a great news, 68. "From which you turn away! 69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam). 70. "Only this has been revealed to me, that I am a plain warner." 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay". 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." 73. So, the angels prostrated themselves, all of them, 74. Except *Iblis* (Satan), he was proud and was one of the disbelievers.

قَالَ اِبْلِيسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٦٦﴾ قَالَ اَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتُمْ مِنْ طِينٍ ﴿٦٧﴾ قَالَ فَاهْرُجْ مِنْهَا فَاِنَّكَ رَجِيمٌ ﴿٦٨﴾ وَلَوْ عَلَيَّ لَعْنَتِي اِلَى يَوْمِ الدِّينِ ﴿٦٩﴾ قَالَ رَبِّ فَأَنْظِرْنِي اِلَى يَوْمِ يُبْعَثُونَ ﴿٧٠﴾ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٧١﴾ اِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٧٢﴾

from أَن prevents you مَنَعَكَ what مَا O Iblis! اِبْلِيسُ (Allah) said قَالَ
 with both بِيَدَيَّ I created خَلَقْتُ to one whom لِمَا prostrating تَسْجُدَ
 of مِن are you كُنْتَ or اَمْ are you too proud اَسْتَكْبَرْتَ My Hands
 الْعَالِينَ ﴿٦٦﴾ the high exalted قَالَ (Iblis) said اَنَا خَيْرٌ better مِنْهُ
 and you خَلَقْتَنِي than he from نَّارٍ fire وَخَلَقْتُمْ you created me مِن
 then get out فَاهْرُجْ Allah said قَالَ clay طين ﴿٦٧﴾ from مِن created him
 and verily you فَاِنَّكَ رَجِيمٌ ﴿٦٨﴾ for verily you وَارٍ are outcast
 of الدِّينِ the Day اِلَى My Curse لَعْنَتِي on you اِلَى till يَوْمِ
 then give me فَأَنْظِرْنِي My Lord رَبِّ (Iblis) said قَالَ Recompense
 (when people) are resurrected يُبْعَثُونَ ﴿٧٠﴾ the Day اِلَى respite
 those allowed الْمُنْظَرِينَ ﴿٧١﴾ of مِن verily you are فَاِنَّكَ Allah said قَالَ
 appointed الْمَعْلُومِ of the time الْوَقْتِ the Day اِلَى till يَوْمِ respite

75. (Allâh) said: "O *Iblis* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" 76. [*Iblis* (Satan)] said: "I am better than he. You created me from fire, and You created him from clay." 77. (Allâh) said: "Then get out from here; for verily, you are outcast. 78. "And verily, My Curse is on you till the Day of Recompense." 79. [*Iblis* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." 80. (Allâh) said: "Verily, you are of those allowed respite 81. "Till the Day of the time appointed."

قَالَ فِعْرِيكَ لَا تُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾ وَلَنَعْلَمَنَّ نَبَأُ بَعْدَ حِينٍ ﴿٨٨﴾

I shall surely **لَا تُغْوِيَنَّهُمْ** by your Might then **فِعْرِيكَ** (*Iblis*) said **قَالَ** all **أَجْمَعِينَ** mislead them **إِلَّا** except **عِبَادَكَ** Your slaves **مِنْهُمْ** amongst them **الْمُخْلَصِينَ** the chosen **قَالَ** (Allah) said **فَالْحَقُّ** the truth **وَالْحَقُّ** and the truth **أَقُولُ** I say **لَأَمْلَأَنَّ** that I shall fill **جَهَنَّمَ** Hell **مِنْكَ** with you **وَمِمَّنْ** and those who **تَبِعَكَ** followed you **مِنْهُمْ** for this **عَلَيْهِ** I ask of you **أَسْأَلُكُمْ** not **مَا** say **قُلْ** all **أَجْمَعِينَ** them **نَبَأُ** any **أَجْرٍ** wage **وَمَا** I am **أَنَا** one of **الْمُتَكَلِّفِينَ** the fakers **ذِكْرٌ** a Reminder **لِلْعَالَمِينَ** (imposters) **إِنَّ** nothing **هُوَ** it is **إِلَّا** but **ذِكْرٌ** its news **نَبَأُ** and you shall certainly know **وَلَنَعْلَمَنَّ** for all (worlds) **بَعْدَ** after **حِينٍ** a while **﴿٨٨﴾**

82. [*Iblis* (Satan)] said: "By Your Might, then I will surely mislead them all, 83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)." 84. (Allâh) said: "The truth is — and the truth I say — 85. That I will fill Hell with you [*Iblis* (Satan)] and those of them (mankind) that follow you, together." 86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifîn* (those who pretend and fabricate things which do not exist). 87. "It (this Qur'ân) is only a Reminder for all the '*Ālamîn* (mankind and jinn). 88. "And you shall certainly know the truth of it after a while".

سُورَةُ الزُّمَرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاَعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

تَنْزِيلُ الْكِتَابِ the revelation from Allah the All-Mighty the All-Wise ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ the All-Wise ﴿١﴾ the All-Mighty have sent down to you the Book بِالْحَقِّ in truth فَاَعْبُدِ so worship Allah مُخْلِصًا sincerely for Him الدِّينَ the (pure) religion الْخَالِصُ is for Allah ﷻ surely religion besides him who take and those complete أَوْلِيَاءَ protectors مَا not we worship them إِلَّا only لِيُقَرِّبُونَا that they may bring us near Allah ﷻ verily إِنَّ near Allah ﷻ to Allah ﷻ what concerning (in) بَيْنَهُمْ judges Allah ﷻ in it they differ إِنَّ truly Allah ﷻ not يَهْدِي guides مَنْ whoever هُوَ he is كَاذِبٌ a liar كَفَّارٌ and a disbeliever لَوْ Had Allah ﷻ willed أَنْ Allah ﷻ to take وَلَدًا son He could have chosen مِمَّا of those whom يَخْلُقُ He created مَا whom يَشَاءُ He pleased سُبْحَنَهُ but glory be to him هُوَ He is the Irresistible الْقَهَّارُ the One الْوَاحِدُ

Sûrat Az-Zumar (The Groups) XXXIX

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise. 2. Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth. So, worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake

only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliya'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. 4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things.) He is Allâh, the One, the Irresistible.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُوِّرُ أَيْلًا عَلَى النَّهَارِ وَيَكُوِّرُ النَّهَارُ عَلَى الْبَيْتِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْفَعْلُ ۝ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَنْزَلَ بِخَلْقِكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ۝

and the earth **خَلَقَ** the heavens **السَّمَوَاتِ** He has created **بِالْحَقِّ** with the truth **يَكُوِّرُ** He makes overtake **أَيْلًا** the night **عَلَى** the day **وَيَكُوِّرُ** the day **النَّهَارِ** over **عَلَى** the night **وَسَخَّرَ** the sun **الشَّمْسَ** and He subjected **أَلَا** the moon **كُلٌّ** over **يَجْرِي** each **لِأَجَلٍ مُّسَمًّى** for term **الْعَزِيزُ** He is **الْفَعْلُ** the All-Mighty **خَلَقَكُمْ** Oft-Forgiving **مِنْ** He created you **نَفْسٍ** from (Adam) **وَاحِدَةٍ** a single **ثُمَّ** then **جَعَلَ** made **مِنْهَا** from it **زَوْجَهَا** its wife **وَأَنْزَلَ** and He has sent down **ثَمَنِيَّةً** eight **لَكُمْ** for you **أَنْزَلَ** pairs **بِخَلْقِكُمْ** He creates you **فِي** in **بُطُونِ** the wombs **أُمَّهَاتِكُمْ** of your mothers **خَلْقًا** creation **مِنْ بَعْدِ** after **خَلْقٍ** creation **فِي** in **ظُلُمَاتٍ ثَلَاثٍ** three **ذَٰلِكُمْ** such is **اللَّهُ** Allah **رَبُّكُمْ** but **لَهُ** your Lord **إِلَهُ** no **إِلَّا** god **أَلَا** but **هُوَ** He **فَأَنَّى** how then **تُصْرَفُونَ** are you turned away **۝**

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two,

male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turned away?

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

is not **غَنِيٌّ** Allah **اللَّهُ** then verily **فَإِنَّ** you disbelieve **تَكْفُرُوا** if **إِنْ** for His **لِعِبَادِهِ** He likes **يَرْضَىٰ** and not **وَلَا** of you **عَنْكُمْ** in need He **يَرْضَهُ** you are grateful **تَشْكُرُوا** and if **وَإِنْ** disbelief **الْكُفْرَ** slaves **لَكُمْ** is pleased therewith **وَلَا** for you **لَكُمْ** shall bear **وَزِرَةٌ** and not **وَلَا** bearer of burdens **وَزِرَ** the burden of another **أُخْرَىٰ** then **ثُمَّ** of another **إِلَىٰ** so He will inform **فَيُنَبِّئُكُمْ** is your return **مَرْجِعُكُمْ** your Lord **رَبِّكُمْ** verily He **إِنَّهُ** to do **تَعْمَلُونَ** you used **كُنْتُمْ** (with) what **بِمَا** you in the **الصُّدُورِ** of that which is **بِذَاتِ** (is) the All-Knower **عَلِيمٌ** some hurt **ضُرٌّ** man **الْإِنْسَانَ** touches **مَسَّ** and when **وَإِذَا** **﴿٧﴾** breasts to him **إِلَيْهِ** turning in repentance **مُنِيبًا** his Lord **رَبَّهُ** he cries to **دَعَا** then **ثُمَّ** **إِذَا** when **خَوَّلَهُ** He bestows upon him **نِعْمَةً** a favour **مِّنْهُ** he forgets **نَسِيَ** from himself **مَا** **كَانَ** (he was) **يَدْعُو** to Him **إِلَيْهِ** supplicated **مِن قَبْلُ** and he sets up **وَجَعَلَ** before **لِلَّهِ** Allah **أَنْدَادًا** in order to mislead others **لِّيُضِلَّ** rivals **عَنْ** from **سَبِيلِهِ** His Path **قُلْ** say **تَمَتَّعْ** take pleasure **بِكُفْرِكَ** in your disbelief **قَلِيلًا** the dwellers **أَصْحَابِ** of **مِنْ** surely you are (one) **إِنَّكَ** for a while of the Fire **﴿٨﴾**

7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts. 8. And when some hurt

touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

أَمَّنْ هُوَ قَنِيتٌ ءَاتِيًا سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَؤُلَآءِ الْآلَتِيبِ ﴿٩﴾ قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

during ۱۱۱ obedient to Allah قَنِيتٌ (he) is ۱۱۱ is one who ۱۱۱
or ۱۱۱ prostrating himself سَاجِدًا the hours of the night وَقَائِمًا
and ۱۱۱ the Hereafter الْآخِرَةَ fearing يَحْذَرُ standing (in prayer)
are those ۱۱۱ say قُلْ of his Lord رَبِّهِ the Mercy رَحْمَةً hoping for
۱۱۱ not لَا to those who ۱۱۱ know يَعْلَمُونَ who ۱۱۱ equal الَّذِينَ
men of ۱۱۱ who will remember يَتَذَكَّرُ it is only ۱۱۱ know
۱۱۱ understanding قُلْ ۱۱۱ My slaves الَّذِينَ ۱۱۱ who ءَامَنُوا
for ۱۱۱ of your Lord رَبِّكُمْ be afraid and keep duty اتَّقُوا believe
۱۱۱ those who أَحْسَنُوا do good فِي in ۱۱۱ this الدُّنْيَا world حَسَنَةٌ
۱۱۱ good وَأَرْضُ Allah's ۱۱۱ and earth ۱۱۱ is spacious ۱۱۱ only إِنَّمَا يُوَفَّى
their rewards (in ۱۱۱ those who are patient الصَّابِرُونَ shall receive
reckoning ۱۱۱ حِسَابٍ without ۱۱۱ full)

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). 10. Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ

عَظِيمٌ ﴿١٢﴾ قُلِ اللَّهُ أَغْبَدُ مُخْلِصًا لِمِ دِينِي ﴿١٣﴾ فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلِ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخَسِرَانِ الْمُبِينُ ﴿١٤﴾

قُلِ إِيَّيَّ verily أُمِرْتُ I am commanded أَنْ to أَعْبُدَ worship الله the religious deeds عَظِيمٌ for Him لله sincerely doing اللهُ Allah وَأُمِرْتُ and I am commanded لِأَنْ in order to أَكُونَ be أَوَّلَ the First of those who submit themselves to Allah as Muslims الْمُسْلِمِينَ ﴿١٣﴾ my Lord رَبِّي I disobey عَصَيْتُ if إِنْ I am afraid كَتَأْتُ verily إِيَّيَّ say عَذَابَ Day of the torment عَظِيمٌ ﴿١٤﴾ of a great اللهُ Allah say قُلِ of a great Day عَظِيمٌ my رَبِّي for His sake اللهُ Allah by doing sincerely مُخْلِصًا I worship besides مَا what شِئْتُمْ you like religion عَظِمُوا مَا شِئْتُمْ what so worship عَظِمُوا religion Him قُلِ إِنَّ verily الْخَاسِرِينَ the losers الَّذِينَ are those who خَسِرُوا on the Day يَوْمَ and their families وَأَهْلِيهِمْ themselves will lose loss الْقِيَمَةِ of Resurrection أَلَا verily ذَلِكَ that هُوَ will be الْخَسِرَانِ a manifest الْمُبِينُ ﴿١٤﴾

11. Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims." 13. Say (O Muhammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." 14. Say (O Muhammad ﷺ): "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)." 15. So, worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

لَهُمْ مِنْ قَوْفِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَعْبَادُونَ ﴿١٦﴾ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿١٨﴾ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

لَهُمْ مِنْ قَوْفِهِمْ ظُلَلٌ from above them they shall have ظُلَلٌ Fire النَّارِ وَمِنْ تَحْتِهِمْ and beneath them ظُلَلٌ coverings ذَلِكَ that يُخَوِّفُ O My slaves! يَعْبَادُ His slaves يَخَافُ Allah اللهُ frightens

فَأَنذَرْتُ ۖ وَالَّذِينَ therefore fear Me ﴿١٦﴾ and those who اجْتَنَبُوا avoid الطَّاغُوتَ
and turned in وَابْتَغُوا worship them to (not) أَن false deities
are glad tidings for them هُمْ the بشرى Allah ٱلله to repentance
those who ٱلَّذِينَ to My slaves عِبَادِ ﴿١٧﴾ so announce the good news
the best أَحْسَنُهُ and follow قَسِبُوا to the Word ٱلْقَوْلِ listen يَسْمِعُونَ
has guided هَدَيْنَهُم (the ones) whom ٱلَّذِينَ those are أُولَئِكَ thereof
men of أُولَئِكَ (they are) هُمْ and those are وَأُولَئِكَ Allah ٱلله (them)
against عَلَيْهِ justified حَقَّ Is then one أَمَّن understanding ٱلْأَلْبِيبِ ﴿١٨﴾
rescue تُقِذُّ will you أَقَانَتْ of punishment ٱلْعَذَابِ the word كَلِمَةُ him
the Fire ٱلنَّارِ ﴿١٩﴾ in فِي him who is مَن

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!" 17. Those who avoid *At-Tâghûl* (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves — 18. Those who listen to the Word [good advice *Lâ ilâha illallâh* — (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid *Tâghûl*) those are (the ones) whom Allâh has guided and those are men of understanding. 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

لَكِنَّ الَّذِينَ آمَنُوا رَبَّهُمْ هُمْ عُرِفُوا مِنْ فَوْقِهَا عُرِفَ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿٦٦﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَنُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٦٧﴾ أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٦٨﴾

for them are **لَهُمْ** their Lord **رَبَّهُمْ** fear **أَتَقْوَاهُ** those who **بِالَّذِينَ** but **لَكِنَّ**
 built **عُرُفَ** lofty rooms **عُرُفَ** above them **بَيْنَ فَوْقَهَا** lofty rooms **عُرُفَ**
 this is the Promise **وَعَدَ** rivers **الْأَنْهَارِ** under them **مِنْ تَحْتِهَا** flowing **تَجْرِي**
 in His **الْبَيْعَادَ** Allah **اللَّهُ** does fail **يُخْلِفُ** not **لَا** of Allah **اللَّهُ**
 sends down **أَنْزَلَ** Allah **اللَّهُ** that **أَنْ** you see **تَرَوْا** do not **أَنْتُمْ** promise
 and causes it to penetrate **فَسَلَكُمُ** water **مَاءَ** the sky **السَّمَاءَ** from **مِنْ**

and afterwards ثُمَّ the earth الْأَرْضِ in فِي as water-springs يَنْبِيعُ
 colors of different ألْوَنَ crops رَزَا thereby يَخْرُجُ produces
 and you see them فَتَرَهُ they wither يَبْسُجُ and afterwards ثُمَّ
 dry and broken حُطَلًا He makes them يَجْعَلُهُ then ثُمَّ turn yellow
 for لِأُولَى is a reminder لَذِكْرَى this ذَلِكَ in فِي verily إِنَّ pieces
 اللَّهُ has opened سَرَجَ is he who أَفْهَمَ understanding ٱلْأَلْبَبِ ﴿٢١﴾ men of
 in عَلَى so that he is فَهُوَ to Islām لِلْإِسْلَامِ his breast صَدْرُ Allah
 to those who are لِلْقَيْسِ so woe قَوْلٌ His Lord رَبُّهُ from نِين light
 of اللَّهِ remembrance ذَكَرَ against نِين their hearts قُلُوبُهُمْ hardened
 plain أُولَئِكَ in فِي they are صَلَّى error مُبِينٌ ﴿٢٢﴾ Allah

20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh, and Allâh does not fail in (His) Promise. 21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. 22. Is he whose breast Allâh has opened to Islâm, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
 وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٢١﴾ أَفَمَن يَتَّبِعِ
 بَوَاجِهِمْ سَوْءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٢﴾ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاَتَنَّهُمُ
 الْعَذَابُ مِن حَيْثُ لَا يَشْعُرُونَ ﴿٢٣﴾

Allâh اللَّهُ نَزَّلَ has sent down أَحْسَنَ the best الْحَدِيثِ statement كِتَابًا
 oft-repeated مُتَشَابِهًا its parts resembling each other مَّثَانِيَ a Book
 تَقْشَعِرُّ shiver مِنْهُ from it جُلُودُ the skins الَّذِينَ who يَخْشَوْنَ يَخْشَوْنَ
 fear رَبَّهُمْ their Lord ثُمَّ then تَلِينُ soften جُلُودُهُمْ their skins وَقُلُوبُهُمْ
 of اللَّهِ اللَّهُ the remembrance ذِكْرٍ to إِلَىٰ and their hearts ذَٰلِكَ

with it ۞ He guides هدى of Allah الله the guidance هدى that is sends يُضِلُّ and whomsoever وَمَنْ He pleases يَشَاءُ whom مَنْ any guide ۞ for him لَمْ there is not قَدْ Allah الله astray أَفَمَنْ is he then who يَنْفِي will confront بِوَجْهِهِ with his face مَوَّه of Resurrection الْقِيَمَةِ on the Day يَوْمَ torment الْعَذَابِ the awful what مَا taste ذُوقُوا to the wrong-doers الظَّالِمِينَ and it will be said كُنتُمْ you used تَكْسِبُونَ ۞ to earn كَذَّبَ denied الَّذِينَ those who مِنْ قَبْلِهِمْ from the torment الْعَذَابِ so came on them فَأَنَّهُمْ before them حَيْثُ لَا where يَشْعُرُونَ ۞ they perceive

23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the Guidance of Allâh. He guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide. 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrongdoers): "Taste what you used to earn!" 25. Those before them belied, and so the torment came on them from directions they perceived not.

فَإِذَا فَعَهُمُ اللَّهُ لِلْغَزَى فِي الْحَيَوةِ الدُّنْيَا وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۞ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ۞ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ۞ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۞ إِنَّكَ مِثْلُ وَابْنِهِمْ مَيِّتُونَ ۞ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ۞

فَإِذَا فَعَهُمُ اللَّهُ الله so made them to taste the disgrace لِلْغَزَى of the الْحَيَوةِ life الدُّنْيَا the present وَالْعَذَابِ the torment الْآخِرَةِ but the torment أَكْبَرُ Hereafter لَوْ is greater كَانُوا if they (only) يَعْلَمُونَ ۞ know وَلَقَدْ this in هَذَا for men النَّاسِ We have put forth ضَرَبْنَا and indeed in order لَعَلَّهُمْ similitude مَثَلٍ every (kind) كُلِّ of Quran مِنْ that they يَتَذَكَّرُونَ ۞ may remember قُرْآنًا An Arabic عَرَبِيًّا may remember غَيْرَ without ذِي any عِوَجٍ crookedness لَعَلَّهُمْ in order that يَتَّقُونَ ۞

رَجُلًا a similitude مَثَلًا Allah الله puts forth مَضْرِبَ may avoid all evil
 disputing مُتَنَزِعُونَ many partners شُرَكَاءَ belonging to فِيهِ a man
 belonging entirely سَلَمًا and a (slave) man وَرَجُلًا with one another
 in comparision مَثَلًا equal يَسْتَوِيَانِ are those هَلْ to one master
 الرَّجُلِ الْحَمْدُ All praise is due لِلَّهِ to Allah بَلْ أَكْثَرُهُمْ most of them
 and verily وَهُمْ will die مَيِّتٌ verily you إِنَّكَ know يَعْلَمُونَ ﴿٣٠﴾ do not
 مَيِّتُونَ ﴿٣١﴾ they will die ثُمَّ إِنَّكُمْ then إِنَّكُمْ on the Day يَوْمَ
 you will تَخْتَصِمُونَ ﴿٣٢﴾ your Lord رَّبِّكُمْ before عِنْدَ of Resurrection
 be disputing

26. So, Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! 27. And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember. 28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him. 29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not. 30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۚ وَالَّذِي جَاءَ بِالْحَقِّ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ۝﴾ هُمْ مَّا يَشَاءُونَ ۚ عِندَ رَبِّهِمْ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٢﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٣﴾ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٤﴾

﴿فَمَنْ أَظْلَمُ than one who مِمَّنْ is worse then who كَذَبَ utters a lie عَلَى Allah against the truth and denies بِالْحَقِّ the truth﴾ إِذْ when it comes to him أَلَيْسَ is there not in جَهَنَّمَ Hell an abode مَثْوًى for the disbelievers لِّلْكَافِرِينَ an abode there ۚ and believed وَصَدَّقَ the truth has brought they هُمْ those are أُولَٰئِكَ (they are) الْمُتَّقُونَ the pious people هُمْ the Lord ذَٰلِكَ their Lord جَزَاءُ that is the reward الْمُحْسِنِينَ the good-doers عَنَّهُم so that may remit اللَّهُ from them لِيُكَفِّرَ good-doers and give them وَجْزِيَهُمْ they did عَمِلُوا of what أَلَّذِي the evil أَجْرَهُمْ their reward بِأَحْسَنِ according to the best الَّذِي of what كَانُوا they used يَعْمَلُونَ they used to do ﴿٣٣﴾ أَلَيْسَ to do اللَّهُ is not كافٍ Sufficient عَبْدَهُ for His slave وَيُخَوِّفُونَكَ and they try to frighten you بِالَّذِينَ and whom وَمَنْ besides him يَضْلِلِ and whom اللَّهُ astray فَمَا there is not لَهُ any هَادٍ guide ﴿٣٤﴾

32. Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad ﷺ) and Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? 33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious. See V.2:2). 34. They shall have all that they will desire with their Lord. That is the reward of *Muhsinûn* (good-doers. See the footnote of V.9:120). 35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. 36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

وَمَنْ يَهْدِ اللَّهُ فَمَا لَمْ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضَرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

وَمَنْ there is not فَمَا Allah guides يَهْدِ and whomsoever and for him مِنْ any مُضِلٍّ أَلَيْسَ Allah is not الله تعالى and verily وَلَئِنْ of Retribution انْتِقَامٍ Possessor ذِي All-Mighty if سَأَلْتَهُمْ مَنْ you ask them خَلَقَ who created السَّمَوَاتِ the heavens and the earth وَالْأَرْضَ and لَيَقُولُنَّ surely they say قُلْ Allah الله surely they say أَفَرَأَيْتُمْ مَا do you see تَدْعُونَ the things that you invoke مِنْ دُونِ Allah besides الله if إِنْ أَرَادَنِيَ Allah intended for me يَضُرُّ His harm ضَرِّهِ remove كَاشِفَتُ or أَرَادَنِي some Mercy رَحْمَةٍ if He intended for me هَلْ some Mercy رَحْمَةٍ they مُمْسِكَتُ His Mercy رَحْمَتِهِ قُلْ say حَسْبِيَ must put their يَتَوَكَّلُ in Him عَلَيْهِ is Allah الله sufficient for me trust الْمُتَوَكِّلُونَ trust those who trust

37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution? 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh — if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust."

قُلْ يَتَقَوَّمُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلْتُ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَكَيْ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمِمْسَلِ الْأَلْغَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأَخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

according مَكَانِكُمْ on work أَعْمَلُوا My people يَقُولُونَ say قُلْ
 then you will فَسَوْفَ working عَمِلْتُ verily I am إِلَيَّ to your way
 تَعْلَمُونَ ﴿٣٩﴾ comes يَأْتِيهِ to whom مَنْ come to know
 عَذَابٌ on him عَلَيْهِ and descends وَيَجْلُ disgracing him يُخْزِيهِ torment
 have sent down أَنْزَلْنَا verily We إِنَّا an everlasting مُقِيمٌ ﴿٤٠﴾ torment
 in truth بِالْحَقِّ for mankind لِلنَّاسِ the Book أَلَكِتَبُ to you عَلَيْكَ
 it is only وَلِنَفْسِهِ accepts the guidance اهْتَدَى so whosoever فَمَنْ
 only فَانْصِبْ goes astray ضَلَّ and whosoever وَمَنْ for his ownself
 over عَلَيْهِمْ you are أَنْتَ and not وَمَا for his own يَضِلُّ loses عَلَيْهِمَا
 Who takes away يَتَوَقَّى it is Allah اللَّهُ a trustee يَوَكِّلُ ﴿٤١﴾ them
 and وَالَّذِي of their death مَوْتِهَا at the time حِينَ the souls الْأَنْفُسِ
 لَمْ those that تَمُتْ die فِي during مَتَاهُمْ their sleep فَيَمِيتُكُ
 أَلَمْ He keeps أَلَمْ He keeps قَضَى those قَضَى He has ordained عَلَيْهِمَا for them أَلَمْ
 a term أَجَلٌ for إِلَى the rest الْآخِرَةِ and sends وَيُرْسِلُ death
 for a لِقَوْمٍ are signs لَايَسْتُ that ذَلِكَ in فِي verily إِنَّ appointed
 who think deeply يَتَفَكَّرُونَ ﴿٤٢﴾ people

39. Say: (O Muhammad ﷺ) "O My people! Work according to your way, I am working (according to my way). Then you will come to know 40. "To whom comes a disgracing torment, and on whom descends an everlasting torment." 41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) for mankind in truth. So, whosoever accepts the guidance, it is only for his own self; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakil* (trustee or disposer of affairs, or guardian) over them. 42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

أَمْ أَخَذْنَا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ كَانُوا لَا يَمْلِكُونَ شَيْعًا وَلَا يَعْقِلُونَ ﴿٣٩﴾ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا
 لَمْ تَلِكُ السَّمَوَاتِ وَالْأَرْضُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٠﴾ وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا
 يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذَكَرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤١﴾ قُلْ أَلِلَّهِمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
 عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٢﴾

أَمْ اتَّخَذُوا or have besides Allah الله they taken من دونِ them as intercessors قُلْ say أولئكَ even if كَانُوا were لا not يَمْلِكُونَ possessing شَيْئًا anything وَلَا and have no يَعْقِلُونَ intelligence قُلْ say لِلَّهِ to Allah الشَّفَعَةُ intercession جَمِيعًا all لَهُ His and the earth وَالْأَرْضِ of the heavens السَّمَوَاتِ is the sovereignty مُلْكُ then إِلَيْهِ to Him تُرْجَعُونَ ﴿٤٤﴾ you shall be brought back وَإِنَّا are ذَكَرَ and when وَحْدَهُ Alone أَشْمَزَتْ not لَا of those who الَّذِينَ the hearts قُلُوبُ filled with disgust ذَكَرَ and when وَإِنَّا in the Hereafter يُؤْمِنُونَ believe بِأَلْآخِرَةِ mentioned الَّذِينَ those مِنْ دُونِهِ besides him إِذَا behold هُمْ of the السَّمَوَاتِ Creator فَاطِرُ O Allah اَللَّهُمَّ say قُلْ rejoice ﴿٤٥﴾ of the unseen الْغَيْبِ all-knower عَلِيمٌ and the earth وَالْأَرْضِ heavens وَالشَّهَادَةِ and the seen أَنْتَ you تَحْكُمُ will judge بَيْنَ between عِبَادِكَ your slaves فِي what مَّا about كَانُوا they used to يَخْتَلِفُونَ ﴿٤٦﴾ in it to differ

43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?" 44. Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." 45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh (توحيده الله) and when those (whom they obey or worship) besides Him (like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! 46. Say (O Muhammad ﷺ): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ الْإِنْسَانَ ضُرُّ دَعَائِهِ إِذَا حَوَّلَتْهُ نِعْمَةٌ مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

وَلَوْ and if أَنَّ it were لِلَّذِينَ they who ظَلَمُوا did wrong مَا in what is فِي the earth جَمِيعًا all وَمِثْلَهُ and as much again مَعَهُ

of مَا by the evil results سَيِّئَاتُ will overtake them سَيُصِيبُهُمْ those
 ⑤ they will كَسَبُوا and not وَمَا they earned that which
 Allah اللَّهُ that أَنْ know يَعْلَمُوا do they not أَوَلَمْ be able to escape
 يَبْسُطُ He wills يَشَاءُ for whom لِمَنْ the provision أَرْزَقَ enlarges
 for لِقَوْمٍ are signs ذَلِكَ in فِي verily إِنَّ and straitens it
 who يُؤْمِنُونَ ⑥ who believe قُلْ My slaves يَعْبادِي say الَّذِينَ
 أَنفَرُوا عَلَى have transgressed أَنفُسِهِمْ against لَا themselves نَقْنَطُوا
 Allah اللَّهُ verily إِنَّ of Allah اللَّهُ the Mercy رَحْمَةِ of مِنْ despair
 يَغْفِرُ يَغْفِرُ الذُّنُوبَ sins جَمِيعًا إِنَّهُ truly هُوَ He is الْعَظِيمُ
 Most Merciful ⑦ Oft-Forgiving

50. Verily, those before them said it, yet (all) that they had earned availed them not. 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. 52. Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe! 53. Say: "O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ⑤ وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ
 إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ⑥ أَن تَقُولَ نَفْسٌ
 بِحَسْرَتِكَ عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ ⑦ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ
 الْمُتَّقِينَ ⑧ أَوْ تَقُولَ إِن تَرَىٰ الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ⑨

وَأَنِيبُوا and turn in repentance إِلَىٰ to رَبِّكُمْ your Lord وَأَسْلِمُوا and submit
 لَهُ to Him مِن قَبْلِ before أَن that يَأْتِيَكُمُ that you will be helped
 الْعَذَابُ the torment ثُمَّ then لَا not تُنصَرُونَ ⑤ وَأَتَّبِعُوا أَحْسَنَ and follow
 مَا the best أُنزِلَ of that which is إِلَيْكُم to you مِن from رَبِّكُمْ your Lord
 أَن before مِن قَبْلِ that يَأْتِيَكُمُ the torment بَغْتَةً suddenly وَأَنْتُمْ

while you لا not تَشْعُرُونَ ﴿٥٥﴾ perceive أن lest قَوْلُ say نَقُصُّ a
 person بِحَسْرَتٍ alas my grief عَلَى on مَا what فَرَطْتُ I was undutiful
 in فِي in جَنْبِ the side of اللَّهِ to Allah وَإِنْ and that كُنْتُ I was
 among اَلْمُتَحِيرِينَ ﴿٥٦﴾ indeed those who mocked أَوْ or قَوْلُ he should
 only أَكْ if لَوْ say I should لَكُنْتُ guided me هَدَانِي Allah
 indeed have been مِنْ among اَلتَّقِيَّةِ ﴿٥٧﴾ the righteous ones أَوْ or
 قَوْلُ he should say جِئَ when تَرَى he sees اَلْعَذَابِ the torment لَوْ if
 أَكْ only لِي I had كَرَّةً another chance فَأَكُونُ then I should be
 among اَلْمُحْسِنِينَ ﴿٥٨﴾ the good doers

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped. 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" 56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad ﷺ and at the faithful believers] 57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (the pious. See V.2:2)." 58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers. See V.2:112)."

بَلَىٰ قَدْ جَاءَ نَكَآءَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٥﴾ وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا
 عَلَى اللَّهِ وَجُوهُهُمْ مُسْوَدَّةٌ أَلْيَسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٥٦﴾ وَيَسْجَى اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا
 يَمْسُهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٥٧﴾ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٥٨﴾

بَلَىٰ قَدْ جَاءَ نَكَآءَاتِي there came to you فَكَذَّبْتَ My proofs
 and you denied بِهَا and were وَاسْتَكْبَرْتَ them and were proud وَكُنْتَ and were
 مِنَ الْكَافِرِينَ ﴿٥٥﴾ among the disbelievers وَيَوْمَ the Day الْقِيَمَةِ and on the
 تَرَى of Resurrection الَّذِينَ كَذَبُوا those who lied عَلَى
 أَلْيَسَ will be black مُسْوَدَّةٌ their faces وَجُوهُهُمْ Allah against
 in فِي there not جَهَنَّمَ Hell مَثْوًى an abode لِّلْمُتَكَبِّرِينَ ﴿٥٦﴾ for the

arrogants وَتَجِيَّ those who are الَّذِينَ Allah and will deliver touch them يَمْسَهُمْ not لَا to their places of success يَمْسَهُمْ pious الشَّوْءُ evil وَلَا and not هُمْ they يَحْزَنُونَ ﴿٦٠﴾ Allah is shall grieve الْخَلْقُ the Greater كُلِّ of all شَيْءٍ وَهُوَ and He is عَلَى over كُلِّ شَيْءٍ وَكِيلٌ ﴿٦١﴾ the Trustee

59. Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. 60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant? 61. And Allâh will deliver those who are the *Muttaqûn* (the pious. See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. 62. Allâh is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian) over all things.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٢﴾ قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٣﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٤﴾ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٥﴾

لَهُ مَقَالِيدُ the keys السَّمَوَاتِ of the heavens وَالْأَرْضِ and in the signs يَكْفُرُوا disbelieve and those who الَّذِينَ the earth who will be أُولَٰئِكَ they هُمُ those are of Allah الْخَاسِرُونَ ﴿٦٢﴾ قُلْ losers أَفَعَيَّرَ Allah do you other than تَأْمُرُونِي say it أَوْحِيَ and indeed وَلَقَدْ fools الْجَاهِلُونَ O you أَيُّهَا to worship أَعْبُدُ it إِلَيْكَ has been revealed وَإِلَى to you الَّذِينَ and to those who مِنْ قَبْلِكَ surely لَيَحْبَطَنَّ you join others with Allah أَشْرَكَتَ if before you وَلَتَكُونَنَّ your deeds عَمَلُكَ will be in vain and you will certainly be تَأْمُرُونَ Allah nay, but بَلِ the losers among الْخَاسِرِينَ ﴿٦٤﴾ and be وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٥﴾ among the grateful ones

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers. 64. Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allâh? O you fools!" 65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh's

Messengers) before you: "If you join others in worship with Allâh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers."
66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَتَاتٌ يَبْسُغُهُ سُبْحَتُهُ
وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ
أُخْرَىٰ فَلَإِذَا هُمْ بِنَظَرُونَ ﴿٦٨﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ of Allah they made just estimate قَدَرُوا and not
whole جَمِيعًا and the earth وَالْأَرْضُ estimate as due to him قَدْرِهِ
of الْقِيَمَةِ on the Day يَوْمَ will be grasped by His Hand قَبْضَتُهُ
will be rolled up مَطْوِيَتَاتٌ and the heavens وَالسَّمَوَاتُ Resurrection
and High is تَعَالَى Glorified be He سُبْحَتُهُ in His Right Hand
they associate as partners with يُشْرِكُونَ ﴿٦٧﴾ above all that عَمَّا He
so fall فَصَعِقَ the trumpet الصُّورِ in فِي and will be blown نُفِخَ Him
and all who are dead مَنْ in فِي the heavens السَّمَوَاتِ and all who are on the earth
فِي are on الْأَرْضِ the earth إِلَّا except مَنْ him whom شَاءَ Allah
a second time أُخْرَىٰ in it فِي it will be blown نُفِخَ then ثُمَّ Allah
looking on نَظَرُونَ ﴿٦٨﴾ standing فِيَّامٌ they will be هُمْ and then لَإِذَا

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him! 68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالشَّاهِدِينَ وَالنَّبِيِّينَ وَفُصِّحَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا
يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا
حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ عَلَىٰ بَيِّنَاتٍ فَأَبَيْتُمْ
رُسُلَكُمْ فَسِوَرْتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

of its رَبِّهَا with the light يَئُورُ the earth الْأَرْضُ and will shine وَأَشْرَقَتْ
 and will be وَجَّعَ the Book الْكِتَابُ and will be placed and the witnesses وَالشَّهَدَاءُ the Prophets بِالنَّبِيِّينَ brought forward
 وَقُضِيَ with truth بِالْحَقِّ between them بَيْنَهُمْ and it will be judged and rewarded in وَوُفِّيَتْ will be wronged لَا يَظْلَمُونَ ﴿٦٩﴾ and they
 كُلُّ full each نَفْسٍ person مَا عَمِلَتْ what he did وَهُوَ and He is أَعْلَمُ and will be driven وَسَيَقُ they do يَفْعَلُونَ ﴿٧٠﴾ of what بِمَا Best Aware
 الَّذِينَ the disbelievers كَفَرُوا إِلَى to جَهَنَّمَ Hell رُفُوءًا in groups till إِذَا when جَاءُوهَا they reach it فَتُحَتَّ they will be opened أَبْوَابُهَا
 its keepers لَهُمْ and will say وَقَالَ the gates thereof did not يَاكُمْ come to you رُسُلٌ Messengers مِنْكُمْ from
 of رَبِّكُمْ the verses آيَاتِي to you عَلَيْكُمْ reciting yourselves وَنَذَرُوكُمْ your Lord and warning you لِقَاءَ the meeting يَوْمِكُمْ of
 هَذَا this قَالُوا they will say بَلَى yes وَلَكِنْ but حَقَّتْ against عَذَابِ of torment الْعَذَابِ the word كَلِمَةُ has been justified
 the disbelievers الْكَافِرِينَ ﴿٧١﴾

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. 70. And each person will be paid in full of what he did; and He is Best Aware of what they do. 71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٧١﴾ وَسَيَقُولُ الَّذِينَ أَتَقَوْا رَبَّهُمْ إِلَى
 الْجَنَّةِ رُفُوءًا حَقًّا إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٢﴾
 وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ
 الْعَامِلِينَ ﴿٧٣﴾ وَتَرَى الْمَلَائِكَةَ حَافِيزِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ
 لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٤﴾

of Hell **جَهَنَّمَ** the gates **أَبْوَابَ** enter you **ادْخُلُوا** it will be said **قِيلَ**
خَالِدِينَ therein **فِيهَا** to abide **فَيَسْأَلُ** an evil **مَثْوًى** **الْمُتَكَبِّرِينَ** **﴿٧٦﴾**
 those who **الَّذِينَ** and will be driven **وَيَسِيقَ** of the arrogant
 in **رُحُمًا** Paradise **الْجَنَّةَ** to **إِلَى** to their Lord **رَبِّهِمْ** kept their duty
 and will be **وَفُتِحَتْ** they reached it **جَاءُوهَا** when **إِنَّا** till **حَقَّقَ** groups
 its **أَبْوَابُهَا** opened **وَقَالَ** and will say **لَهُنَّ** to them **خَزَنَتُهَا**
 so you have done **طِبْتُمْ** upon you **عَلَيْكُمْ** peace be **سَلَامٌ** keepers
 and they **وَقَالُوا** to abide therein **خَالِدِينَ** **﴿٧٧﴾** so enter it **فَادْخُلُوهَا** well
الْحَمْدُ will say **لِلَّهِ** all the praise **الَّذِي** Who **صَدَقْنَا**
 and has made us inherit **وَارَثْنَا** His promise **وَعَدَهُ** has fulfilled
 the land **نَتَّبِعُهَا** in **مِنْ** we can dwell **الْجَنَّةَ** Paradise **حَيْثُ** where **نَشَاءُ**
 for the **الْمُتَّقِينَ** **﴿٧٨﴾** a reward **أَجْرٌ** how excellent **فَيَسْأَلُ** we will
 the angels **الْمَلَائِكَةَ** and you will see **وَرَى** workers
 the Throne **الْعَرْشِ** around **حَوْلَ** from all **مِنْ** surrounding
 and will be **وَيُحَمِّدُونَ** of their Lord **رَبِّهِمْ** the praise **يُحَمِّدُونَ** glorifying
 and it will be said **وَقِيلَ** with truth **بِالْحَقِّ** among them **يُنْتَبِهُ** judged
 of the **الْعَالَمِينَ** **﴿٧٩﴾** the Lord **رَبِّ** is due to Allah **لِلَّهِ** all praise **الْحَمْدُ**
 worlds

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever." 74. And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" 75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), to Him is the final return. 4. None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ for their ultimate end will be the fire of Hell)! 5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾ الَّذِينَ يَمْجُلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

of رَبِّكَ the word كَلِمَتُ has been justified حَقَّتْ and thus وَكَذَلِكَ that الَّذِينَ disbelieved كَفَرُوا those who عَلَى your Lord against الَّذِينَ those who أَصْحَابُ النَّارِ ﴿٦﴾ of the Fire الَّذِينَ they will be around it يَمْجُلُونَ the Throne وَمَنْ and those who حَوْلَهُ and those who يَسُبِّحُونَ بِحَمْدِ glorify رَبِّهِمْ the praises of their Lord وَيُؤْمِنُونَ and believe in Him وَيَسْتَغْفِرُونَ and ask Forgiveness لِلَّذِينَ and ask Forgiveness in Him بِهِ believe who ءَامَنُوا who believe رَبَّنَا Our Lord! وَسِعْتَ you comprehended كُلَّ so وَعِلْمًا and knowledge رَّحْمَةً things in mercy شَيْءٍ all your سَبِيلَكَ and follow تَابُوا repent those who تَابُوا and follow رَبَّنَا way of the الْجَحِيمِ ﴿٧﴾ the torment عَذَابُ and save them from وَقِهِمْ way blazing Fire

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. 7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ وَفِيهِمُ السَّيِّئَاتِ وَمَنْ تَبَى السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُمْ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾ إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَنِ فَتُكْفَرُونَ ﴿١١﴾ قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١٢﴾

رَبَّنَا our Lord وَأَدْخِلْهُمْ and make them enter جَنَّاتِ Eَدْنِ the Gardens and which وَعَدْتَهُمْ you have promised them وَمَنْ you everlasting who صَلَحَ was righteous مِنْ among آبَائِهِمْ their fathers وَأَزْوَاجِهِمْ and their wives وَذُرِّيَّاتِهِمْ and their offspring إِنَّكَ verily you أَنْتَ and the All-Mighty الْعَزِيزُ the All-Wise الْحَكِيمُ ﴿٩﴾ and the sins السَّيِّئَاتِ وَمَنْ and whomsoever تَبَى the sins save them from فِيهِمُ the sins save from السَّيِّئَاتِ the sins وَفِيهِمُ the sins وَذَلِكَ that Day فَقَدْ truly رَحِمْتُمْ and that is الْفَوْزُ success الْعَظِيمُ ﴿١٠﴾ and those who كَفَرُوا disbelieve يُنَادُونَ truly الَّذِينَ the supreme إِنَّ the supreme will be addressed لِمَقْتُ Allah's أَكْبَرُ aversion مِنْ was greater towards one another أَنْفُسَكُمْ your aversion than إِذْ towards one another مَقْتِكُمْ your aversion but you فَتُكْفَرُونَ ﴿١١﴾ the faith to الْإِيمَنِ you were called تُدْعَوْنَ you used to refuse قَالُوا Our Lord! رَبَّنَا they will say أَمَتْنَا twice and you made us live وَأَحْيَيْتَنَا twice made us die فَاعْتَرَفْنَا now we confess بِذُنُوبِنَا our sins فَهَلْ then is there إِلَى any way خُرُوجٍ get out سَبِيلٍ ﴿١٢﴾

8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse." 11. They will say: "Our Lord! You have made

us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?” (See *Tafsir Al-Qurtubi*)

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَسَّلُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٦﴾ هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٧﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٨﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٩﴾ يَوْمَ هُمْ بَدْرُؤُنْ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٢٠﴾

ذَٰلِكُمْ بِأَنَّهُ this is because إِذَا when دُعِيَ was invoked Allah الله
وَحْدَهُ alone كَفَرْتُمْ you disbelieved وَإِنْ but when يُشْرَكَ partners
تَوَسَّلُوا to Him بِهِ were joined so the فَالْحُكْمُ you believed
الْكَبِيرِ the Most High الْعَلِيِّ is only with Allah الله judgement
هُوَ the Most Great الَّذِي it is He هُوَ Who يُرِيكُمْ shows you
وَيُنَزِّلُ signs and sends down لَكُمْ for you مِنَ the sky السَّمَاءِ
رِزْقًا provision وَمَا and none يَتَذَكَّرُ remembers إِلَّا but مَنْ those
يُنِيبُ who تَوَسَّلُوا turn to Allah الله so call you فَادْعُوا upon Allah
مُخْلِصِينَ making your worship pure لَهُ to Him الدِّينَ the religion وَلَوْ the religion
كَرِهَ however الْكَافِرُونَ the disbelievers (much) رَفِيعُ the disbelievers
الدَّرَجَاتِ (He is Allah) the Owner of High ranks & degrees ذُو
الْعَرْشِ Owner of the Throne يُلْقِي He sends of the الرُّوحِ the inspiration مِنْ
أَمْرِهِ by His Command عَلَى to مَنْ any whom يَشَاءُ He wills مِنْ
عِبَادِهِ His slaves لِيُنْذِرَ that He warn of يَوْمَ the Day التَّلَاقِ of
بَدْرُؤُنْ when they will هُمْ the Day يَوْمَ Mutual Meeting
يَخْفَى (not) will be hidden عَلَى from الله Allah مِنْهُمْ of them شَيْءٌ
لِمَنِ anything لِمَنِ whose is الْمُلْكُ the kingdom الْيَوْمَ this Day لِلَّهِ it is to
الْقَهَّارِ the One الْوَاحِدِ the Irresistible Allah

12. (It will be said): “This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!” 13. It is He Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none

remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else). 14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). 15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection). 16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question:) It is Allâh's, the One, the Irresistible!

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾ وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْجَنَابِ كَظِيمٍ ﴿١٨﴾ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٩﴾ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿٢٠﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢١﴾

الْيَوْمَ this Day تُجْزَىٰ recompensed كُلُّ every نَفْسٍ soul بِمَا for what كَسَبَتْ it earned لَا no ظُلْمَ injustice الْيَوْمَ today إِنَّ truly اللَّهُ Allah سَرِيعُ Swift الْحِسَابِ is reckoning وَأَنْذِرْهُمْ and warn them يَوْمَ of the Day الْآزِفَةِ of the Day إِذِ that is drawing near الْقُلُوبُ the hearts لَدَى will be in الْجَنَابِ the throats كَظِيمٍ they can neither return وَلَا nor شَفِيعٍ intercessor وَلَا nor friend حَمِيمٍ any مَنْ for the wrong-doers يُطَاعُ intercessor (obeyed) يُطَاعُ who could be given heed to يَعْلَمُ Allah knows خَائِنَةَ the fraud الْأَعْيُنِ of the eyes وَمَا and all that تُخْفِي conceal الصُّدُورُ the breasts وَاللَّهُ the All-Hearer السَّمِيعُ the All-Seer يَقْضِي judges بِالْحَقِّ judges بِالْحَقِّ they invoke يَدْعُونَ while those who وَالدِّينَ with the truth لَا besides Him يَقْضُونَ cannot judge شَيْئًا anything إِنَّ certainly اللَّهُ Allah هُوَ He is السَّمِيعُ the All-Hearer الْبَصِيرُ the All-Seer

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning. 18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of

Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrongdoers), who could be given heed to. 19. Allâh knows the fraud of the eyes, and all that the breasts conceal. 20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ يُذَوِّبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿١٩﴾ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٠﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢١﴾ إِلَى فِرْعَوْنَ وَهَمَانَ وَفِرْعَوْنُ فَقَالَ لَأُسْحِرَنَّكَ بِكَذَّابٍ ﴿٢٢﴾﴾

﴿أَوَلَمْ يَسِيرُوا﴾ have they not traveled in the land and seen what (how) كَيْفَ was عَاقِبَةُ the end of الَّذِينَ those who were مِنْ قَبْلِهِمْ before them هُمْ they were أَشَدَّ (they) قُوَّةً to them superior in and in traces وَءَانَارًا in the land. But اللَّهُ Allah took them فَأَخَذَهُمُ the land and none كَانَ (was) لَهُمْ from اللَّهِ Allah any مِنْ (was) because they بِأَنَّهُمْ that was وَاقٍ ﴿١٩﴾ to protect تَأْتِيهِمْ there came to them رُسُلُهُمْ their Messengers بِالْبَيِّنَاتِ with clear evidences فَأَخَذَهُمُ but they disbelieved كَفَرُوا so seized them اللَّهُ Allah إِنَّهُ He is قَوِيٌّ verily شَدِيدُ All-Strong الْعِقَابِ Severe in punishment وَلَقَدْ and indeed أَرْسَلْنَا We sent مُوسَى Moses بِآيَاتِنَا with Our signs مُبِينٍ ﴿٢١﴾ and authority (clear) إِلَى manifest (clear) فِرْعَوْنَ Pharaoh وَهَمَانَ Haman وَفِرْعَوْنُ and Korah فَقَالَ and سَحِرٌ said a liar كَذَّابٍ ﴿٢٢﴾﴾

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh. 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. 23. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a

manifest authority, 24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

us فَلَمَّا then when جَاءَهُمْ he brought to them بِالْحَقِّ the truth مِنْ عِنْدِنَا from
قَالُوا they said اقْتُلُوا kill أَبْنَاءَ the sons الَّذِينَ of those who آمَنُوا believe
وَسْتَحْيُوا with him نِسَاءَهُمْ and let live their women وَمَا and not كَيْدُ
the plot الْكَافِرِينَ of disbelievers إِلَّا but فِي in ضَلَالٍ error ﴿٢٥﴾ وَقَالَ
Pharaoh فِرْعَوْنُ and said ذَرُونِي leave me أَقْتُلْ to kill مُوسَى Moses
وَلْيَدْعُ and let him call رَبَّهُ his Lord إِنِّي verily أَخَافُ I fear أَنْ that
he may change دِينَكُمْ your religion أَوْ or أَنْ he يُظْهِرَ that
in the land الْفَسَادَ mischief ﴿٢٦﴾ وَقَالَ in my مُوسَى I seek refuge بِرَبِّي I seek refuge
and said رَبِّكُمْ your Lord مِنْ and رَبِّي Lord رَبِّي every مُتَكَبِّرٍ arrogant
of reckoning الْحِسَابِ in the Day بِيَوْمِ believe who لَا not يُؤْمِنُ

25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live"; but the plots of disbelievers are nothing but in vain! 26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!" 27. Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿٢٨﴾ يَقُولُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّسَادِ ﴿٢٩﴾ وَقَالَ الَّذِي آمَنَ يَتَقَوَّمُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَاقْمُودَ الَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلَمًا لِلْعِبَادِ ﴿٣١﴾

وَقَالَ رَبُّهُمُ family of مَن a believing man رَجُلٌ and said وَقَالَ رَبُّهُمُ would you kill اَنْتُمْ قَتَلُوْهُ his faith اِيْمَانَهُ who hid يَكْتُمُ Pharaoh's اَنْ is Allah اَللّٰهُ my Lord رَبِّ he says يَقُوْلُ because اَنْ a man with clear signs بِالْبَيِّنَاتِ has come to you جَاءَكُمْ and verily upon كَذِبًا a liar اَكْذَابُهُ he is يَكُ and if اِنْ your Lord رَبُّكُمْ from telling the truth صَادِقًا he is يَكُ and if اِنْ will be his lie كَذِبُهُ him that some of بَعْضُ then, will befall on you يَصِيْبُكُمْ truth which يَعِدُكُمْ he threatens you اِنَّ verily اَللّٰهُ Allah لَا not يَهْدِي a polytheist (wasteful) مُّسْرِفٌ is هُوَ one who مِّنْ guides this اَلْيَوْمَ is the kingdom اَلْمُلْكُ yours لَكُمْ O my people يَقُوْمُ liar but who ظَاهِرِينَ the land اَلْاَرْضِ in فِيْ you are upper most day يَنْصُرُنَا if اِنْ Allah's اَللّٰهُ Torment بَأْسٌ from مِّنْ will save us جَاءَنَا I اُرِيَكُمْ not مَا Pharaoh فِرْعَوْنُ said قَالَ comes to us (befall us) I guide اِهْدِيْكُمْ and not وَمَا I see اَرَىْ what مَا but اِلَّا show you and said وَقَالَ of right policy اِلْتِمَادًا to the path سَبِيلٌ but اِلَّا you اَلَّذِيْ he who اَمَنَّ believed يَقُوْمُ O my people اِنِّيْ verily لَنَأْتِيَنَّ the اَلْاَحْزَابِ day of يَوْمٍ like of that يَنْتَلِ for you a fate عَلَيْكُمْ fear of Noah نُوحٍ of the people قَوْمِ the fate نَأْبٍ like يَنْتَلِ confederates وَعَادُ and Ad وَثَمُوْدُ and Thamud وَالَّذِيْنَ and those who came مِّنْ بَعْدِهِمْ and not وَمَا after them اَللّٰهُ Allah يُرِيدُ wants ظُلْمًا injustice اِلِلِّبَادِ for His slaves

28. And a believing man of Fir'aun's (Pharaoh's) family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allâh', and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar! 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" 30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)! 31. "Like the fate of the people of

Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُنَادُونَ مَذْبُورِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٤﴾

وَيَقَوْمِ إِنِّي أَخَافُ verily and O my people عَلَيْكُمْ I fear for you يَوْمَ a Day when there will be mutual calling التَّنَادِ ﴿٣٢﴾ the Day you will turn مَذْبُورِينَ your backs مَا not لَكُمْ you have from Allah الله any عَاصِمٍ protector وَمَنْ and whomsoever Allah الله sends astray يَضِلُّ فَمَا there is not لَهُ for him مِنْ (any) guide هَادٍ ﴿٣٣﴾ وَلَقَدْ and indeed جَاءَكُمْ came to you يُوسُفُ did come to you Joseph مِنْ قَبْلُ before بِالْبَيِّنَاتِ with clear signs فَمَا but not زِلْتُمْ you he did bring to جَاءَكُمْ in that which doubt مَا in شَكٍّ ceased فِي you said قُلْتُمْ he died هَلَكَ when إِذَا till (with it) حَتَّى you a رَسُولًا after him مِنْ بَعْدِهِ Allah الله send يَبْعَثُ will never كَذَلِكَ Messenger thus يُضِلُّ Allah الله leaves astray مَنْ him who هُوَ مُسْرِفٌ a polytheist, waster, sinner مُرْتَابٌ ﴿٣٤﴾ doubtful

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." 33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide. 34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

الَّذِينَ يَجْعَلُونَ فِي آيَاتِ اللَّهِ بَعْزَرًا سُلْطَانًا أَنْتَهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَهْمُنُنْ ابْنِي لِي صَرَحًا لَعَلِّي أَتْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَلَسَمْتَوْتُمْ فَأُطْلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

Allah's **الَّذِينَ** signs **فِي** in dispute **يُحَدِّثُونَ** those who **بَعِيرٍ** without **سُلْطَانٍ** any authority **أَنْتَهُمْ** that has come to them **كَبُرَ** it is greatly hateful **عِنْدَ** with (to) **اللَّهِ** and **وَعِنْدَ** Allah seals **يَطْبَعُ** thus **كَذَلِكَ** believe **أَمْثُلًا** those who **وَالَّذِينَ** with (to) Allah **عَلَى** up **كُلِّ** every **قَلْبٍ** heart **مُنْكَرٍ** of arrogant **جَبَّارٍ** tyrant **وَقَالَ** and said **فِرْعَوْنُ** Pharaoh **بَنِيْكُمْ** O Haman build **لِي** for me **مَرْتَبًا** a tower **لَعَلِّي** that I may **أَتْلُو** arrive **الْأَسْبَاطَ** at the ways **أَسْبَاطَ** the ways **السَّمَوَاتِ** of heavens **فَأُطَّلِعَ** and I may look **وَاللَّهُ** upon **إِلَهُ** the God **مُوسَى** of Moses **وَلَئِي** but verily **لَأُظَاهِرَنَّ** I think **كُذِبًا** him to be **كَذِبًا** a liar **وَكَذَلِكَ** thus it was **رُبِّنَ** made **عَمَلِهِ** the evil **سُوِّ** in Pharaoh's eyes **لِفِرْعَوْنَ** fair-seeming **وَصُدَّ** deeds **وَمَا** and he was hindered **السَّبِيلُ** from **عَنِ** the path **وَمَا** not **كَانَ** the plot **فِرْعَوْنَ** of Pharaoh **إِلَّا** but **فِي** in **نَبَابٍ** loss

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). 36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways — 37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

وَقَالَ الَّذِي آمَنَ يَنْقُورِ أَتَيْتُكُمْ بِرَبِّكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يَنْقُورِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِنْهَا وَمَنْ عَمِلَ صَالِحًا مِنْ دُونِ ذَلِكَ أَوْ أَنُوفٍ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ وَيَنْقُورِ مَا لِي أَدْعُوَكُمْ إِلَى النَّجْوَةِ وَتَدْعُونِي إِلَى النَّارِ ﴿٤١﴾

وَقَالَ الَّذِي and said **وَقَالَ** the man who **الَّذِي** believed **يَنْقُورِ** O my people **إِنَّمَا** truly is **سَبِيلَ** I will guide you **أَتَيْتُكُمْ** follow me **رَبِّكُمْ** of right conduct **يَنْقُورِ** way **الرَّشَادِ**

enjoyment مَتَّع of world الدُّنْيَا life الْحَيَاةُ this هَذِهِ nothing but
 وَإِنَّ the Hereafter الْآخِرَةَ and verily هِيَ the home دَارُ is الْكَرَارِ ﴿٣٨﴾
 an evil سَيِّئَةٌ does عَمِلَ whosoever مَنْ that will remain forever
 the like مِثْلَهَا except إِلَّا be requited يُجْزَى will not فَلَا deed
 مِنْ a righteous deed صَالِحًا does عَمِلَ and whosoever وَمَنْ thereof
 a مُؤْمِنٌ and is هُوَ female أُنْثَى or male ذَكَرٌ whether
 بَرَزُونَ Paradise الْجَنَّةُ will enter يَدْخُلُونَ such قَائِلَتِكَ true believer
 ﴿٣٩﴾ without بِغَيْرٍ therein فِيهَا where they will be provided
 لِي how is it مَا and O my people وَنَقُورِ ﴿٤٠﴾ limit (accountability)
 and you وَتَدْعُونِي salvation النَّجْوَى to إِلَى call you أَدْعُوكُمْ that I
 the Fire النَّارِ ﴿٤١﴾ to إِلَى call me

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent]. 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٣٨﴾ لَا جَرَمَ أَنَا
 تَدْعُونِي إِلَيْهِ لَيْسَ لَمْ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ
 النَّارِ ﴿٣٩﴾ فَسَتَذْكُرُونَ مَا أَقُولَ لَكُمْ وَأَفَئِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٠﴾

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ in Allah بِاللَّهِ to disbelieve
 (with بِهِ I have لِي not لَيْسَ what مَا with Him and to join
 the الْعَزِيزِ to إِلَى invite you أَدْعُوكُمْ and I وَأَنَا knowledge
 that جَرَمَ no لَا the Oft-Forgiving الْغَفَّارِ ﴿٣٨﴾ All-Mighty
 a claim دَعْوَةٌ for it لَمْ not لَيْسَ to it إِلَيْهِ you call me تَدْعُونِي what
 and وَأَنَّ the Hereafter الْآخِرَةِ in فِي nor وَلَا this world الدُّنْيَا

the dwellers of the Fire ﴿١٧﴾ and that our return to Allah ﷻ and that the transgressors ﴿١٨﴾ they shall be polytheists (transgressors) ﴿١٩﴾ what you will remember of the Fire ﴿٢٠﴾ and I leave you all my matters and I am telling you ﴿٢١﴾ I am telling you ﴿٢٢﴾ Allah ﷻ is the All-Seer of the slaves ﴿٢٣﴾

42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allâh's set limits), they shall be the dwellers of the Fire! 44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

فَوَقَّعَهُ اللَّهُ سَيِّئَاتٍ مَّامَكْرُومًا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿١٧﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿١٨﴾ وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بَعْأَ فِهْلٍ أَنْتُمْ مُّعْتُونُ عَنَّا نَصِيبًا مِنَ النَّارِ ﴿١٩﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّكَ اللَّهُ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٢٠﴾

that from the evils Allah ﷻ so, saved him ﴿٢١﴾ they plotted ﴿٢٢﴾ and encompassed ﴿٢٣﴾ people ﴿٢٤﴾ Fire ﴿٢٥﴾ torment ﴿٢٦﴾ an evil ﴿٢٧﴾ Pharaoh's ﴿٢٨﴾ morning ﴿٢٩﴾ to it ﴿٣٠﴾ are exposed ﴿٣١﴾ and on the Day ﴿٣٢﴾ the Hour ﴿٣٣﴾ when will be established ﴿٣٤﴾ the severest ﴿٣٥﴾ Pharaoh's ﴿٣٦﴾ people ﴿٣٧﴾ cause to enter ﴿٣٨﴾ in they will dispute ﴿٣٩﴾ and when ﴿٤٠﴾ torment ﴿٤١﴾ to those who ﴿٤٢﴾ the weak ﴿٤٣﴾ will say ﴿٤٤﴾ the Fire ﴿٤٥﴾ the weak ﴿٤٦﴾ were arrogant ﴿٤٧﴾ were we arrogant ﴿٤٨﴾ for you ﴿٤٩﴾ were we arrogant ﴿٥٠﴾ so can ﴿٥١﴾ you ﴿٥٢﴾ take ﴿٥٣﴾ from us ﴿٥٤﴾ a portion ﴿٥٥﴾ of the Fire ﴿٥٦﴾ those who ﴿٥٧﴾ will say ﴿٥٨﴾ the Fire ﴿٥٩﴾ of the Fire ﴿٦٠﴾

استَكْبَرُوا are arrogant إنا verily we are كُلاًّ all فيها (the) in it (Fire) إناك verily الله Allah قَدْ surely حَكَمَ has judged بَيْنَ between العباد (His) slaves

45. So, Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٥﴾ قَالُوا أَوَلَمْ تَكُن تَأْتِيكُم رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٤٦﴾ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٤٧﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٤٨﴾

وَقَالَ الَّذِينَ in the Fire النَّارِ to the لِحَزَنَةِ the Fire and will say الَّذِينَ those في of Hell جَهَنَّمَ of Hell أَدْعُوا call upon رَبَّكُمْ your Lord يُخَفِّفْ your Lord عَنَّا lighten يَوْمًا for us يَوْمًا for a day مِّنَ of الْعَذَابِ the torment ﴿٤٥﴾ قَالُوا they will say أَوَلَمْ did there not تَكُن there was تَأْتِيكُم come to تَأْتِيكُم you رُسُلُكُمْ your Messengers بِالْبَيِّنَاتِ with clear evidences قَالُوا they will say بَلَىٰ yes قَالُوا they will reply فَادْعُوا then call وَمَا then call دُعَاؤُا the invocation الْكَافِرِينَ of the disbelievers إِلَّا of the disbelievers فِي but in ضَلَالٍ in error ﴿٤٦﴾ إِنَّا We لَنَنْصُرُ verily will make victorious رُسُلَنَا will make victorious and those who وَالَّذِينَ Our Messengers آمَنُوا believed in the الْحَيَاةِ life الدُّنْيَا worldly وَيَوْمَ and on the Day يَقُومُ and on the Day الْأَشْهَادُ the witnesses ﴿٤٧﴾ يَوْمَ the Day when لَا will not بَنْفَعُ benefit الظَّالِمِينَ the oppressors (wrongdoers) مَعَذِرَتُهُمْ their excuses وَلَهُمُ and for them will be سُوءُ the curse اللَّعْنَةُ for them will be evil الدَّارِ abode ﴿٤٨﴾

Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember! 59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not. 60. And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٥٩﴾ ذَلِكَمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَاتَّقُوا تَوْفِيقَ ﴿٦٠﴾ كَذَٰلِكَ يُؤَفِّكُ الَّذِينَ كَانُوا يَتَّيْنَتِ اللَّهُ يَجْعَدُونَ ﴿٦١﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرَاشًا وَالسَّمَاءَ بِسَآءٍ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٢﴾

اللَّهُ الَّذِي Allah the الَّذِي for you لَكُم has made جَعَلَ is He Who and the day لَيْلٍ night therein فِيهِ so that you may rest لَتَسْكُنُوا night is full of لَذُو Allah truly إِنَّ to see مُبْصِرًا (hours) for you most أَكْثَرَ yet وَلَٰكِنَّ mankind عَلَى Bounty فَضْلٍ to (upon) النَّاسِ people لَا people لَا يَشْكُرُونَ ﴿٥٩﴾ give thanks ذَلِكَمُ that is اللَّهُ things of all شَيْءٍ the Creator خَلَقَ your Lord رَبُّكُمْ Allah لَا there is no إِلَهَ god إِلَّا but هُوَ He فَاتَّقُوا how then تَوْفِيقَ ﴿٦٠﴾ you those الَّذِينَ were deluded يُؤَفِّكُ thus كَذَٰلِكَ are deluded away جَعَدُونَ ﴿٦١﴾ of Allah اللَّهِ in the proofs يَتَّيْنَتِ were كَانُوا who for you لَكُم has made جَعَلَ Who الَّذِي Allah is He اللَّهُ denying الْأَرْضَ the earth فَرَاشًا as a dwelling place وَالسَّمَاءَ and the sky بِسَآءٍ and He has given you shape وَصَوَّرَكُمْ as a canopy and has provided you رَزَقَكُمْ your shapes صَوَّرَكُمْ made good your Lord رَبُّكُمْ Allah that is ذَٰلِكُمُ good things الطَّيِّبَاتِ of of رَبُّ the Lord الْعَالَمِينَ ﴿٦٢﴾ the worlds

61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of bounty to mankind; yet, most of mankind give no thanks. 62. That is Allâh, your Lord, the Creator of all things, Lâ

ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)? 63. Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh. 64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord, so Blessed be Allâh, the Lord of the *‘Âlamîn* (mankind, jinn and all that exists).

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٣﴾ قُلْ إِنِّي نُهَيْتُ أَنْ
أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ يَنْفَعُهُمْ مِنْ طَفَافٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكونُوا شُيُوعًا
وَمِنْكُمْ مَنْ يُؤْتِي مِنْ قَبْلِ وَلِتَبْلُغُوا أَجَلَ مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٥﴾

هُوَ الْحَيُّ He is the Ever Living لَا إِلَهَ إِلَّا god but
to Him فَادْعُوهُ He making pure مُخْلِصِينَ so invoke Him
الدِّينَ your worship الْحَمْدُ all the praise لِلَّهِ be to Allah رَبِّ the
I have نُهَيْتُ verily إِنِّي say قُلْ of the worlds الْعَالَمِينَ ﴿٦٣﴾ Lord
you تَدْعُونَ those whom الَّذِينَ worship أَعْبُدَ to أَنْ been forbidden
there have come جَاءَنِي since لَمَّا Allah besides مِنْ دُونِ invoke
and I am وَأُمِرْتُ my Lord رَبِّي from evidences الْبَيِّنَاتُ to me
of the الْعَالَمِينَ to the Lord لِرَبِّ submit أُسْلِمَ to أَنْ commanded
from مِنْ has created you خَلَقَكُمْ Who الَّذِي He, it is هُوَ worlds
a mixed drop of male and female طَفَافٍ from مِنْ then
brings you يُخْرِجُكُمْ then ثُمَّ a clot طَفَافٍ of مِنْ then discharge
the age أَشَدَّكُمْ to reach لِتَبْلُغُوا then ثُمَّ as children طِفْلًا forth
old شُيُوعًا to be لِتَبْلُغُوا then afterwards ثُمَّ of full strength
and وَمِنْكُمْ مَنْ يُؤْتِي who يَنْفَعُهُمْ and مَنْ among you
in order that وَلَعَلَّكُمْ an appointed مُّسَمًّى term أَجَلَ that you reach
you may understand تَعْقِلُونَ ﴿٦٥﴾

65. He is the Ever Living, *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely

for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks be to Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists). 66. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the 'Ālamîn (mankind, jinn and all that exists). 67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before — and that you reach an appointed term in order that you may understand.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّهُمْ يُصْرِفُونَهَا ﴿٦٩﴾ الَّذِينَ كَذَّبُوا بِآلِ كِتَابٍ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ الْأَغْطَلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَنْتُمْ مَا كُنْتُمْ تَشْرِكُونَ ﴿٧٣﴾

and causes death وَيُمِيتُ gives life يُحْيِي Who He, it is هُوَ the الَّذِي He decides upon أَمْرًا a thing فَإِنَّمَا only يَقُولُ and when قَضَىٰ He says to it كُنْ be فَيَكُونُ ﴿٦٨﴾ and it is أَلَمْ تَرَ do not تَرَ see you (to) الَّذِينَ those who يُجَادِلُونَ dispute فِي about آيَاتِ the are they turning away يُصْرِفُونَهَا ﴿٦٩﴾ of Allah اللَّهُ how أَفْ of those who كَذَّبُوا deny بِآلِ كِتَابٍ the Book وَمِمَّا the Our Messengers أَرْسَلْنَا (with it) بِهِ We sent رُسُلَنَا with which فَسَوْفَ then يَعْلَمُونَ ﴿٧٠﴾ they will come to know إِذِ when الْأَغْطَلُ iron and أَعْنَاقِهِمْ rounded over تُسْحَبُونَ ﴿٧١﴾ collars will be the chains يُسْحَبُونَ ﴿٧١﴾ they shall be dragged along فِي the الْحَمِيمِ in they will تُسْجَرُونَ ﴿٧٢﴾ the Fire النَّارِ in then ثُمَّ boiling water where is قِيلَ then قِيلَ it will be said لَهُمْ to them أَنْتُمْ to them أَنْتُمْ what كُنْتُمْ you used تَشْرِكُونَ ﴿٧٣﴾ to join in worship as partners

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" — and it is. 69. See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How

die then still it is to Us they all shall be returned.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ أَلْيَىٰ جَعَلَ لَكُمْ الْأَنْعَامَ لَتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا Messengers We have sent and indeed before you of some of them (whom) قَصَصْنَا عَلَيْكَ We have related (their) story and وَمِنْهُمْ to you related their story and وَمَا to you We have related (their) story not لَمْ he that given to any Messenger رَسُولٍ it was كَانَ not of by the leave إِلَّا a sign should bring of the Commandment فَإِذَا so, when comes جَاءَ أَمْرُ Allah فَضِيَ the matter will be decided بِالْحَقِّ and خَسِرَ the followers of the falsehood هُنَالِكَ then الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ أَلْيَىٰ Allah, it is He Who جَعَلَ for you لَكُمْ has made some of them وَمِنْهَا and some of them تَأْكُلُونَ ﴿٧٩﴾ you eat

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost.
79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفَالِكِ تَحْمِلُونَهَا ﴿٨٠﴾ وَتُرِيهِمْ عَائِنَهُمْ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا آغَتْ عَنْهُمْ مَّا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

وَلَكُمْ فِيهَا مَنَافِعُ benefits and you have عَلَيْهَا you may reach on them حَاجَةً a desire that is in

صُدْرِكُمْ your breasts وَعَلَيْهَا and on them وَعَلَى and on الْفُلُكِ the ships تُحْمَلُونَ ﴿٨٠﴾ and He shows you وَتُرِيكُمْ you are carried of Allah اَللّٰهُ of the Signs ءَايَاتِ so which قَائِ His signs تُكْفِرُونَ ﴿٨١﴾ do you deny أَفَلَمْ have they not يَسِيرُوا traveled في through الْأَرْضِ the earth فَيَنْظُرُوا and seen كَيْفَ how كَانَ was عَاقِبَةُ the end الَّذِينَ of those مِنْ from قَبْلِهِمْ before them كَانُوا they were أَكْثَرُ more numerous مِنْهُمْ than them وَأَشَدَّ and mightier قُوَّةً in strength وَمَآثِرًا in the traces and in the traces فِي in the land أَلَمْ يَكْسِبُونَ ﴿٨٢﴾ they used to كَانُوا all that مَا them عَمِلُوا availed عَمِلُوا not earn

80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. 81. And He shows you His *Ayât* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayât* (signs and proofs) of Allâh do you deny? 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْوِلْدِ وَحَافَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨١﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُمُ الَّذِي كَفَرْنَا بِهِمْ مَا كُنَّا بِهِمْ مُشْرِكِينَ ﴿٨٢﴾ فَلَمَّا يَكُ يَنْفَعُهُمْ إِيْنَتُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَأَلْنَا اللَّهَ أَلَمْ يَكُنْ قَدْ خَلَقْنَا فِي عِبَادَتِهِ وَخَسِرَ هُنَاكَ الْكَافِرُونَ ﴿٨٣﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ came to them their Messengers بِالْبَيِّنَاتِ with clear proofs فَرِحُوا they were glad بِمَا with that عِنْدَهُمْ which they had مِنَ الْوِلْدِ knowledge وَمَآثِرًا of them وَحَافَ and surrounded بِهِمْ and used to يَسْتَهْزِءُونَ (with it) to mock مَا that which كَانُوا they used to يَكُونُونَ they said قَالُوا Our punishment بَأْسًا they saw رَأَوْا so when فَلَمَّا we believe آمَنَّا بِاللَّهِ in Allah وَحَدُّهُمُ Alone وَكَفَرْنَا and we reject بِمَا what كُنَّا we used to كُنَّا with Him مُشْرِكِينَ associate as partners إِيْنَتُهُمْ could يَنْفَعُهُمْ then not يَكُونُونَ their faith لَمَّا when رَأَوْا they saw بَأْسًا Our Punishment سَأَلْنَا (like) this has been the

Way of Allah ﷻ of Allāh which قَدْ حَلَّتْ in has been (established) في in
 عِبَادِهِ His slaves (dealing with) وَخَسِرَ and lost هُنَالِكَ there الْكَافِرُونَ
 the disbelievers

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners." 85. Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

سُورَةُ فَصَّلَاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ۝ كَتَبْتُ فَصَّلَاتٍ مَّا يَنْتُمْ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ۝ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ
 أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ۝ وَقَالُوا قُلُوبُنَا فِي أَكْثَرِ مِمَّا نَدْعُونَ إِلَيْهِ فِي مَآذِنَنَا وَقُرْ وَمِنْ بَيْنِنَا وَبَيْنَكَ
 حِجَابٌ فَأَعْمَلْ إِنَّا عَمِلُونَ ۝ قُلْ إِنَّمَا أَنَا بَشَرٌ مُثَلِّمٌ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ
 وَاسْتَغْفِرُوهُ ۖ وَوَيْلٌ لِّلْمُشْرِكِينَ ۝

the Most Ha Mim ۝ تَنْزِيلٌ a revelation مِنَ from الرَّحْمَنِ the Most
 are فَصَّلَاتٍ a book كَتَبْتُ the Most Merciful الرَّحِيمِ ۝
 for لِّقَوْمٍ in Arabic عَرَبِيًّا Quran قُرْآنًا its Verses مَّا يَنْتُمْ explained
 and وَنَذِيرًا giving glad tidings بَشِيرًا who know يَعْلَمُونَ people
 لَا so they فَهُمْ most of them أَكْثَرُهُمْ but turn away فَأَعْرَضَ warning
 in قُلُوبُنَا and they say وَقَالُوا listen يَسْمَعُونَ not
 to it إِلَيْهِ you invite us نَدْعُونَ from that which مِمَّا coverings أَكْثَرِ
 وَبَيْنِنَا and in مَآذِنَنَا our ears وَقُرْ deafness وَمِنْ بَيْنِنَا and between us
 so work you فَأَعْمَلْ is a screen (partition) حِجَابٌ and between you
 بَشَرٌ I am أَنَا only إِنَّمَا say قُلْ working عَمِلُونَ verily We are إِنَّا
 أَنَّمَا to me إِلَيَّ it is inspired يُوحَىٰ like you مُثَلِّمٌ a human being
 so therefore فَاسْتَقِيمُوا One وَاحِدٌ is God إِلَهُ your God إِلَهُكُم that

and seek forgiveness from **وَاسْتَغْفِرُوهُ** to Him **إِلَيْهِ** take straight path
to polytheists pagans **لِلْمُشْرِكِينَ** and woe **وَوَيْلٌ** Him

Sûrat Fussilat

(They are explained in detail) XLI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. A revelation from (Allâh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not. 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." 6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilâh* (God) is One *Ilâh* (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh).

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿٧﴾ قُلْ أَنتُمْ لَكُمْ تَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٨﴾ وَجَعَلَ
فِيهَا رُوسًا مِّن فَوْقِهَا وَبَنَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لَيْلٌ

الَّذِينَ لَا those who يُؤْتُونَ give the زَّكَاةَ charity وَهُمْ and they are
بِالْآخِرَةِ in the Hereafter هُمْ (they are) كَافِرُونَ ﴿٦﴾ disbelievers إِنَّ
الَّذِينَ ءَامَنُوا those who وَعَمِلُوا believe and do الصَّالِحَاتِ
أَجْرٌ for them will be غَيْرُ reward without
مَمْنُونٍ ﴿٧﴾ end قُلْ say أَنتُمْ do you تَكْفُرُونَ disbelieve بِالَّذِي
خَلَقَ in Him Who الْأَرْضَ created in يَوْمَيْنِ two days
وَجَعَلَ وَتَجْعَلُونَ and you set up أَندَادًا rivals with Him ذَلِكَ that is رَبُّ the

Lord ٱلْعَالَمِينَ ﴿١٠﴾ of the worlds رَعَلَ and He placed فِيهَا therein رُسُومَ from مِّن firm mountains قَوْفَهَا above it وَبَرَكَ and He blessed فِيهَا and measured وَقَدَّرَ therein and measured فِيهَا therein أَفْوَنَهَا its sustenance فِي in ٱلْأَيَّامِ four days سَوَاءَ equal لِّلسَّآئِلِينَ ﴿١١﴾ for all those who ask

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter. 8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). 9. Say (O Muhammad ﷺ): “Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the ‘*Ālamîn* (mankind, jinn and all that exists). 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four ‘days’ were equal in the length of time) for all those who ask (about its creation).

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أَيْنِيَ طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

ثُمَّ أَسْتَوَىٰ then He rose over السَّمَاءِ the heaven وَهِيَ while it was دُخَانٌ smoke فَقَالَ and said لَهَا and to the earth وَلِلْأَرْضِ to it أَيْنِيَ come both of you طَوْعًا willingly أَوْ or كَرْهًا unwillingly قَالَتَا they both said أَتَيْنَا we come طَائِعِينَ ﴿١١﴾ willingly فَقَضَاهُنَّ then He completed and finised سَبْعَ seven سَمَوَاتٍ each in يَوْمَيْنِ two days وَأَوْحَىٰ and He made فِي in heavens سَمَاءَ heaven أَمْرَهَا its affairs وَزَيَّنَّا and We adorned السَّمَاءَ the nearest الدُّنْيَا as well as to بِمَصَابِيحَ with lamps (stars) وَحِفْظًا guard ذَٰلِكَ such is تَقْدِيرُ the Decree of الْعَزِيزِ the All-Mighty الْعَلِيمِ ﴿١٢﴾ then say قُلْ they turn away أَعْرَضُوا but, if فَإِنْ the All-Knower أَنْذَرْتُكُمْ I have warned you صَاعِقَةً like صَاعِقَةُ عَادٍ the thunder-bolt of وَثَمُودَ ﴿١٣﴾ and Thamud

11. Then He rose over (*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both

said: "We come willingly." 12. Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him, the All-Mighty, the All-Knower. 13. But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sâ'iqah* which overtook 'Âd and Thamûd (people)."

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَنِي آدَمَ بِهِمْ مِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَأَنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١١﴾ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ تَرَوْا أَنَّ اللَّهَ الَّتِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٢﴾ فَارْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مَحْسُوبٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْرَىٰ وَهُمْ لَا يُبْصِرُونَ ﴿١٣﴾

إِذْ جَاءَتْهُمْ from the Messengers الرُّسُلُ came to them when جَاءَتْهُمْ إِذْ (saying) do not أَلَّا behind them خَلْفَهُمْ and from وَرَاءَ before them had so شَاءَ if لَوْ they said قَالُوا Allah الله but إِلَّا worship سَجَدُوا angels مَلَائِكَةُ He would surely have sent لَأَنْزَلَ our Lord رَبُّنَا would with بِمَا you have been sent أُرْسِلْتُمْ in what بِمَا so indeed we قَالْنَا they were arrogant فَاسْتَكْبَرُوا Ad عَادٌ as for قَوْمًا disbelieve كَافِرُونَ ﴿١١﴾ and they said وَقَالُوا right الْحَقِّ without بَعْدِ the land فِي الْأَرْضِ in who أَشَدُّ is mightier مِنَّا than us قُوَّةً in strength أَوْلَى do not يَرَوْنَ and they used to وَكَانُوا in strength قُوَّةً than them مِنْهُمْ Mightier أَشَدُّ upon رُسُلِنَا in Our Signs يُجَادُّونَ ﴿١٢﴾ to deny فَارْسَلْنَا so we sent عَلَيْهِم of evil omen أَيَّامٍ days فَيُفْضِرُونَ furious فِي wind صَرْصَرًا them of the لُزْزِي torment عَذَابَ that We might give them a taste لِنُرِيَهُمْ and surely the الدُّنْيَا this life الْحَيَاةُ in فِي disgracing and the الْآخِرَةِ torment of the Hereafter أَخْرَى will be more disgracing وَهُمْ will be helped يُصْرَفُونَ ﴿١٣﴾ not لَا and they

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent." 15. As for 'Âd, they were arrogant in the land without

right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)! 16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَبَيْنَنَا
الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُوتُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

وَأَمَّا ثَمُودُ and as for Thamud فَهَدَيْنَاهُمْ We guided them فَاسْتَحَبُّوا but guidance الْهُدَىٰ to (over) blindness الْعَمَىٰ they preferred فَأَخَذَتْهُمُ guidance صَاعِقَةُ then seized them الْعَذَابِ a destructive cry الْهُونِ of torment يَكْسِبُونَ they used كَانُوا because of what بِمَا disgracing and used to وَكَانُوا believed those who الَّذِينَ and We saved وَبَيْنَنَا and (remember) the Day that وَيَوْمَ fear (Allah) يَنْقُوتُونَ will be gathered أَعْدَاءُ the enemies اللَّهِ of Allah إِلَى of the Fire النَّارِ the Fire فَهُمْ the Fire يُوزَعُونَ so they will be collected there حَتَّىٰ till إِذَا when مَا what سَمْعُهُمْ against them عَلَيْهِمْ will testify they reached it جَاءُوهَا their hearing وَأَبْصَرُهُمْ and their eyes وَجُلُودُهُمْ and their skins بِمَا and to what كَانُوا they used يَعْمَلُونَ to do

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance; so the *Sâ'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. 18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil. 19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

وَقَالُوا لِيُجْلُوهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا فَالَوْ أَنزَلْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَلَئِيهِ تَرْجِعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَعِينُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ

كَبِيرًا وَمَا تَعْمَلُونَ ﴿٢١﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْكَ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٢﴾ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَغِيثُوا فَمَا لَهُمْ مِنَ الْمُعْتَذِرِينَ ﴿٢٣﴾

وَقَالُوا do why to their skins إِلَهُوهم and they will say وَقَالُوا you testify عَلَيْنا against us أَطَقْنَا they will say أَطَقَ He Who ALLَهِ Allah speak ALLَهِ Allah أَنطقَ causes to speak كُلِّ all شَيْءٍ things وَهُوَ He and He خَلَقَكُمْ created you أَوَّلَ the first مَرَّةٍ time وَلَآئِهِ you are made to return تَرْجِعُونَ ﴿٢١﴾ and to Him against you تَشْتَرُونَ have been أَن hiding يَشْهَدُ testify عَلَيْكُمْ testifies your أَعْيُنُكُمْ nor وَلَا your eyes أَصْرَكُمْ and not جُلُودُكُمْ your skins وَلَكِنْ but ظَنَنْتُمْ you thought أَنَّ that ALLَهِ Allah لَا not يَعْلَمُ know كَبِيرًا much وَمَا of what تَعْمَلُونَ ﴿٢٢﴾ you were doing وَذَلِكُمْ that ظَنُّكُمْ thought of yours الَّذِي which ظَنَنْتُمْ you thought بِرَبِّكُمْ about your Lord أَرَدْتُمْكَ has brought you to destruction فَأَصْبَحْتُمْ then if الْخَاسِرِينَ ﴿٢٣﴾ utterly lost فَإِنْ yet the fire مَثْوًى they have patience يَصْبِرُوا yet not فَمَا they beg to be excused يَسْتَغِيثُوا and if وَلَآئِهِمْ for them هُمْ they of those الْمُعْتَذِرِينَ ﴿٢٣﴾ who will ever be excused

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak," — and He created you the first time, and to Him you are made to return. 22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing. 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.

﴿٢١﴾ وَفِيصْنَاهُمْ قُرْآنًا فَرَقْنَاهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْغَنِيِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَافِ بِهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٢٣﴾ فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٤﴾

led us أَضَلَّانَا those who الَّذِينَ show us أَرَيْنَا our Lord رَبَّنَا disbelieve
we shall put جَعَلَهُمَا and men وَالْإِنسِ jinns الْجِنِّ from مِنْ astray
of مِنْ so that they become يَكُونَا our feet أَعْدَانَا under تَحْتِ them
our رَبَّنَا say قَالُوا those who الَّذِينَ verily إِنَّ the lowest الْأَسْفَلِينَ ﴿٢٥﴾
they stick to the Straight Path اسْتَقَمُوا then ثُمَّ is Allah اللَّهُ Lord
(saying) أَلَا angels الْمَلَائِكَةُ on them عَلَيْهِمْ will descend سَنَنْزِلُ
but receive وَابْشِرُوا grieve تَحْزَنُوا and not وَلَا fear خَافُوا do not
you have been كُنْتُمْ which الَّتِي of Paradise بِالْحَنَّةِ the glad tidings
promised نُوْعِدُوكَ ﴿٢٦﴾

28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest." 30. Verily, those who say: "Our Lord is Allāh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"

نَحْنُ أَوْلَىٰ أَرْكَكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٦١﴾
تُزَلَّ مِنْ غَفُورٍ رَحِيمٍ ﴿٦٢﴾ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٦٣﴾
وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٦٤﴾

فَتَحْنُ أُولَئِكَ We have been your friends in the life الدُّنْيَا and you shall وَلَكُمْ the Hereafter الْآخِرَةِ and in وَفِي of the world your أَنفُسُكُمْ desire نَشْتَهِي what مَا therein have what مَا therein and you shall have وَلَكُمْ inner-selves نَدْعُونَ ﴿٦٦﴾ you ask for تَرْجَا an entertainment مِنْ an ENTERTAINMENT the Most Merciful رَحِيمٌ ﴿٦٧﴾ Oft-Forgiving أَحْسَنُ and who is وَمَنْ the Most Merciful أَحْسَنُ to إِلَى invites (calls) دَعَا than he who وَمَنْ in speech بَetter and says اللَّهُ Allah وَعَمِلَ and does صَالِحًا righteous deeds وَقَالَ and says إِنَّمَا I am مِنْ one of الْمُسْلِمِينَ ﴿٦٨﴾ the Muslims وَلَا and not سَتَوَى

repel ^{أَدْفَعُ} the evil deed ^{السَّيِّئَةُ} and ^{وَلَا} the good deed ^{الْحَسَنَةُ} equal
 he, ^{يَأْتِي} then verily ^{فَإِذَا} better ^{أَحْسَنُ} is ^{هِيَ} with one which ^{بَيْنَكَ} who
 enmity ^{عَدَاوَةٌ} and between him ^{وَبَيْنَهُ} between you ^{وَلِيٌّ} as though
 a close ^{حَمِيمٌ} he was friend

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٢﴾ وَإِنَّا يَنْزَغُكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ
 بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٣﴾ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا
 لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٤﴾ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ
 رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٥﴾

وَمَا يُلْقِيهَا but none ^{إِلَّا} is granted it ^{الَّذِينَ} except ^{صَبَرُوا} those who
 the ^{ذُو} except ^{إِلَّا} is granted it ^{يُلْقِيهَا} and none ^{وَمَا} are ptient
 of great portion ^{عَظِيمٍ} of happiness (most fortunate) ^{حَظٍّ} owner
 Satan ^{الشَّيْطَانِ} from ^{مِنْ} whisper comes to you ^{يَنْزَغُكَ} and if ^{وَإِنَّا}
 verily ^{نَزْغٌ} in Allah ^{بِاللَّهِ} seek refuge ^{فَاسْتَعِذْ} an evil prodding
 and ^{هُوَ} the All-Knower ^{السَّمِيعُ} the All-Hearer ^{الْعَلِيمُ} ^{وَمِنْ}
 and the ^{اللَّيْلُ} the night ^{النَّهَارُ} His Signs are ^{آيَاتِهِ} from among
 day ^{وَالشَّمْسُ} and the sun ^{وَالْقَمَرُ} and the moon ^{لَا} and the moon ^{تَسْجُدُوا} not
 to the moon ^{وَالْقَمَرِ} nor ^{وَلَا} to the sun ^{لِلشَّمْسِ} prostrate
 if ^{إِن} created them ^{خَلَقَهُنَّ} Who ^{الَّذِي} to Allah ^{بِاللَّهِ} but prostrate
 but if ^{إِن} worship ^{تَعْبُدُونَ} Him ^{إِيَّاهُ} you (really) ^{كُنتُمْ}

who are with **عند** then those **فَالَّذِينَ** they are too proud **اسْتَكْبَرُوا**
رَبِّكَ your Lord **يُسَبِّحُونَ** glorify **لَهُ** Him **بِالْأَيْلِ** night (during) **وَالنَّهَارِ**
 get tired **يَسْتَمُونَ** never **لَا** and they **وَقَم** and day

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world. 36. And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower. 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي بَأْسًا يَوْمَ الْقِيَمَةِ
 شَيْءٌ قَلِيلٌ ﴿٣٦﴾ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي بَأْسًا يَوْمَ الْقِيَمَةِ
 أَعْمَلُوا مَا شِئْتُمْ إِنَّكُمْ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٧﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُمْ لَكَاذِبٌ عَزِيزٌ ﴿٣٨﴾ لَا يَأْتِيهِ
 الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٣٩﴾

وَمِنْ آيَاتِهِ أَنْ تَرَى the see **أَنَّكَ** His Signs **وَمِنْ** and among
 barren **خَاشِعَةً** earth **فَإِذَا** but when **أَنْزَلْنَا** We send down **عَلَيْهَا** to it **الْمَاءَ**
 verily **وَرَبَتْ** it is stirred to life **وَرَبَتْ** and growth **وَرَبَتْ** water (rain)
الَّذِي He Who **أَحْيَاهَا** gives it life **لَمْحَى** gives it life
 things **كُلِّ** is over **عَلَى** indeed He **إِنَّهُ** to the dead **الْمَوْتِ**
 deviate **يُلْحِدُونَ** those who **الَّذِينَ** verily **إِنَّ** He is Able to do **قَلِيلٌ**
 from Us **عَلَيْنَا** hidden **يَخْفَوْنَ** are not **لَا** Our Signs **عَلَيْنَا** concerning
أَفَنْ is he who **يُلْقَى** is cast **فِي** into **النَّارِ** the Fire **خَيْرٌ** better **أَمْ** or **مَنْ**
 of Judgement **الْقِيَمَةِ** on the Day **يَوْمَ** secure **يَأْتِي** comes **بَأْسًا**
أَعْمَلُوا do **مَا** what **وَشِئْتُمْ** you will **إِنَّهُ** verily He is **بِمَا** of what **تَعْمَلُونَ**
 disbelieve **كَفَرُوا** those who **الَّذِينَ** verily **إِنَّ** All-Seer **بَصِيرٌ** you do
 and **بِالذِّكْرِ** in the Reminder **لَمَّا** when **جَاءَهُمْ** it comes to them **وَأَنَّهُ**
 verily it **لَكِتَابٌ** is a Book **عَزِيزٌ** is a Book **عَزِيزٌ** is a Book **لَا** an honorable respected **يَأْتِيهِ** not

nor before it from falsehood comes to it
the All-Wise sent down behind it from
Worthy of All-Praise ﴿١٠﴾

39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). (See V.15:9) 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh جل).

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٣٩﴾ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْ وَهُوَ عَلَيْهِمْ عَمًّى أُولَئِكَ يَنذَرُونَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٠﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَخُتِلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤١﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٢﴾

nothing is said to you except what verily was said to the Messengers before you إِنَّ رَبَّكَ your Lord is indeed the Possessor of forgiveness and if painful of punishment and the Possessor in a foreign language as a Quran We had made this آعْجَمِيًّا what (a Book) not in its verses explained in detail for those who it is say قُلْ and an Arab عَرَبِيٌّ Arabic and as for الَّذِينَ and a healing وَشِفَاءٌ a guide آمَنُوا believe

there وَقَرَّ their ears مَاَذَانِهِمْ in فِي believe يُؤْمِنُونَ not لَا those who they أُولَئِكَ blindness عَمَى for them عَلَيْهِمْ and it is وَهُوَ is deafness far بَعِيدٌ ۞ a place مَكَانٍ from مِنْ called يُنَادُونَ are those who are the الْكَتَبَ Moses مُوسَى We have given إِنَّا and indeed وَلَقَدْ away and had it not وَلَوْلَا therein فِيهِ but dispute arouse فَانْخَلَفَ Scripture your رَبِّكَ from مِنْ that went forth سَبَقَتْ word كَلِمَةً been for but لَقِضُوا between them بَيْنَهُمْ would have been settled Lord لَقِضُوا truly they are لَقِي in شَكٍّ doubt إِنَّهُ thereto مُرِيبٌ ۞ suspicion مَنْ it is for his فَتَنَفْسَهُ righteous good deeds صَالِحًا does عَمِلَ whosoever وَمَنْ ownself أَسَءَ and whosoever فَعَلَهَا does evil وَمَا it is against it رَبِّكَ and not يُظْلَمُ your Lord الظَّالِمِينَ unjust ۞ (His) slaves

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. 44. And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." 45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). (*Tafsir Al-Qurtubi*) 46. Whosoever does righteous good deed, it is for (the benefit of) his own self; and whosoever does evil, it is against his own self. And your Lord is not at all unjust to (His) slaves.

﴿إِلَيْهِ بُرْدُ عِلْمِ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَتَيْنَ شُرَكَاءِي قَالُوا أَإِذَا نَدَّكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ نَجٍّ ﴿٤٨﴾ لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾﴾

﴿إِلَيْهِ﴾ to Him is referred **بُرْدُ** the knowledge of the **السَّاعَةِ** Hour and not **وَمَا تَخْرُجُ** any **ثَمَرَاتٍ** fruits of **مِنْ** its sheath **وَمَا** nor **تَحْمِلُ** conceive **مِنْ** any **أُنْثَى** female and **تَضَعُ** gives birth **إِلَّا** except **بِعِلْمِهِ** by His knowledge **وَيَوْمَ** where are **أَتَيْنَ** He will call unto them **يُنَادِيهِمْ** on the Day when we inform you that **أَإِذَا نَدَّكَ** they will say **قَالُوا** My partners **شُرَكَاءِي** and will **بِضَلٍّ** bears witness to it **﴿٤٧﴾** of us **مِنَّا** none **وَضَلَّ** fail **عَنْهُمْ** they used **كَانُوا** what **مَا** them **تَدْعُونَ** to invoke **مِنْ قَبْلُ** before **وَضَلَّ** they have **لَهُمْ** not **مَا** and they will perceive that **ظَنُّوا** any **﴿٤٨﴾** place of refuge **لَا** does get tired **يَسْتَمُ** **الْإِنْسَانُ** man **مِنْ** of **دُعَاءِ** asking **الْخَيْرِ** good **وَإِنْ** but if **مَسَّهُ** touches him **الشَّرُّ** evil **فَيَئُوسٌ** and is lost in despair **﴿٤٩﴾** **قَنُوطٌ** then he gives all hope

47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" 48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). 49. Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.

وَلَيْنَ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ فَأَنبِئْهُ وَلَيْنَ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِندَهُ لَلْحُسْنَى فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُدَّبَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَا أَعْمَنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا بِنَجَائِهِ. وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾﴾

وَلَيَنْ of mercy رَحْمَةً We make him taste أَذَقْتَهُ and truly if وَلَيَنْ has touched him مَسَّهُ some adversity ضَرْبًا after مِنْ بَعْدٍ from Us يَقُولَنَّ I أَظُنُّ and not وَمَا for me لِي this is هَذَا he is sure to say لَيَقُولَنَّ I think أَلْسَاعَةَ the Hour قَائِمَةً will be established وَلَيَنْ but if رُجِعْتُ I am brought back to رَبِّي my Lord إِنَّ سURELY لِي for me عِنْدَهُ those الَّذِينَ then We verily inform فَكُنَّيْنِ the best لِلْحُسْنَى with Him they have done عَمِلُوا with what بِمَا disbelieved كَفَرُوا who torment عَذَابٍ of a مِّنْ and We shall make them taste وَلَنَذِيقَنَّهُمْ on عَذَابٍ severe وَإِنَّا and when أَنْصَنَّا and We bestow favour عَلَى We bestow favour أَعْرَضَ man الْإِنْسَانِ and turns وَنَا and بِجَانِبِهِ away وَإِنَّا but when مَسَّهُ touches him أَشْرُ evil فَذُو then he has دَعَا then he has عَرِضُ long قُلْ say أَرَأَيْتُمْ if كَانَ in you disbelieve كَفَرْتُمْ then اللَّهُ Allah ثُمَّ is مِنْ عِنْدِ from اللَّهِ Allah أَضَلُّ who is مَنْ it in who is هُوَ than one مِّنْ more astray أَضَلُّ who is مَنْ it in who is هُوَ than one مِّنْ more astray شَقَاقٍ opposition بَعِيدٍ far away

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him. Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment. 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications. 52. Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's right path and His obedience).

سُرِّيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكُنْ بِرَبِّكَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٢﴾ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ءَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٣﴾

سُرِّيهِمْ ءَايَاتِنَا Our signs ءَايَاتِنَا in the الْأَفَاقِ in the أفُقِ horizons وَفِي أَنْفُسِهِمْ and in أَنْفُسِهِمْ their ownelves حَتَّىٰ until يَبَيِّنَ it becomes manifest لَهُمْ to them أَنَّهُ that this is الْحَقُّ the truth أَوَلَمْ that He is رَبِّكَ to your Lord يَكُنْ is it not

they over all things **شَهِيدٌ** a Witness **آلَا** verily **إِنَّهُمْ** with **رَبِّهِمْ** concerning the meeting **مِنْ لِقَائِهِ** doubt **مِرْيَتِهِ** in **فِي** are things **شَيْءٍ** all **بِكُلِّ** He it is who is **إِنَّهُمْ** verily **آلَا** their Lord **مُحِيطٌ** surrounding

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? 54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

سُورَةُ الشُّورَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ **عَسَى** كَذَلِكَ يُرْسَى إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ **لَمْ** مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ **تَكَادُ** السَّمَوَاتُ يَنْفَطَرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ **إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ** وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

Ham Meem **عَسَى** likewise **كَذَلِكَ** Ain Sin Qaf **يُرْسَى** before you **إِلَيْكَ** you **وَإِلَى** and to **الَّذِينَ** those who are **مِنْ قَبْلِكَ** inspires to Him **لَمْ** the All-Wise **الْحَكِيمُ** the All-Mighty **اللَّهُ** Allah **الْعَزِيزُ** the Most High **الْعَلِيُّ** and He is **وَهُوَ** the earth **الْأَرْضُ** in **فِي** all that belongs **مَا** the heavens **السَّمَوَاتِ** and all that **وَمَا** the Most Great **تَكَادُ** nearly **السَّمَوَاتُ** the heavens **يَنْفَطَرْنَ** might rent **مِنْ** asunder **فَوْقِهِنَّ** above them **وَالْمَلَائِكَةُ** and the angels **يُسَبِّحُونَ** glorify **بِحَمْدِ** the praise **رَبِّهِمْ** of their Lord **وَيَسْتَغْفِرُونَ** and ask for forgiveness **لِمَنْ** for those **فِي** on **الْأَرْضُ** the earth **آلَا** verily **إِنَّ** indeed **اللَّهُ** Allah **هُوَ** is **الْغَفُورُ** the Oft-Forgiving **الرَّحِيمُ** the Most Merciful **وَالَّذِينَ** and as for those who **اتَّخَذُوا** take (others) **مِنْ دُونِهِ** besides Him **أَوْلِيَاءَ** protectors **اللَّهُ** Allah is **حَفِيفٌ** Protector **عَلَيْهِمْ**

is the Protector **هُوَ** He Alone **أَلَوْهٖ** but Allah **فَاللّٰهُ** guardians and it is He **هُوَ** to the dead **أَلَمْ يَحْيِ** gives life and He is Who **عَلَىٰ** Who is **عَلَىٰ** over **كُلِّ** all **شَيْءٍ** things **فَعَدِيرٌ** is Able

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger ﷺ brought them). 8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrongdoers) will have neither a *Walî* (protector or guardian) nor a helper. 9. Or have they taken (for worship) *Auliâ'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the *Walî* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١١﴾ فَاطِرُ السَّمٰوٰتِ وَالْأَرْضِ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٢﴾ لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾

وَمَا and whatsoever **اٰخْتَلَفْتُمْ** you differ **فِيهِ** in it **مِنْ** of **شَيْءٍ** a matter **فَحُكْمُهُ** its decision **إِلَىٰ** to **اللّٰهُ** Allah **ذَلِكُمُ** such is **رَبِّي** Allah **عَلَيْهِ** my Lord **تَوَكَّلْتُ** in Whom I put my trust **وَإِلَيْهِ** and to Him **أُنِيبُ** I turn in repentance **فَاطِرُ** The Creator **السَّمٰوٰتِ** of the heavens **وَالْأَرْضِ** and the earth **جَعَلَ** He has made **لَكُم** for you **مِّنْ** from **أَنْفُسِكُمْ** yourselves **أَزْوَاجًا** mates **وَمِنَ** and from **الْأَنْعَامِ** the cattle **يَذُرُّكُمْ** mates **فِيهِ** He creates you **لَيْسَ** by this means **كَمِثْلِهِ** like unto Him **شَيْءٌ** anything **وَهُوَ** and He is **السَّمِيعُ** the All-Hearer **الْبَصِيرُ** the All-Seer **لَهُ** to Him belongs **مَقَالِيدُ** the keys of **السَّمٰوٰتِ** the heavens **وَالْأَرْضِ** and the earth **يَبْسُطُ** He enlarges **وَيَقْدِرُ** and straitens **رِزْقَ** provision **لِمَن** for whom **يَشَاءُ** He wills **إِنَّهُ** and verily **يَعْلَمُ** He is the All-Knower **كُلِّ** of every **شَيْءٍ** thing

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. 11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. 12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is the All-Knower of everything.

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٢﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّى بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٣﴾﴾

﴿شَرَعَ﴾ He has ordained ﴿لَكُمْ﴾ for you ﴿مِنَ الدِّينِ﴾ of the same religion and that which ﴿وَصَّى﴾ which He ordained ﴿بِهِ﴾ for ﴿نُوحًا﴾ Noah ﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾ We have inspired ﴿وَمَا وَصَّيْنَا بِهِ﴾ and that which ﴿إِبْرَاهِيمَ﴾ to you ﴿وَمُوسَى﴾ We have inspired ﴿وَعِيسَى﴾ and Jesus for ﴿إِبْرَاهِيمَ﴾ Abraham ordained ﴿أَنْ أَقِيمُوا الدِّينَ﴾ that you should establish the religion and not ﴿تَتَفَرَّقُوا﴾ and not be divided ﴿فِيهِ﴾ in it ﴿كَبُرَ﴾ intolerable ﴿عَلَى الْمُشْرِكِينَ﴾ for the polytheists ﴿يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ﴾ you call them ﴿إِلَيْهِ﴾ (to it) Allah is that which He chooses for Himself ﴿وَيَهْدِي﴾ and guides whom He wills ﴿إِلَيْهِ﴾ to Him in repentance ﴿مَنْ يُنِيبُ﴾ who turns to Him after they divided ﴿وَمَا تَفَرَّقُوا﴾ and not obedience till ﴿مِنْ بَعْدِ﴾ after ﴿مَا جَاءَهُمُ﴾ had come to them through selfish knowledge ﴿بَيْنَهُمْ﴾ between themselves ﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ﴾ and had it not been for a word your Lord ﴿إِلَّا أَجَلٌ مُسَمًّى﴾ for an appointed term the matter would have been settled ﴿بَيْنَهُمْ﴾ between them and verily ﴿وَلَقَدْ﴾ after the scripture were made to inherit ﴿أُورِثُوا الْكُتُبَ﴾ the scripture who are in them ﴿لَفِي شَكٍّ مِنْهُ مُرِيبٍ﴾ concerning it doubt suspicion

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn* is that (Islamic Monotheism) to which you (O Muhammad ﷺ) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

فَلِذَلِكَ فَادِّعْ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ مَآ أَنزَلَ إِلَهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٤﴾ وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُمْ جُمُوعُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٥﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٦﴾

فَلِذَلِكَ فَادِّعْ so unto this فَلِذَلِكَ and stand firm and وَاسْتَقِمْ then invite كَمَا as straight كَمَا and not وَلَا you were commanded أُمِرْتَ as straight in what مَآ I believe مَآَنَتْ and say وَقُلْ their desires أَهْوَاءَهُمْ follow and I am وَأُمِرْتُ a Book كِتَابٍ from إِلَهُ Allah has sent أَنْزَلَ is رَبُّنَا Allah among you بَيْنَكُمُ to do justice لِأَعْدِلَ commanded and your Lord وَرَبُّكُمْ our Lord أَعْمَالُكُمْ and for you لَا your deeds حُجَّةَ there is no بَيْنَنَا dispute بَيْنَنَا will assemble بَيْنَكُمُ Allah and between you وَبَيْنَكُمُ between us وَإِلَيْهِ between us وَالَّذِينَ is the final return الْمَصِيرُ and to Him وَمَا after and those who يُحَاجُّونَ dispute فِي (in) concerning اللَّهُ Allah مَا has been accepted اسْتُجِيبَ what جُمُوعُهُمْ (to Him) لَهُمْ and their Lord رَبِّهِمْ with (to) عِنْدَ is of no use دَاحِضَةٌ dispute and for them will be غَضَبٌ is wrath وَلَهُمْ torment عَذَابٌ and what أَنزَلَ Who it is اللَّهُ a severe شَدِيدٌ the Book الْكِتَابَ and what وَمَا and the balance وَالْمِيزَانَ in truth بِالْحَقِّ the Book

بُذِرِكَ is قَرِيبٌ the Hour السَّاعَةُ perhaps لَعَلَّ can make you know close at hand

15. So unto this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad ﷺ), and stand firm (on Islâmic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return." 16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment. 17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارِقُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ۝ اللَّهُ لَطِيفٌ بِعِبَادِهِ بِرِزْقٍ مِنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ۝ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ۝

believe بِسْتَعْجِلُ not لَا those who الَّذِينَ it بِهَا seek to hasten
 بِهَا in it وَالَّذِينَ and those who آمَنُوا believe مُشْفِقُونَ are fearful وَمِنْ
 of it وَيَعْلَمُونَ and they know أَنَّهَا that it is الْحَقُّ the very truth أَلَا
 verily إِنَّ indeed الَّذِينَ those who يُمَارِقُونَ dispute فِي concerning
 السَّاعَةِ the Hour لَفِي are certainly in ضَلَالٍ error بَعِيدٍ far away اللَّهُ
 Allah is لَطِيفٌ very Gracious and Kind بِرِزْقٍ to His slaves
 and He is وَهُوَ He wills يَشَاءُ to whom مَنْ He gives provisions
 الْقَوِيُّ the All-Mighty الْعَزِيزُ the All-Strong ۝ مَنْ whosoever كَانَ
 is يُرِيدُ desiring حَرْثَ the reward الْآخِرَةِ of the Hereafter نَزِدْ
 increase لَهُ to him فِي in حَرْثِهِ his reward وَمَنْ and whosoever كَانَ
 (was) يُرِيدُ desires حَرْثَ الدُّنْيَا the reward of this world نُؤْتِهِ
 give him مِنْهَا of it وَمَا and not لَهُ in الْآخِرَةِ the
 portion ۝ نَصِيبٍ any مِنْ Hereafter

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْرِفْ حَسَنَةً نَّزِدْنَا فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِن يَشَاءِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَوِّقُ الْحَقَّ يَكَلِمَتِهِ إِنَّهُمْ عَلَيْهَا يَدَاتٍ الصُّدُورِ ﴿٢٤﴾

ذَٰلِكَ that is الَّذِي which يُبَشِّرُ Allah gives glad tidings عِبَادَهُ to His righteous deeds الصَّالِحَاتِ and do وَعَمِلُوا believe الَّذِينَ who ءَامَنُوا except reward إِلَّا for it أَجْرًا I ask you أَسْأَلُكُمْ not قُلْ say to be kind to me فِي for the الْقُرْبَىٰ kinship with you وَمَن We shall بَقَرَفْ whoever حَسَنَةً earns a good righteous deed نَزِدْنَا increase for him فِيهَا in it حَسَنًا of good إِنَّ verily اللَّهُ Allah is Most Ready to appreciate غَفُورٌ if Oft-Forgiving شَكُورٌ ﴿٢٣﴾ they say افْتَرَىٰ he has invented عَلَى against اللَّهِ Allah كَذِبًا a lie He could have sealed بِخَاتَمٍ Allah willed بِشَاءَ so if a lie He could have sealed up your heart (so that you forget all that you know of the Qur'ân). And Allah wipes out falsehoood, and establishes the truth (Islâm) by His Word (this Qur'ân). Verily, He knows well what (secrets) are in the breasts (of mankind).

23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). 24. Or say they: "He has invented a lie against Allâh?" If Allâh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ân). And Allâh wipes out falsehoood, and establishes the truth (Islâm) by His Word (this Qur'ân). Verily, He knows well what (secrets) are in the breasts (of mankind).

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُّنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

وَهُوَ الَّذِي and He is قَبِلَ accepts التَّوْبَةَ repentance عَنْ from
 عِبَادِهِ His slaves وَيَعْفُو and forgives عَنِ the سَيِّئَاتِ the sins وَيَعْلَمُ
 and He knows مَا what تَسْأَلُونَ ﴿٢٥﴾ and He answers وَتَسْجِبُ you do
 الَّذِينَ those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous deeds
 وَيَزِيدُهُمْ and gives them increase مِنْ of فَضْلِهِ His Bounty وَالْكَافِرُونَ
 and as for the disbelievers لَهُمْ theirs will be عَذَابٌ شَدِيدٌ ﴿٢٦﴾ torment
 the provision الرَّزْقِ Allah اَللَّهُ enlarge and if وَلَوْ a severe
 لِيَعْبَادِهِ for His slaves لَبَغَوْا for they would surely rebel فِي in the اَرْضِ the earth
 وَلَٰكِنْ but يُنَزِّلُ He sends down بِقَدَرٍ by measure مَا what يَشَاءُ
 He wills اِنَّهُ He is اِنَّهُ verily He is بِمَا يَكُونُ in respect of His slaves
 the All-Seer بَصِيرٌ ﴿٢٧﴾ Well-Aware

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. 26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment. 27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾ وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ
 وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا
 كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أُنْزِلَ بِمُعْجِزَةٍ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
 نَصِيرٍ ﴿٣١﴾

وَهُوَ الَّذِي and He is يُنَزِّلُ it is Who الْغَيْثَ the rain مِنْ بَعْدِ after
 and spreads abroad قَنَطُوا that مَا after وَيَنْشُرُ they have despaired
 the Protecting Friend الْوَلِيُّ and He is وَهُوَ His Mercy رَحْمَتَهُ
 الْحَمِيدُ ﴿٢٨﴾ Worthy of all praise وَمِنْ and among ءَايَاتِهِ His Signs خَلْقُ
 and the earth وَالْأَرْضِ the heavens السَّمَوَاتِ is the creation of وَمَا
 of دَابَّةٍ in them both فِيهِمَا He has dispersed بَيْنَ whatever
 their assembling جَمْعِهِمْ over عَلَى and He is وَهُوَ moving creatures

and whatever وَمَا All-Potent قَدِيرٌ He wills إِذَا whenever
 it is because فِيمَا misfortune مُصِيبَةٌ of بَيْنَ befalls you أَصَابَكُمْ
 and He وَعَقُّوا your hands أَيْدِيكُمْ have earned كَسَبَتْ of what
 and (not) وَمَا much كَثِيرٌ from عَنْ pardons
 and neither وَمَا the earth فِي in the الْأَرْضِ can escape from Allah
 Protecting Friend وَلِيٍّ any مِنْ Allah اللَّهُ besides you have
 any helper نَصِيرٌ nor وَلَا

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walî* (Helper, Supporter, Protector, Lord), Worthy of all praise. 29. And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'an, Verse 35:45) 31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Walî* (guardian or a protector, helper) nor any helper.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٨﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٩﴾ أَوْ يُوقِعُهُنَّ يَمًا كَسُوفًا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٠﴾ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَخِصٍ ﴿٣١﴾ فَمَا أُوتِيتُمْ مِنْ فَحْشٍ فَمَتَّعِ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٢﴾

وَمِنْ the الْجَوَارِ are the ships His signs and among
 He causes يُسْكِنِ He wills يَشَأْ if like mountains كَالْأَعْلَامِ sea
 to settle الرِّيحَ the wind فَيَظْلَلْنَ then they would become رَوَاكِدَ
 motionless عَلَى on ظَهْرِهِ the back (of the sea) إِنَّ verily فِي in ذَلِكَ
 that لَآيَاتٍ signs لِكُلِّ for everyone صَبَّارٍ patient شَكُورٍ (and)
 because of that يَمًا He may destroy them أَوْ or يُوقِعُهُنَّ grateful
 which كَسُوفًا which (people) have learned وَيَعْفُ and He pardons عَنْ
 from كَثِيرٍ much وَيَعْلَمَ and may know الَّذِينَ those who يُجَادِلُونَ
 dispute فِي as regards آيَاتِنَا Our proofs مَا لَهُمْ that there is not for

you أُوْنِمْ so whatever مَا place of refuge مَحْجِسٌ any مِنْ them
 is but a passing enjoyment فَتَنُ thing نَعُو any مِنْ have been given
 الْحَيَوةُ for this life الدُّنْيَا worldly وَمَا and what عِنْدَ is with الله
 for those who الَّذِينَ and more lasting وَابْقَى is better خَيْرٌ Allah
 put their trust يَتَوَكَّلُونَ their Lord رَبِّهِمْ and in وَعَلَى believe آمَنُوا

32. And among His Signs are the ships in the sea like mountains. 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much. 35. And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our *Ayât* (proofs, signs, verses of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment) (*Tafsir At-Tabari*) 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

وَالَّذِينَ يَحْنَبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٢﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٣﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصُرُونَ ﴿٣٤﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٣٥﴾

وَالَّذِينَ يَحْنَبُونَ and those who كَبِيرَ the greater الْإِثْمِ sins وَالْفَوَاحِشَ and lewdness
 they هُمْ they are angry غَضِبُوا that مَا and when وَإِذَا and those who غَضِبُوا they are angry
 of رَبِّهِمْ who answer the call اسْتَجَابُوا and those الَّذِينَ forgive يَغْفِرُونَ
 and their Lord وَأَقَامُوا and offer perfectly الصَّلَاةَ and their prayers وَأَمْرُهُمْ
 between them شُورَى consultation بَيْنَهُمْ who (conduct) their affairs
 who يُنْفِقُونَ We have bestowed on them رَزَقْنَاهُمْ and of what وَمِمَّا
 an الْبَغْيُ is done to them أَصَابَهُمْ when إِذَا and those who الَّذِينَ spend
 and the وَجَزَاءُ take defense يَنْصُرُونَ they هُمْ oppressive wrong
 like thereof مِثْلُهَا is an evil سَيِّئَةٌ an evil سَيِّئَةٌ recompense for
 his فَأَجْرُهُ and makes reconciliation وَأَصْلَحَ forgives عَفَا so whoever
 likes يُحِبُّ not لَا verily He إِنَّهُ Allah اللَّهُ due from عَلَى reward is
 wrong-doers الظَّالِمِينَ

will in the wrong-doers اَلْظَّالِمِينَ indeed إِنَّ verily resurrection
a lasting مُقِيمٍ torment عَذَاب be in

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh. 44. And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world)?" 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment. (*Tafsir At-Tabari*)

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤١﴾ اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٢﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَبْنَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَمَاقِدَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٣﴾

Protecting أَوْلِيَاءَ any مِنْ they will have لَهُمْ it is كَانَتْ and not وَمَا
and وَمَنْ Allah اَللَّهُ other than مِنْ دُونِ to help them يَنْصُرُونَهُمْ Friends
for him لَهُ there is not مَا Allah اَللَّهُ sends astray يُضْلِلِ he whom
مِنْ سَبِيلٍ ﴿٤١﴾ اسْتَجِيبُوا answer the call of رَبِّكُمْ your Lord مِنْ قَبْلِ
a Day يَوْمٌ there comes يَأْتِيَ that أَنْ before
any مَلْجَأٍ you will have لَكُمْ not مَا Allah اَللَّهُ from مِنْ for it
there will be for you لَكُمْ nor وَمَا on that Day يَوْمَئِذٍ refuge
not نَكِيرٍ ﴿٤٢﴾ denying فَإِنْ أَعْرَضُوا but if تُصِيبُهُمْ any
is إِنْ as a guardian حَفِظًا over them عَلَيْهِمْ We have sent you أَرْسَلْنَاكَ
to convey (the Message) الْبَلَاغُ but إِلَّا your duty عَلَيْكَ (not)
from مَنَا man الْإِنْسَانَ We cause to taste أَذَقْنَا when إِذَا and verily

us رَحْمَةً of Mercy فَيَحْ he rejoices بِهَا in it وَإِنْ but when تُصِيبُهُمْ because of (the deeds) which بِمَا some ill سَيِّئَةً befalls them
man then verily فَإِنَّ their hands أَيْدِيَهُمْ have sent forth
(becomes) ingrate كَفُورٌ ﴿١٥﴾

46. And they will have no *Auliya'* (protectors, helpers, guardians, lords) to help them other than Allāh. And he whom Allāh sends astray, for him there is no way. 47. Answer the Call of your Lord (i.e. accept Islāmic Monotheism, O mankind and jinn) before there comes from Allāh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds). 48. But if they turn away (O Muhammad ﷺ from Islāmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنِشَاءً وَيَهَبُ لِمَنْ يَشَاءُ الذَّكُورَ ﴿١٥﴾ أَوْ يُزَوِّجُهُمْ ذَكَرًا وَإُنْثَىٰ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُمْ عَلَيْهِمْ قَدِيرٌ ﴿١٦﴾ وَمَا كَانَ لَشَيْءٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُمْ عَلَىٰ حَكِيمٍ ﴿١٧﴾

to Allah لِلَّهِ مُلْكُ the heavens السَّمَوَاتِ belongs the kingdom of
and the earth وَالْأَرْضِ يَخْلُقُ He creates مَا what يَشَاءُ He wills يَهَبُ
female (offspring) إِنْثَىٰ He wills يَشَاءُ upon whom لِمَنْ He bestows
male الذَّكُورَ ﴿١٥﴾ He wills يَشَاءُ upon whom لِمَنْ and bestows وَيَهَبُ
and ذَكَرًا males وَإُنْثَىٰ or يُزَوِّجُهُمْ (offspring) أَوْ
females وَيَجْعَلُ He renders مَنْ and يَشَاءُ whom عَقِيمًا
and is Able to قَدِيرٌ ﴿١٦﴾ the All-Knower عَلَيْهِمْ verily He is إِنَّهُمْ barren
do all things وَمَا ﴿١٧﴾ and not كَانَ it is لَشَيْءٍ for any human being
that يُكَلِّمَهُ should speak to him اللَّهُ إِلَّا وَحْيًا by
inspiration أَوْ or مِنْ from وَرَآئِ behind حِجَابٍ a veil أَوْ or يُرْسِلَ He
sends رَسُولًا فَيُوحِيَ a Messenger بِإِذْنِهِ to reveal مَا by His leave

Most **حَكِيمٌ** Most High **عَلِيٌّ** verily He is **إِنَّهُ** wills **يَشَاءُ** what
Wise

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. 50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. 51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

وَكَذَٰلِكَ أَرْسَلْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥١﴾ صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٢﴾

and thus **وَكَذَٰلِكَ** We have sent **أَرْسَلْنَا** to you **إِلَيْكَ** **رُوحًا** a revelation
(Quran) **مِنْ** of **أَمْرِنَا** Our Command **مَا** knew **تَدْرِي** you **كُنْتَ** not
the Book **الْكِتَابُ** what is **وَلَا** nor what is **الْإِيمَانُ** faith **وَلَكِنْ** but **جَعَلْنَاهُ**
We have made it **نُورًا** a light **نَهْدِي** We guide **بِهِ** by it **مَنْ**
whosoever **نَشَاءُ** We will **مِنْ** of **عِبَادِنَا** Our slaves **وَإِنَّكَ** and verily
you are **لَتَهْدِي** indeed guiding **إِلَى** to **صِرَاطٍ** the path **مُسْتَقِيمٍ**
straight **صِرَاطَ** the path of **اللَّهِ** Allah **الَّذِي** to whom **لَهُ** belongs
all that is **فِي** in **السَّمٰوٰتِ** the heavens **وَمَا** and all that is **فِي** in **الْأَرْضِ**
the earth **أَلَا** verily **إِلَى** to **اللَّهِ** Allah **تَصِيرُ** is the end **الْأُمُورُ**
the matters

52. And thus We have sent to you (O Muhammad ﷺ) *Rûh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism). 53. The path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

سُورَةُ الزُّكْرُفِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ۝ وَالْكِتَابِ الْمُمِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝ وَإِنَّمَا فِي أُرْ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ ۝ أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَن كُنْتُمْ قَوْمًا مُّسْرِفِينَ ۝ وَكَمْ أَرْسَلْنَا مِن نَّبِيِّ فِي الْأَوَّلِينَ ۝ وَمَا يَأْتِيهِمْ مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

We verily manifest ۝ Ha Mim ۝ by the Book ۝ وَالْكِتَابِ ۝ that you ۝ لَعَلَّكُمْ ۝ in Arabic ۝ عَرَبِيًّا ۝ a Quran ۝ قُرْآنًا ۝ have made it ۝ جَعَلْنَاهُ ۝ that you ۝ تَعْقِلُونَ ۝ may be able ۝ وَإِنَّمَا ۝ to understand ۝ and verily it is ۝ فِي ۝ in ۝ and verily it is ۝ لَدَيْنَا ۝ of the Book ۝ الْكِتَابِ ۝ the mother ۝ لَعَلِّي ۝ before us ۝ حَكِيمٌ ۝ Shall We then take away ۝ أَفَنَضْرِبُ ۝ full of Wisdom ۝ because ۝ أَن ۝ in rejection ۝ صَفْحًا ۝ the reminder ۝ الذِّكْرَ ۝ from you ۝ كُنْتُمْ ۝ you are ۝ قَوْمًا ۝ a people ۝ مُّسْرِفِينَ ۝ transgressing ۝ وَكَمْ ۝ and how ۝ أَرْسَلْنَا ۝ many ۝ have We sent ۝ مِن نَّبِيِّ ۝ a prophet ۝ فِي ۝ amongst ۝ الْأَوَّلِينَ ۝ come there to them ۝ يَأْتِيهِمْ ۝ and not ۝ وَمَا ۝ the men of old ۝ يَسْتَهْزِئُونَ ۝ mock ۝ إِلَّا ۝ a prophet ۝

Sûrat Az-Zukhruf (The Gold Adornments) XLIII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. By the manifest Book (i.e. this Qur'ân that makes things clear). 3. Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions). 4. And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom. 5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*. 6. And how many a Prophet have We sent amongst the men of old. 7. And never came there a Prophet to them but they used to mock at him.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ۝ وَلَئِن سَأَلْتَهُمْ مِّنْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ۝

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدِرُ فَأَنْشَرَنَا بِهِ بَلَدَهُ مَيِّتًا كَذَلِكَ نُخْرِجُوكَ ﴿١٠﴾ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَائِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١١﴾

in أَهْلَكْنَا then We destroyed أَشَدَّ men stonger مِنْهُمْ than them بَطْشًا power وَمَضَى and passed away مَثَلُ the example of الْأَوَّلِينَ ﴿٩﴾ the Who خَلَقَ you ask them سَأَلْتَهُمْ and indeed if وَلَئِنْ ancients they will لَيَقُولُنَّ and the earth? وَالْأَرْضَ the heavens السَّمَوَاتِ created the الْغَالِيَةُ the All-Mighty الْغَافِرُ created them خَلَقَهُنَّ surely say the All-Knower الَّذِي Who جَعَلَ has made لَكُمْ for you الْأَرْضَ the earth مَهْدًا a bed وَجَعَلَ and has made لَكُمْ for you فِيهَا therein سُبُلًا roads لَكُمْ roads لَكُمْ in order that you may تَهْتَدُونَ ﴿١٠﴾ وَالَّذِي find your way water مَاءً the sky السَّمَاءِ from مَنْ sends down نَزَّلَ and Who وَأَنْشَرْنَا in due measure بِهِ then We revive بَلَدَهُ therewith مَيِّتًا a dead كَذَلِكَ even so نُخْرِجُوكَ ﴿١١﴾ and Who وَالَّذِي you're brought out خَلَقَ created الْأَزْوَاجَ the pairs كُلَّهَا all وَجَعَلَ and has appointed لَكُمْ and has appointed وَجَعَلَ all الْفَلَائِكِ ships وَالْأَنْعَامِ and cattle مَا on which تَرْكَبُونَ ﴿١٢﴾ you ride

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them). 9..And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way. 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves). 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا آلَهُم مِّنْ عِبَادِهِ جُزْءًا إِنَّا لِلْإِنسَانِ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَمِ اتَّخَذَ مِنَّمَاءٍ يَخْلُقُ بَنَاتٍ وَأَصْفَنَكُمْ بِالْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

لِيَسْتَوُوا in order that you may mount firmly عَلَىٰ on ظُهُورِهِ their backs ثُمَّ then تَذْكُرُوا you may remember نِعْمَةَ the Favour of رَبِّكُمْ

and say وَقُولُوا thereon عَلَيْه you mount اِنَّمَا when your Lord
 سُبْحَانَ اَلَّذِي Glory to Him Who سَخَّرَ has subjected لَنَا to us هَٰذَا
 وَلَآ have ability ﴿٧﴾ مُقِرِّينَ for it لَمْ we could كُنَّا and not وَمَا this
 We indeed are ﴿٨﴾ لَمَسْقِلُونَ Our Lord رَبَّنَا to اِنَّ and verily we
 of عِبَادِهِ to some مِنْ with Him لَمْ yet they assign وَجَعَلُوا returning
 is indeed لَكُفُّورٌ man اِنَّ verily اِنَّ a share اِنَّ His slaves
 out of مِمَّا has He taken اَمْ اَمْ a manifest ﴿٩﴾ مُبِينٌ ingrate
 and He has اَصْفَنَكُمْ daughters بَنَاتٍ He has created يَخْلُقُ what
 is informed of the بَيِّنٌ and if وَلَدًا sons بِالْبَيِّنِ ﴿١٠﴾ selected for you
 he صَرَّبَ that which مِمَّا one of them اَحَدُهُمْ news of (the birth of)
 ظَلَّ a parable مَثَلًا to the Most Beneficent (Allah) لِلرَّحْمٰنِ set forth
 ﴿١١﴾ كَظِيمٌ and he is وَهَوَ dark, gloomy مُسَوِّدًا his face وَجْهُهُ becomes
 filled with grief

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). 14. And verily, to Our Lord we indeed are to return!" 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! 16. Or has He taken daughters out of what He has created, and He has selected for you sons? 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

أَوْ مَنْ يُنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿٧﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمٰنِ إِنثًا أَشْهَدُوا خَلَقَهُمْ سَخَكَبَ شَهْدَتُهُمْ وَهُمْ يُسْعَلُونَ ﴿٨﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمٰنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٩﴾

أَوْ مَنْ يُنْشَأُ (do they then like for Allah) a creature اَوْ مَنْ in up
 فِي in the الْحِلْيَةِ and it وَهُوَ ornaments اَوْ in dispute غَيْرُ
 وَجَعَلُوا (herself) clear ﴿٧﴾ مُبِينٌ cannot make
 to the الرَّحْمٰنِ are slaves عِبْدُ themselves هُمْ who اَلَّذِينَ the angels
 اَشْهَدُوا females اَشْهَدُوا did they witness اَشْهَدُوا Most Beneficent

and **وَسُئِلُونَ** their witness **شَهِدَتْهُمْ** will be recorded **سُئِلَتْهُمْ** creation **بَلْ** if it had been **لَوْ** and they said **وَقَالُوا** they will be questioned **وَالرَّحْمَنُ** the will of the Most Beneficent **مَا** not **عَبَدْتَهُمْ** We would have **لَهُمْ** not **بِذَلِكَ** they have **لَهُمْ** any **مِنْ** of that **لَا** but **يَعْرِضُونَ** knowledge **إِنْ** nothing **هُمْ** they do **إِلَّا**

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? 19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! 20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

أَمْ أَنَاءَنتُمْ **كُتِبَ** مِنْ قَبْلِهِ. فَهُمْ بِهِ. مُسْتَمْسِكُونَ **بَلْ** قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ **وَكَذَلِكَ** مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ **قُلْ** أُولُوا جِحْشَكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

before **أَمْ** any Book **كُتِبَ** have We given them **أَنَاءَنتُمْ** or **فَهُمْ** this **بَلْ** are holding fast **مُسْتَمْسِكُونَ** to it **بِهِ** so they **قَالُوا** nay **إِنَّا** they say **وَجَدْنَا** found **آبَاءَنَا** our fathers **عَلَىٰ** on **أُمَّةٍ** a certain way and religion **وَأَنَّا** and we **وَإِنَّا** certain way and religion **وَأَنَّا** a certain way and religion **أُمَّةٍ** on **آبَاءَنَا** our fathers **عَلَىٰ** on **أَنَاءَنتُمْ** their footprints **مُقْتَدُونَ** following **قُلْ** better **بِهِ** I bring you **جِحْشَكُمْ** even if **أُولُوا** (the warner) said **بِهِ** guidance **مِمَّا** than that which **وَجَدْتُمْ** you found **عَلَيْهِ** on it **آبَاءَكُمْ** with which **أُرْسِلْتُمْ** verily we **إِنَّا** they said **قَالُوا** your fathers **كَافِرُونَ** with it **بِهِ** have been sent

21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast? 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." 23. And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

فَأَنقَمْنَا مِنْهُمْ فَأَنْظَرْ كَيْفَ كَانَ عَقِبَةُ الْمُكَذِّبِينَ ﴿٢١﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٢﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٣﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٤﴾ بَلْ مَتَّعْتُ هَؤُلَاءَ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٥﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٢٦﴾

how then see فَأَنْظَرْ of them مِنْهُمْ so We took revenge فَأَنقَمْنَا
 and كَانَ those who denied الْمُكَذِّبِينَ the end of عَقِبَةُ was
 (remember) when قَالَ إِبْرَاهِيمُ to his father أَبِيهِ وَقَوْمِهِ
 and his people إِنَّنِي verily I am بَرَاءٌ of what تَعْبُدُونَ
 you worship إِلَّا except الَّذِي Him Who فَطَرَنِي did create me
 and verily He سَيَهْدِينِ ﴿٢٣﴾ will guide me وَجَعَلَهَا كَلِمَةً
 lasting among عَقِبِهِ word بَاقِيَةً lasting
 nay but بَلْ turn back مَتَّعْتُ may I gave to enjoy هَؤُلَاءِ to
 and their fathers جَاءَهُمْ till جَاءَهُمْ these
 the truth رَسُولٌ and a messenger مُّبِينٌ ﴿٢٥﴾ making things clear
 and when جَاءَهُمُ the truth الْحَقُّ came to them قَالُوا they said
 magic وَإِنَّا is سِحْرٌ and we كَافِرُونَ in it

25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism). 26. And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, 27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me." 28. And he made it [i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition). 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a

Messenger (Muhammad ﷺ) making things clear. 30. And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهَرَأَيْسُمُونَ رَحْمَتَ رَبِّكَ تَعْنُ قَسَمَنَا بَيْنَهُمْ مَّيِّسَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَسْتَخَذَ بَعْضُهُمْ بَعْضًا سُرْحَانًا وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

وَقَالُوا this هَذَا sent down نُزِّلَ why is not لَوْلَا and they say
 Quran عَلَى to رَجُلٍ some man مِّنَ of الْقَرْيَتَيْنِ the two towns عَظِيمٍ ﴿٣١﴾
 the Mercy رَحِمْتُ who would portion out أَهَرَأَيْسُمُونَ is it they great
 of رَبِّكَ your Lord تَعْنُ We قَسَمَنَا it is Who portion out بَيْنَهُمْ between
 of this الدُّنْيَا the life الْحَيَاةِ in فِي their livelihood مَّيِّسَتَهُمْ them
 world وَرَفَعْنَا and بَعْضَهُمْ some of them فَوْقَ above بَعْضٍ
 others دَرَجَاتٍ in رَافَعَاتٍ لِّيَسْتَخَذَ so that may employ بَعْضُهُمْ some
 others سُرْحَانًا and the Mercy of رَبِّكَ your Lord وَرَحِمْتُ in their work
 is better مِمَّا they amass يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَا they
 and were it not أَن that يَكُونَ would become النَّاسُ all mankind أُمَّةً
 for لِمَن We would have provided لَّجَعَلْنَا one وَاحِدَةً community
 in the Most Beneficent (Allah) بِالرَّحْمَنِ disbelieve يَكْفُرُ those who
 and لِبُيُوتِهِمْ سُقْفًا مِّن roofs of فِضَّةٍ silver وَمَعَارِجَ
 they mount يَظْهَرُونَ ﴿٣٣﴾ on which عَلَيْهَا elevators

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?" 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. 33. And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend,

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَخَكَّبُونَ ﴿٣٤﴾ وَزُخْرُفًا وَإِن كُنَّا لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ

لِلْمُتَّقِينَ ﴿٣٤﴾ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ مَا سَطَلْنَا فَهُوَ لَمْ يَرِنٌ ﴿٣٥﴾ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٦﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَسْرِقَيْنِ فَيَنْسُ الْفَرِيقَ ﴿٣٧﴾

and thrones وَرُكْرًا doors (of silver) أَبْوَابًا and for their houses رُكْنًا and thrones رُكْرًا on which بَنِيَانًا (of silver) they could recline وَرُكْرًا and adornments of gold yet كُلُّ this all ذَلِكْ would have لَنَا this the life of الدُّنْيَا an enjoyment of مَتْنَعُ been nothing but your Lord رَبِّكَ and the Hereafter وَالْآخِرَةُ world from عَنْ turns away يَعْشُ and whosoever وَمَنْ is only for the pious We نُقِيضُ the Most Beneficent الرَّحْمَنِ the remembrance of ذِكْرُ for him لَمْ so he is فَهُوَ a devil شَيْطَانًا for him لَمْ appoint from عَنْ hinder them لَيَصُدُّوهُمْ and verily they وَإِنَّهُمْ a companion are أَنَّهُمْ that they تُهْتَدُونَ the path السَّبِيلِ but they think وَحَسَبُوا he says قَالَ he comes to us جَاءَنَا when إِذَا till حَتَّىٰ guided right يَلَيْتَ would that بَيْنِي between me and you وَبَيْنَكَ and between you بَعْدَ were the distance of the two easts الْمَسْرِقَيْنِ so evil الْفَرِيقَ the companion

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline, 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqûn*. 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitân* (Satan - devil) to be a *Qarîn* (a companion) to him. 37. And verily, they (Satans / devils) hinder them from the path (of Allâh), but they think that they are guided aright! 38. Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan/devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٨﴾ أَفَأَنْتَ تُشِيعُ الضُّرَّ أَوْ تَهْدِي الْعُمَىٰ وَمَنْ كَانَتْ فِي صُلْبِهِ مِثْرَةٌ ﴿٣٩﴾ فَإِنَّمَا يَنْفَعُكَ بِكَ فَإِنَّمَا مِنْهُمْ مَنْ يَنْفَعُوكَ ﴿٤٠﴾ أَوْ نُزِيلُكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْدِرُونَ ﴿٤١﴾ فَاسْتَمِيعْ بِالَّذِي أَوْحَىٰ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٢﴾ وَإِنَّكُمْ لَذَكَّرْتُمْ لَكُمْ وَلِقَائِكُمْ وَسَوْفَ تُسْأَلُونَ ﴿٤٣﴾ وَسَتَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يَعْْبُدُونَ ﴿٤٤﴾

وَلَنْ يَنْفَعَكُمْ as this Day الْيَوْمَ profit you أَنْتُمْ it will never
 the punishment الْعَذَابِ in فِي that you will be أَنْتُمْ you did wrong
 the deaf الْأَصْمَ make to hear تَسْمِعُ can you أَفَأَنْتَ sharing ﴿٣٩﴾
 is أَوْ or him who وَمَنْ the blind الْأَعْمَى can you guide تَهْدِي or
 We take تَذْهَبُ and even if بَيِّنًا manifest ﴿٤٠﴾ error تُبَيِّنُ in فِي
 take تَتَّخِذُ on them مِنْهُمْ We shall indeed بَيِّنًا you بِكَ away
 وَمَعَذَّتَهُمُ that which أَلَدَى We show you ذُرِّيَّتَكَ or (if) أَوْ vengeance
 ﴿٤١﴾ over them عَلَيْهِمْ then verily We بَيِّنًا We threaten them
 to that which بِالَّذِي so hold you fast فَاسْتَسِيكَ have perfect command
 path صِرَاطٍ on عَلَى verily you are إِنَّكَ to you إِلَيْكَ inspired is
 مُسْتَقِيمٌ ﴿٤٢﴾ a straight وَإِنَّهُمُ and verily this is لَذِكْرٌ indeed a reminder
 be تُشْكِلُونَ and you will وَتَوَفَّى and your people وَلِقَوْمِكَ for you لَكَ
 مِنْ قَبْلِكَ whom We sent أَرْسَلْنَا those مَنْ and ask وَتَنَلَّ questioned
 did We ever appoint أَجْمَلًا of Our messengers مِنْ رُسُلِنَا before you
 مِنْ دُونِ besides الرَّحْمَنِ the Most Beneficent إِلَهَةٍ gods يُعْبَدُونَ ﴿٤٣﴾
 be worshipped

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment. 40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? 41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. 42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them. 43. So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on the Straight Path. 44. And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). 45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *âlihah* (gods) to be worshipped besides the Most Gracious (Allâh)?"

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٤﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ
 مِنْهَا يَضْحَكُونَ ﴿٤٥﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٦﴾ وَقَالُوا
 يَتَّبِعُهُ السَّاحِرُ أَدْعَىٰ لَنَا رَبَّنَا بِمَا عَاهَدَ عَلَيْكَ إِنَّا لَمُهْتَدُونَ ﴿٤٧﴾

وَلَقَدْ with Our بِآيَاتِنَا Moses مُوسَى We did send أَرْسَلْنَا and indeed وَلَقَدْ
 so he فَقَالَ and his chiefs وَمَلَائِهِ Pharaoh فِرْعَوْنَ to إِيَّاي Signs
 ٱلْعَالَمِينَ the Lord of رَبِّ a Messenger of رَسُولِي verily I am إِنِّي said
 with Our بِآيَاتِنَا he came to them جَاءَهُمْ but when فَلَمَّا the worlds
 and وَهَازِلُوا laughed ٱبْصُرُوا at them إِنَّمَا they ٱبْصُرُوا behold إِذَا Signs
 it was بَلْ but إِنَّمَا any sign مِنْ آيَةٍ We showed them نُرِيهِمْ not
 and We seized them وَأَخَذْنَاهُمْ its fellow أَكْبَرُ than مِنْ greater
 return بِرَجْمُونِ in order that they might لَعَلَّهُمْ with torment ٱلْعَذَابِ
 for us لَعَلَّ invoke أَدْعُ sorcerer السَّاحِرُ O you بِآيَةٍ and they said وَقَالُوا
 رَبِّكَ He has entrusted عَهْدٌ according to what بِمَا your Lord رَبِّكَ
 be guided لَمُهْتَدُونَ verily We shall إِنَّا with you

46. And indeed We did send Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm). He said: "Verily, I am a Messenger of the Lord of the 'Ālamîn (mankind, jinn and all that exists)." 47. But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. 48. And not an *Ayâh* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)]. 49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

فَلَمَّا كَشَفْنَا عَنْهُمْ ٱلْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٤٨﴾ وَكَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَبْقَوِي ٱلنَّاسَ لِي مُلْكٌ وَهَازِلُهُ وَهَازِلُهُ ٱلْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٤٩﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا ٱلَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ بَيْنِي ﴿٥٠﴾ فَلَوْلَا أَلْقَىٰ عَلَيْهِ ٱسْمُورَةٌ مِّنْ ذَهَبٍ أَوْ جِلَّةٌ مَّعَهُ ٱلْمَلَكُ مَقْرِنِينَ ﴿٥١﴾ فَٱسْتَحَفَّ قَوْمَهُ فَٱطَّاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَتْسِقِينَ ﴿٥٢﴾

the torment ٱلْعَذَابِ from them عَنْهُمْ We removed كَشَفْنَا but when فَلَمَّا
 and وَكَادَى broke their covenant يَنْكُتُونَ they ٱبْصُرُوا behold إِذَا
 saying قَالَ his people قَوْمِهِ amongst فِي Pharaoh فِرْعَوْنَ proclaimed
 the dominion of مُلْكٌ for me لِي is not أَلَيْسَ O my people يَبْقَوِي

مِصرَ Egypt وَهَذِهِ and these الْأَنْهَارُ rivers تَجْرِي flowing مِنْ تَحْتِيَّ
 خَيْرٌ am I أَنَا or أَرَأَيْتُمْ see you ثُمَّ لَا not then underneath me
 وَلاَ despicable مَهِيْنٌ is هُوَ who الَّذِي this one هَذَا than بَetter
 why يَكْذِبُ can scarcely يُعِيْنُ express himself clearly فَلَوْلَا of ذَهَبٍ
 bracelets مِمنَ on him أُسُوْرَةٌ bestowed عَلَيْهِ then are not
 أَوْ gold جَاءَ or مَعَهُ sent مَعَهُ with him الْمَلٰٓئِكَةُ angels مُقَرَّبِيْنَ
 فَاسْتَحَفَّ along قَوْمَهُ thus he befooled and mislead قَوْمَهُ his people فَاطَاعُوْهُ
 a people قَوْمًا were ever كَانُوْا verily they إِنَّهُمْ and they obeyed him
 sinners فَسٰٓئِقِيْنَ who were

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? 52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly? 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?" 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

فَلَمَّا ءَاسَفُوْنَا اَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ اَجْمَعِيْنَ ۖ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِيْنَ ﴿٥١﴾ وَلَمَّا
 ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ۖ وَقَالُوا ءَالِهَتُنَا خَيْرٌ اَمْ هُوَ مَا ضَرَبُوْهُ لَكَ اِلاَّ جَدَلًا بَلْ هُوَ
 قَوْمٌ خٰصِمُوْنَ ﴿٥٢﴾ اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِيْ اِسْرٰٓءِيْلَ ﴿٥٣﴾ وَلَوْ شَاءَ لَجَعَلْنَا مِنْكُمْ اَمَلِيْكُمْ فِي
 الْاَرْضِ يَخْلُقُوْنَ ﴿٥٤﴾

فَلَمَّا ءَاسَفُوْنَا اَنْتَقَمْنَا We punished مِنْهُمْ they angered Us so when
 and We فَأَغْرَقْنَاهُمْ اَجْمَعِيْنَ all ۖ فَجَعَلْنَاهُمْ
 to لِّلْآخِرِيْنَ and an example وَمَثَلًا a precedent made them
 the son of ابْنُ is quoted ضَرَبَ and when وَلَمَّا later generations
 are our gods مَرْيَمَ Mary مَثَلًا as an example اِذَا behold قَوْمُكَ your people
 about it يَصِدُّوْنَ cry aloud وَقَالُوا ءَالِهَتُنَا and say
 they quoted the above ضَرَبُوْهُ not مَا is he هُوَ or خَيْرٌ better
 they but بَلْ for argument جَدَلًا except اِنَّكُمْ for you لَكُمْ example

He (Jesus) هُوَ was not اِنْ a quarrelsome خَصْمُونَ ﴿٥٨﴾ people قَوْمٌ are to اِلَّا more than عَبْدٌ a slave اَتَمْنَا We granted Our Favour عَلَيْهِ to the children اِلَيْهِ an example مَثَلًا and We made him وَجَعَلْنَاهُ him We would have لَجَلْنَا We will نَشَاءُ and if رَاَوْ Israel اِسْرَءِيلَ ﴿٥٩﴾ of the earth اَلْاَرْضِ on اِنْفِ angels اِنْتِكُمْ among you مَنكُم made اَخْلَقُوْنَ ﴿٦٠﴾ to replace you

55. So when they angered Us, We punished them, and drowned them all. 56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations. 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). 58. And say: "Are our *âlihah* (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101) 59. He ['Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). 60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. (*Tafsir At-Tabarî*)

وَاِنَّكُمْ لَوَلِمَ لِّلْسَاعَةِ فَلَا تَمْتَرُونَ بِهَا وَاَتَّبِعُونَ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥٨﴾ وَلَا يَصُدُّكُمْ الشَّيْطَانُ اِنَّكُمْ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٥٩﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَاَطِيعُوا ﴿٦٠﴾

for the Hour اِلْسَاعَةِ shall be a known sign لَوَلِمَ and he (Jesus) وَاِنَّكُمْ have doubt تَمْتَرُونَ therefore not فَلَا (Day of Resurrection) path صِرَاطٌ this is هَذَا and follow me (Allah) وَاَتَّبِعُونِ concerning it مُّسْتَقِيمٌ ﴿٥٨﴾ the straight وَلَا the straight اِلَيْكُمْ hinder you يَصُدُّكُمْ and let not وَلَا the straight اِلَيْكُمْ Satan اِنَّكُمْ is اِنَّكُمْ verily he is لَكُمْ to you عَدُوٌّ enemy مُّبِينٌ ﴿٥٩﴾ and when جَاءَ Jesus عِيسَى بِالْبَيِّنَاتِ with (Our) clear proofs قَالَ with the اِلْحِكْمَةِ I have come to you جِئْتُكُمْ verily he said قَدْ he said some of بَعْضَ to you لَكُمْ and in order to make clear لَأُبَيِّنَ wisdom اَلَّذِي that which تَخْتَلِفُونَ you differ فِيهِ therefore fear فَاتَّقُوا in which and obey me وَاَطِيعُوا ﴿٦٠﴾ Allah الله

61. And he [*‘Îsâ* (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. *‘Îsâ*’s (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise). 62. And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy. 63. And when *‘Îsâ* (Jesus) came with (Our) clear Proofs, he said: “I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ إِلِيمٍ ﴿٦٢﴾ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٣﴾ الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٤﴾ يَتَّبِعُونَ وَلَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٥﴾

and your Lord رَبِّي my Lord رَبِّي He is اللَّهُ Allah verily إِنَّ the فَاعْبُدُوهُ path صِرَاطٌ this is هَذَا so worship Him (Alone) مُسْتَقِيمٌ ﴿٦١﴾ among الْأَحْزَابُ the sects مِنْ from بَيْنِهِمْ themselves فَوَيْلٌ so woe لِلَّذِينَ to those who ظَلَمُوا do wrong مِنْ the torment of عَذَابٍ Day يَوْمَ the painful إِلِيمٍ ﴿٦٢﴾ do they only wait إِلَّا the Hour السَّاعَةَ أَنْ for that تَأْتِيَهُمْ suddenly وَهُمْ upon them not لَا while they يَشْعُرُونَ ﴿٦٣﴾ some of them بَعْضُهُمْ on that Day يَوْمَئِذٍ friends الْأَخِلَّاءُ perceive the pious الْمُتَّقِينَ ﴿٦٤﴾ except إِلَّا will be foes عَدُوٌّ to others يَتَّبِعُونَ My worshippers وَلَا no خَوْفٌ fear عَلَيْكُمْ shall be on you الْيَوْمَ this Day shall you أَنْتُمْ nor تَحْزَنُونَ ﴿٦٥﴾ grieve

64. “Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh’s religion of true Islâmic Monotheism).” 65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to *‘Îsâ* (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)! 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not? 67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2). 68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مِمَّا نَشْتَهُهِ الْأَنفُسُ وَكَذَلِكَ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَذَلِكَ الْجَنَّةُ الَّتِي أَوْفَدْنَاهُمَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾

and were الَّذِينَ in Our Verses بِآيَاتِنَا believed those who مُسْلِمِينَ ﴿٦٩﴾ Muslims ادْخُلُوا الْجَنَّةَ enter أَنتُمْ Paradise round you أَزْوَاجُكُمْ your wives will be passed بِطَافٍ in happiness تُحْبَرُونَ ﴿٧٠﴾ your wives (there will be) therein مِمَّا نَشْتَهُهِ all that could desire الْأَنفُسُ the souls and you أَكْوَابٍ gold and cups وَفِيهَا and all that could delight in وَكَذَلِكَ the eyes وَأَنتُمْ the eyes and all that could delight in وَكَذَلِكَ the eyes and all that could delight in the الْجَنَّةُ this is وَذَلِكَ abide forever خَالِدُونَ ﴿٧١﴾ therein will you have been made to inherit أَوْفَدْنَاهُمَا which أَلَّتِي Paradise to do تَعْمَلُونَ ﴿٧٢﴾ you used because of (your deeds) which

69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism). 70. Enter Paradise, you and your wives, in happiness. 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُّهِينٍ ﴿٧٤﴾ لَا يَبْقَىٰ عَنْهُمْ وَهْمٌ فِيهِ مُبِلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْتَهُمْ وَلَكِن كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادَا بَيْنَكَ لِيَقْضِيَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّنكِتُونَ ﴿٧٧﴾ لَقَدْ جِئْتُمُ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لَعَنُونَ ﴿٧٨﴾

لَكُمْ فِيهَا فَاكِهَةٌ therefor fruits كَثِيرَةٌ in plenty مِّنْهَا in plenty the criminals will be تَأْكُلُونَ ﴿٧٣﴾ which you will eat إِنَّ الْمُجْرِمِينَ verily the criminals will be عَذَابٍ the torment of مُهِينٍ Hell خَالِدُونَ ﴿٧٤﴾ to abide therein لَا يَبْقَىٰ عَنْهُمْ (the torment) will not be lightened وَهْمٌ forever for them مُبِلِسُونَ ﴿٧٥﴾ in it and they were جِئْتُمُ بِالْحَقِّ and not ظَلَمْتَهُمْ We wronged them وَلَكِن but كَانُوا were

هُمْ they الظَّالِمِينَ ﴿٧٣﴾ the wrong-doers وَكَانَ and they will cry رَبَّنَا of us رَبَّنَا let make an end لَيْفِضِ O Malik (keeper of Hell) shall abide forever نَكُونُ ﴿٧٤﴾ verily you إِنَّكَ He will say قَالَ Lord لَقَدْ indeed جِئْتَكُمْ We have brought to you بِالْحَقِّ the truth وَلَكِنَّ but أَكْثَرَكُمْ most of you لِحَقِّ for the truth كَذِبُونَ ﴿٧٥﴾ have hatred

73. Therein for you will be fruits in plenty, of which you will eat (as you desire). 74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. 76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrongdoers). 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." 78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ân) to you, but most of you have a hatred for the truth.

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٦﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٧٧﴾ قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ ﴿٧٨﴾ سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٧٩﴾

أَمْ or أَبْرَمُوا have they plotted some plan فَإِنَّا then We too مُبْرِمُونَ ﴿٧٦﴾ are planning أَمْ or يَحْسَبُونَ that We أَفَّا do they think نَسْمَعُ hear سِرَّهُمْ their secrets وَنَجْوَاهُمْ and their private counsel بَلَىٰ Our messengers (appointed angels in charge of course رُسُلُنَا mankind) are by them يَكْتُبُونَ ﴿٧٧﴾ recording قُلْ say إِن if كَانَ then I am أَوَّلُ a son فَأَنَا the Most Beneficent (Allah) رَبِّ the Lord of the Lord of السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth رَبِّ Glorified be سُبْحَنَ (Allah's) worshippers ﴿٧٨﴾ عَمَّا the Throne of رَبِّ (Exalted be He) from all that يَصِفُونَ ﴿٧٩﴾ they ascribe (to Him)

79. Or have they plotted some plan? Then We too are planning. 80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. 81. Say (O Muhammad ﷺ): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of (Allâh's) worshippers [who deny and refute

this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)].” (*Tafsir At-Tabarî*) 82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يَأْتِيَ الْيَوْمَ الَّذِي يُوعَدُونَ ﴿٨٢﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٣﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٤﴾

and فَذَرَهُمْ to speak nonsense يَخُوضُوا so leave them (alone) وَيَلْعَبُوا which the Day of theirs يَوْمَ they meet حَتَّى until play الْيَوْمَ the Day of theirs يُوعَدُونَ Who is it is He (Allah) وَهُوَ they have been promised ﴿٨٢﴾ فِي in the heaven السَّمَاءِ the heaven إِلَهٌُ worshipped وَفِي and on the الْأَرْضِ earth إِلَهٌُ worshipped وَهُوَ and He is the الْحَكِيمُ the All-Wise ﴿٨٣﴾ the All-Knower تَبَارَكَ and blessed be وَتَبَارَكَ the All-Knower لَكَ He and الْيَوْمَ the Day of theirs وَمُلْكُ to Whom belongs the kingdom of السَّمَوَاتِ the heavens وَالْأَرْضِ and the earth وَمَا and all that is بَيْنَهُمَا between them وَعِنْدَهُ and with Whom is عِلْمُ the knowledge of السَّاعَةِ the Hour وَإِلَيْهِ and to Whom تُرْجَعُونَ you ﴿٨٤﴾ (all) will be returned

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. 84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. 85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٥﴾ وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٦﴾ وَقِيلَ لَهُ يَرْبِّ إِنَّا هَكَذَا قَوْمٌ لَا يَزِيدُكُمْ قَوْلًا فَأَصْفَحْ عَنْهُمْ وَقُلْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾

وَلَا يَمْلِكُ those whom الَّذِينَ have power يَدْعُونَ and not يَمْلِكُ except of intercession الشَّفْعَةَ instead of Him مِنْ دُونِهِ invoke and they وَهُمْ to the truth بِالْحَقِّ bear witness شَهِدَ those who يَعْلَمُونَ know (the facts about the oneness of Allah) ﴿٨٥﴾ سَأَلْتَهُمْ they will created them خَلَقَهُمْ who you ask them مَنْ are they turned away يَأْفَكُونَ ﴿٨٦﴾ how then فَأَنَّى Allah surely say ﴿٨٧﴾

وَقِيلَ O my Lord بِرَبِّ and on his (Prophet Muhammad's) saying
 who believe يُؤْمِنُونَ not لَا a people قَوْمَ these are هَؤُلَاءِ verily
 Salam سَلَامٌ and say وَقُلْ from them عَنْهُمْ so turn away فَاصْفَحْ
 come to know يَعْلَمُونَ but they will فَسَوْفَ (peace)

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). 87. And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh Who created them)? 88. (And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!" 89. So turn away from them (O Muhammad ﷺ), and say: *Salâm* (peace)! But they will come to know.

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ ۝ إِنَّا كُنَّا مُنذِرِينَ ۝ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝
 أَمْرًا مِّنْ عِندِنَا ۝ إِنَّا كُنَّا مُرْسِلِينَ ۝ رَحْمَةً مِّنْ رَبِّكَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۝
 إِنْ كُنْتُمْ مُوقِنِينَ ۝

Ha Mim ۝ وَالْكِتَابِ By the Book ۝ الْمُبِينِ ۝ the manifest ۝ إِنَّا ۝ We
 verily ۝ أَنْزَلْنَاهُ ۝ in ۝ فِي ۝ لَيْلَةِ ۝ night ۝ مُبَرَّكَةٍ ۝ a blessed ۝ إِنَّا ۝
 We ۝ كُنَّا ۝ verily ۝ مُنذِرِينَ ۝ are ever ۝ فِيهَا ۝ warning ۝ Therein ۝ يُفْرَقُ ۝
 is ۝ أَمْرٍ ۝ every ۝ حَكِيمٍ ۝ matter ۝ wise ۝ أَمْرًا ۝ a command ۝
 distinguished ۝ كُلِّ ۝ from ۝ عِندِنَا ۝ Us ۝ إِنَّا ۝ We ۝ كُنَّا ۝ verily ۝
 are ever ۝ مُرْسِلِينَ ۝ sending ۝ رَحْمَةً ۝ (the messengers) ۝ مِنْ ۝
 your Lord ۝ رَبِّكَ ۝ (as) ۝ مِنْ ۝ from ۝ رَبِّكَ ۝ your Lord ۝ إِنَّهُ ۝
 verily ۝ هُوَ ۝ He is ۝ السَّمِيعُ ۝ the All-Hearer ۝ الْعَلِيمُ ۝ the All-Knower ۝
 رَبِّ ۝ the Lord of ۝ السَّمَوَاتِ ۝ the heavens ۝ وَالْأَرْضِ ۝ the earth ۝ وَمَا ۝
 and ۝ يَبْتَنُّ ۝ all that is ۝ بَيْنَهُمَا ۝ between them ۝ إِنْ ۝ if ۝ كُنْتُمْ ۝ you (but) ۝ مُوقِنِينَ ۝
 have faith with certainty

وَأَن لَّزْتُمْؤُنَا لِي فَاغْمَزْلُون ۚ ﴿٢١﴾ فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَنزِلْ بِعَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿٢٣﴾ وَاتْرُكُوا الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُدُّوعٍ وَمَقَامِرٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَ كَانُوا فِيهَا فَيَكِيهِنَ ﴿٢٧﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِنْ فِرْعَوْنَ إِنَّهُمْ كَانُوا عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدْ أَخَذْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾

وَأَن but if لَزْتُمْؤُنَا not you believe me لِي you believe then keep away فَاغْمَزْلُون ﴿٢١﴾ so he (Moses) called upon فَدَعَا from me and leave me alone a people who are هَؤُلَاءِ these are قَوْمٌ (saying) indeed أَنَّ his Lord with My مُجْرِمُونَ ﴿٢٢﴾ criminals فَأَنزِلْ depart you بِعَادِي (Allah said) slaves will be pursued مُّتَّبَعُونَ ﴿٢٣﴾ surely you إِنَّكُمْ by night لَيْلًا slaves وَاتْرُكُوا the sea رَهْوًا ﴿٢٤﴾ as it is (quiet and divided) إِنَّهُمْ the sea and leave اَلْبَحْرَ how many كَمْ to be drowned جُنْدٌ a host مُّغْرَقُونَ ﴿٢٥﴾ verily they are تَرَكُوا did they leave مِنْ of جَنَّاتٍ gardens وَعُيُونٍ ﴿٢٦﴾ and springs وَزُدُّوعٍ and corn-fields وَمَقَامِرٍ and places كَرِيمٍ ﴿٢٧﴾ and goodly وَنَعْمَ and comforts كَانُوا they used فِيهَا in it فَيَكِيهِنَ ﴿٢٨﴾ to take delight كَذَلِكَ other وَأَوْرَثْنَاهَا قَوْمًا ﴿٢٩﴾ and We made inherit them people آخَرِينَ ﴿٢٩﴾ and not فَمَا and بَكَتْ wept عَلَيْهِمُ for them السَّمَاءُ the heavens وَالْأَرْضُ and the earth وَمَا nor كَانُوا were مُنْظَرِينَ ﴿٣٠﴾ they given a respite وَلَقَدْ indeed بَنِي We saved إِسْرَءِيلَ the children of مِنْ Israel the humiliating فِرْعَوْنَ Pharaoh الْعَذَابِ the مُهِينِ ﴿٣١﴾ from مِنْ the arrogant كَانَ verily He إِنَّهُمْ was of مِنَ the مُسْرِفِينَ ﴿٣٢﴾ and was of the transgressors وَلَقَدْ أَخَذْنَاهُمْ and verily the children of إِسْرَءِيلَ the مُنْظَرِينَ ﴿٣٢﴾ above knowledge عَلَى of Israel) the worlds

21. "But if you believe me not, then keep away from me and leave me alone."

22. (But they were aggressive) so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)." 23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued. 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned." 25. How many of gardens and

springs that they [Fir'aun's (Pharaoh's) people] left behind, 26. And green crops (fields) and goodly places, 27. And comforts of life wherein they used to take delight! 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt). 29. And the heavens and the earth wept not for them, nor were they given respite. 30. And indeed We saved the Children of Israel from the humiliating torment, 31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins). 32. And We chose them (the Children of Israel) above the *‘Ālamîn* (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,

وَمَا آتَيْنَهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾ إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ فَأَنؤُا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ أَهَمْ خَيْرٌ أَمْ قَوْمُ تُبَّعَ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَئِبْعَتٍ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

in which وَمَا آتَيْنَهُمْ مِنَ الْآيَاتِ of signs مَا what فِيهِ in which granted them and granted them وَمَا آتَيْنَهُمْ مِنَ الْآيَاتِ of signs مَا what فِيهِ in which granted them and granted them
these people هَؤُلَاءِ verily إِنَّ a plain مُّبِينٌ there was trial بَلَاءٌ
our مَوْتُنَا but إِلَّا it is هِيَ not إِنَّ are saying لَيَقُولُونَ (Quraish)
be مُنْشَرِينَ we shall نَحْنُ and not وَمَا first death الْأُولَى
if كُنْتُمْ our fore-fathers بِآبَائِنَا then bring back فَأَنؤُا resurrected
or قَوْمُ better أَمْ أَهَمْ speak the truth صَادِقِينَ you
before them قَوْمُ تُبَّعَ and those وَالَّذِينَ Tubba تُبَّعَ the people of
were أَهْلَكْنَاهُمْ because they indeed إِنَّهُمْ We destroyed them أَهْلَكْنَاهُمْ
the مُجْرِمِينَ We created خَلَقْنَا and not وَمَا criminals
between يَتَّبِعُنَا and all that is وَمَا and the earth وَالْأَرْضَ heavens
إِلَّا We created them خَلَقْنَاهُمَا not مَا for mere play لَئِبْعَتٍ them
not لَا most of them أَكْثَرَهُمْ but وَلَكِنَّ with truth بِالْحَقِّ except
know يَعْلَمُونَ

33. And granted them signs in which there was a plain trial. 34. Verily, these (Quraish) people are saying: 35. "There is nothing but our first death, and we shall not be resurrected. 36. "Then bring back our forefathers, if you speak the truth!" 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners,

criminals). 38. And We created not the heavens and the earth, and all that is between them, for mere play. 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَبِيمِ ﴿٤٦﴾ خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَبِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

is the time *مِيقَتُهُمْ* judgement *الْفَصْلِ* the Day of *يَوْمَ* verily *إِنَّ*
لا the Day when *يَوْمَ* all of them *أَجْمَعِينَ* appointed for
مَوْلَى can avail *عَنْ* Maulan (a near relative) *مَوْلَى* a relative *شَيْئًا*
 can they receive help *يُنصَرُونَ* they *هُمْ* and not *وَلَا* in aught
 verily *إِنَّهُ* Allah *اللَّهُ* has Mercy *رَحِمَ* him whom *مَنْ* except
هُوَ He is *الْعَزِيزُ* the All-Mighty *الرَّحِيمُ* the Most Merciful *إِنَّ*
 will be the food *طَعَامُ* Zaqqum *الزَّقُّومِ* the tree of *شَجَرَتَ* verily
الْأَثِيمِ the sinners *كَالْمُهْلِ* like boiling oil *يَغْلِي* it will boil *فِي*
الْبُطُونِ in *كَغَلْيِ* the bellies *الْحَبِيمِ* like the boiling of *كَغَلْيِ*
خُذُوهُ water *فَاعْتِلُوهُ* (it will be said) seize him *إِلَى*
 pour *صُبُّوا* then *ثُمَّ* blazing Fire *الْجَحِيمِ* the midst of *سَوَاءِ* into
فَوْقَ over *رَأْسِهِ* his head *مِنْ* from *عَذَابِ* the torment of *الْحَبِيمِ*
 you *أَنْتَ* verily you *إِنَّكَ* taste you (this) *ذُقْ* boiling water
 verily *إِنَّ* the noble *الْكَرِيمِ* the mighty *الْعَزِيزُ* (pretended to be)
 doubt *تَمْتَرُونَ* about it *بِهِ* you used to *كُنْتُمْ* what *مَا* this is *هَذَا*
إِنَّ verily *الْمُتَّقِينَ* the pious will be *فِي* in *مَقَامٍ* place of *أَمِينٍ*
 security (Paradise)

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them — 41. The Day when a *Maula* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive, 42. Except him on whom Allâh has mercy. Verily, He is the All-Mighty, the Most

Merciful. 43. Verily, the tree of *Zaqqûm* 44. Will be the food of the sinners. 45. Like boiling oil, it will boil in the bellies, 46. Like the boiling of scalding water. 47. (It will be said:) "Seize him and drag him into the midst of blazing Fire, 48. "Then pour over his head the torment of boiling water. 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 50. "Verily, this is that whereof you used to doubt!" 51. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in place of Security (Paradise)

فِي جَنَّاتٍ وَعُيُوتٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَنِينَ ﴿٥٣﴾ كَذَلِكَ وَرَوَّجْتَهُمْ بِيُحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلَّاهُمْ مِنْ رَبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسْتَرْثِيهِمْ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾

فِي among جَنَّاتِ Gardens وَعُيُوتٍ ﴿٥٢﴾ and springs يَلْبَسُونَ dressed in سُندُسٍ in fine silk وَإِسْتَبْرَقٍ ﴿٥٣﴾ and (also) in thick silk مُتَقَنِينَ ﴿٥٤﴾ facing each other and We shall وَرَوَّجْتَهُمْ so, (it will be) كَذَلِكَ ﴿٥٤﴾ marry them with wide عِينٍ ﴿٥٤﴾ to Houris (female fair ones) يَدْعُونَ lovely eyes for every kind بِكُلِّ therein فَاكِهَةٍ ﴿٥٥﴾ they will call ءَامِنِينَ ﴿٥٥﴾ fruit of death يَذُوقُونَ not لَا ﴿٥٥﴾ in peace and security الْمَوْتَ death إِلَّا ﴿٥٥﴾ except the first الْمَوْتَةَ the عَذَابَ and He will save them from وَوَقَّهَهُم the first الْأُولَىٰ from as a Bounty فَضَلَّاهُمْ the blazing Fire الْجَحِيمِ ﴿٥٦﴾ torment of the رَبِّكَ your Lord ذَٰلِكَ ﴿٥٦﴾ that هُوَ the الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ success ﴿٥٧﴾ We have made this (Quran) easy يَسْرَتَهُ certainly بِلسَانِكَ in your tongue لَعَلَّهُمْ in order that they may يَتَذَكَّرُونَ ﴿٥٨﴾ remember فَارْتَقِبْ wait then إِنَّهُمْ ﴿٥٩﴾ verily they (too) are مُرْتَقِبُونَ ﴿٥٩﴾ waiting

52. Among Gardens and Springs, 53. Dressed in fine silk and (also) in thick silk, facing each other, 54. So (it will be). And We shall marry them to *Hûr* (fair females) with wide lovely eyes. 55. They will call therein for every kind of fruit in peace and security; 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, 57. As a bounty from your Lord! That will be the supreme success! 58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember. 59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

سُورَةُ الْجَاثِيَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ٣ وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِن دَابَّهِ ٤ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ ٥ وَأَخْلَافَ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِن السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ٦ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ٧ يٰٓأَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ بِآيَاتِ حَدِيثِ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ٨

is from the Book the revelation of Ha-Mim ١
 اللَّهُ الْعَزِيزِ the All-Mighty the All-Wise ٢
 in the heavens and the earth ٣
 and what your creation ٤
 He scattered ٥
 people who ٦
 separation of ٧
 Allah sends down ٨
 and revives ٩
 death ١٠
 signs ١١
 the Signs of ١٢
 with truth ١٣
 and His Signs ١٤

Sûrat Al-Jâthiyah (The Kneeling) (XLV)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. 3. Verily, in the heavens and the earth are signs for the believers. 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. 5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its

death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand. 6. These are the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allâh and His *Ayât* will they believe?

وَبَلِّغْ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَاتِ اللَّهِ تُنْقَلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا أَخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ يَنْ رَوَّاهُمْ جَهَنَّمَ وَلَا يَغْنَى عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا أَخَذُوا مِنْ دُونِ اللَّهِ أُولَٰئِكَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

وَبَلِّغْ woe لِكُلِّ to every أَفَّاكٍ liar أَثِيمٍ ﴿٧﴾ sinful who hears يَسْمَعُ the Verses of الله Allah تُنْقَلُ recited عَلَيْهِ to him ثُمَّ yet يُصِرُّ he heard them بِسْمَعًا not كَأَن as if مُسْتَكْبِرًا with pride persists and فَبَشِّرْهُ so announce to him بِعَذَابٍ أَلِيمٍ ﴿٨﴾ a painful torment وَإِذَا a painful شَيْئًا Our Verses أَخَذَهَا something of مِنْ he learns when عَذَابٌ there will be لَهُمْ for such أُولَٰئِكَ as a jest هُزُوًا he takes them تَمْهِينٌ ﴿٩﴾ a humiliating torment يَنْ رَوَّاهُمْ behind them there is جَهَنَّمَ a humiliating Hell that which مَّا to them عَنْهُمْ will be of profit and not وَلَا Hell they have earned كَسَبُوا شَيْئًا they have earned وَلَا nor مَّا what أَخَذُوا what as friends, protectors أُولَٰئِكَ Allah اللهُ besides مِنْ دُونِ have taken and عَذَابٌ theirs will be عَظِيمٌ ﴿١٠﴾ a great

7. Woe to every sinful liar 8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! 9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment. 10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers) besides Allâh. And theirs will be a great torment.

هَٰذَا هُدًى وَلِلَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ ﴿١١﴾ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرَىٰ فِيهِ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَكُمُ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ قُلِ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَن عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَن أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُم تُرْجَعُونَ ﴿١٥﴾

disbelieve كَفَرُوا and those who وَالَّذِينَ a guidance هَذَا this is هَذَا
 بِآيَاتِ in the Signs of رَبِّهِمْ their Lord لَهُمْ for them there is عَذَابٌ
 it إِلَى Allah ﷻ a painful آيَةُ filth, dirt رِجْزٍ of مَن torment
 that لَتَجْزَى the sea الْبَحْرَ to you لَكُمْ has subjected سَخَّرَ is He Who
 by His Command بِأَمْرِهِ through it فِيهِ the ships الْفُلُكُ may sail
 and وَلَعَلَّكُمْ His Bounty فَضْلِهِ of مَن and that you may seek وَلَيَسْتَنْوُوا
 to لَكُمْ and has subjected وَسَخَّرَ be thankful تَتَكُونُ that you may
 فِي and all that is وَمَا the heavens السَّمَوَاتِ in فِي all that is مَا you
 in فِي verily إِنَّ from Him إِنَّهُ it is all جَمِيعًا the earth الْأَرْضِ in
 think ذَلِكَ لَا يَنْتَ are signs لِقَوْمٍ for a people who يَتَفَكَّرُونَ ﴿١٣﴾
 to يَتَفَكَّرُوا have believed آمَنُوا to (those who) الَّذِينَ say قُل deeply
 the Days of أَيَّامٍ hope for رِجْزٍ not لَا those who لِلَّذِينَ forgive
 according بِمَا people قَوْمًا that He may recompense لَتَجْزَى Allah ﷻ
 عَمَلٍ whosoever مَن earning يَكْسِبُونَ they were كَانُوا to what
 and وَمَنْ it is for his ownself فَلِنَفْسِهِ a good deed صَالِحًا does
 مُمْ it is against it (his ownself) فَعَلَيْهَا does evil أَسَاءَ whosoever
 you will be made to return تُرْجَعُونَ ﴿١٤﴾ your Lord رَبِّكُمْ to إِلَ then

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment). 12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful. 13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. 14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). 15. Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَوَدَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَمَا آتَيْنَاهُمْ
 يَنْتَ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مَن بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا يَنْهَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

وَلَقَدْ ءَاتَيْنَا the children of إِسْرَءِيلَ Israel and the understanding of the scripture وَالْحِكْمَ the scripture وَالنَّبُوَّةَ and the prophethood وَوَزَعْنَاهُمْ from مِّنَ and We provided them above عَلَى and We preferred them وَفَضَّلْنَاهُمْ the good things الطَّيِّبَاتِ الْعَالَمِينَ ﴿١١﴾ and We gave them وَمَا آتَيْنَاهُمُ all the worlds (mankind) بَيِّنَاتٍ and We gave them clear proofs of مِّنَ الْأَمْرِ clear proofs they differed إِلَّا until مِّنْ بَعْدِ مَا what جَاءَهُمْ came to them among themselves بَيْنَهُمْ through transgression the knowledge إِنَّ رَبَّكَ verily your Lord يَقْضِي will judge بَيْنَهُمْ between them they used كَاوْرًا about that Resurrection أَلْقَيْنَاهُ on the Day of We have put you جَعَلْنَاكَ then differ تَخْلُقُورَ ﴿١٢﴾ therein to عَلَى شَرِيعَةٍ a plain way مِّنَ الْأَمْرِ commandment فَأَتَيْنَاهَا so those الَّذِينَ the desires of أَهْوَاءَ follow and not تَتَّبِعْ follow it who لَا يَعْلَمُونَ ﴿١٣﴾ not know

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Ālamīn (mankind and jinn of their time, during that period), 17. And gave them clear proofs in matters [by revealing to them the Taurāt (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 18. Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarī)

إِنَّهُمْ لَنُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٩﴾ هَذَا بَصِيرَتِي لِلنَّاسِ
وَهَذِي وَرَحْمَةُ لِقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَوَاءً تَحِيَّهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِيُجْزَى كُلُّ
نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

against مِنْ you عَنْكَ can avail يُغْنُوا never كُن verily they إِنَّهُمْ
 the wrongdoers الظَّالِمِينَ and verily وَإِنَّ anything شَيْئًا Allah اللَّهُ
 but Allah وَاللَّهُ of others بَعْضُهُمْ are friends أَوْلِيَائِهِ some of them
 this هَذَا of the pious people الْمُتَّقِينَ ﴿١٩﴾ the Friend, Protector وَلِيٌّ is
 and وَهَدَىٰ for mankind لِلنَّاسِ a clear insight and evidence بَصِيرَةٌ is
 who لِقَوْمٍ for people يُؤْتُونَ ﴿٢٠﴾ and a mercy وَرَحْمَةً a guidance
 those who الَّذِينَ think حَسِبَ or do أَمْ have faith with certainty
 We shall make them أَجْرَحُوا that أَنْ evil deeds السَّيِّئَاتِ earn
 كَالَّذِينَ equal with those who ءَامَنُوا وَعَمِلُوا and do الصَّالِحَاتِ
 in their present life نَحْنُ equal سَوَاءٌ righteous good deeds
 judgement يَحْكُمُونَ ﴿٢١﴾ what مَا worst is سَاءٌ and after their death
 the heavens اللَّهُ the السَّمَوَاتِ Allah اللَّهُ and created وَخَلَقَ they make
 in order that may be وَلِتُجْزَىٰ with truth بِالْحَقِّ and the earth وَالْأَرْضَ
 it has كَسَبَتْ what بِمَا person نَفْسٍ each كُلُّ recompensed
 will be wronged يُظْلَمُونَ ﴿٢٢﴾ لَا and they وَهُمْ earned

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrongdoers) are *Auliwâ'* (protectors, helpers) of one another, but Allâh is the *Walî* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2). 20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty. 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. 22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَغَشَّىٰ عَيْنَيْهِ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٢﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٣﴾ وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَتُنَا بِبَيِّنَاتٍ لَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا اتَّبَعْنَا آبَاءَنَا إِن كُنتُمْ صَادِقِينَ ﴿٢٤﴾

أَفَرَأَيْتَ Have you seen مَنِ who اتَّخَذَ takes إِلَهُهُ as his god هَوَاهُ
 and left him astray وَأَضَلَّهُ Allah اللَّهُ and left him astray عَلَىٰ upon عِلْمٍ

and his **وَقَلْبِهِ** his hearing **سَمِعِهِ** over **عَلَى** and sealed **وَحَمَّ** knowing heart **وَجَعَلَ** and put **عَلَى** on **بَصَرِهِ** his sight **غَشَوَهُ** a cover **فَمَنْ** who will you not **يَهْدِيهِ** then guide him **مِنْ بَعْدِ** after **اللَّهُ** Allah **أَفَلَا** will there is **هِيَ** nothing **مَا** and they say **وَقَالُوا** remember **تَذَكَّرُونَ** then but **إِلَّا** our life of **الدُّنْيَا** this world **نَمُوتُ** we die **وَنَحْيَا** and we live **وَمَا** and nothing **يُهْلِكُنَا** destroys us **إِلَّا** except **الزَّهْرُ** the time **وَمَا** and not **لَهُمْ** they have **بِذَلِكَ** of that **مِنْ عِلْمٍ** any knowledge **إِنْ** verily **فَمَنْ** they **إِلَّا** only **يَظُنُّونَ** are guessing **وَأَنَّا** and when **تُنزَلُ** are recited **عَلَيْهِمْ** to them **آيَاتُنَا** Our Verses **يَبَيِّنُ** clear **مَا** not **كَانَ** is **حُجَّتُهُمْ** their argument **إِلَّا** except **أَن** that **قَالُوا** they say **أَتُنْزَلُ** bring back **بِآيَاتِنَا** our (dead) fathers **إِنْ** if **كُنْتُمْ** you are **صَادِقِينَ** truthful

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember? 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time). And they have no knowledge of it, they only conjecture. 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٣﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِخُ الْمَسْطُورَ ﴿٢٤﴾ وَقَرَأَ كُلُّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَنُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٥﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٦﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيَدْخُلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٢٧﴾

قُلِ اللَّهُ **يُحْيِيكُمْ** then **ثُمَّ** gives you life **يُمِيتُكُمْ** then **ثُمَّ** to die the Day of **يَوْمِ** to **إِلَى** He will assemble you **يَجْمَعُكُمْ** then **ثُمَّ** Resurrection **لَا** there is no **رَيْبَ** doubt **فِيهِ** about it **وَلَكِنَّ** but **أَكْثَرَ** most of **النَّاسِ** mankind **لَا** not **يَعْلَمُونَ** know **وَلِلَّهِ** and **السَّمَاوَاتِ** the heavens **وَالْأَرْضِ** and

will be established **وَيَوْمَ** and on the Day that **وَيَوْمَ** the earth
 the **يَوْمَ** shall lose **يَوْمَ** on that Day **يَوْمَ** the Hour
 nation **وَيَوْمَ** each **وَيَوْمَ** and you will see **وَيَوْمَ** followers of falsehood
 will be called **وَيَوْمَ** nation **وَيَوْمَ** each **وَيَوْمَ** humbled to their knees **وَيَوْمَ**
 you shall be **وَيَوْمَ** this Day **وَيَوْمَ** its Record **وَيَوْمَ** to **وَيَوْمَ**
 this **وَيَوْمَ** do **وَيَوْمَ** you used to **وَيَوْمَ** for what **وَيَوْمَ** recompensed
وَيَوْمَ Our Record **وَيَوْمَ** speaks **وَيَوْمَ** about you **وَيَوْمَ** with truth **وَيَوْمَ** **وَيَوْمَ**
 you used to **وَيَوْمَ** what **وَيَوْمَ** recording **وَيَوْمَ** were **وَيَوْمَ** verily We
وَيَوْمَ do **وَيَوْمَ** then as for **وَيَوْمَ** those who **وَيَوْمَ** believed **وَيَوْمَ** and did
 will admit them **وَيَوْمَ** righteous good deeds **وَيَوْمَ** and did
 will be **وَيَوْمَ** that **وَيَوْمَ** His Mercy **وَيَوْمَ** in **وَيَوْمَ** their Lord
 the evident **وَيَوْمَ** success

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). 28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). 30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ عَلَيْهِمْ نُنْزِلْ عَلَيْكَ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا تُجْرِمِينَ ﴿٢٦﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَقِيمِينَ ﴿٢٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٨﴾

were not **وَأَمَّا** disbelieved **كَفَرُوا** those who **وَأَمَّا** but as for **وَأَمَّا**
 but you were **وَأَمَّا** to you **عَلَيْكُمْ** recited **نُنْزِلْ** My Verses **وَأَمَّا**
 criminals **تُجْرِمِينَ** a people who were **قَوْمًا** and you were **وَكُنتُمْ** proud

وَأَنذَرْنَا and when قَالَ it was said إِنَّ verily وَعَدَ Allah's promise
 حَقُّ is the truth وَالسَّاعَةُ and لَا not رَبِّ (any) doubt فِيهَا
 the السَّاعَةُ what is مَا We know نَدْرِي not مَا you said قُلْتُمْ about it
 Hour إِن verily قَطَرٌ We think it إِلَّا only ظَنًّا as conjecture وَمَا
 and not وَغَنُّ we بِمُسْتَقِينٍ ﴿٢٢﴾ have firm convincing belief
 they did عَمِلُوا what مَا the evil of سَيِّئَاتُ to them لَّهُمْ will appear
 that مَا about them وَمِنْ and will be completely encircled وَحَاقَ
 mock كَانُوا which بَدَّ at it بِسَهْرُونَ ﴿٢٣﴾

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)." 32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)." 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَقِيلَ الْيَوْمَ نَنْسِيْكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ تَصَدِّقٍ ﴿٢٢﴾ ذَلِكُمْ بِأَنكُمُ اخْتَدْتُمْ ءَايَاتِ اللَّهِ هُزُوًا
 وَغَرَّكُمْ الْحَيٰوةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٢٣﴾ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ
 الْعٰلَمِيْنَ ﴿٢٤﴾ وَلَهُ الْكِتٰبُ يٰۤاَيُّهَا السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٥﴾

وَقِيلَ We will forget you نَسْنٰكُمْ this Day الْيَوْمَ and it will be said وَقِيلَ
 this هَٰذَا Day of yours يَوْمِكُمْ the meeting of لِقَاءَ you forgot نَسِيتُمْ as
 وَمَأْوَاكُمُ and there is not وَمَا is the Fire النَّارُ and your abode
 because you بِأَنكُمُ this is ذَلِكُمْ helpers تَصَدِّقٍ ﴿٢٢﴾ any مِّنْ for you
 أَخَذْتُمْ took ءَايَاتِ the revelations of اللَّهُ Allah هُزُوًا in mockery وَغَرَّكُمْ
 so this الْيَوْمَ the world الدُّنْيَا the life of الْحَيٰوةُ and deceived you
 from there (Hell) مِنْهَا they shall be taken out يُخْرَجُونَ not لَا Day
 so to Allah فَلِلَّهِ be allowed excuses يُسْتَعْتَبُونَ ﴿٢٣﴾ they هُمْ nor وَلَا
 the السَّمٰوٰتِ the Lord of رَبِّ is all the praises and thanks الْحَمْدُ
 and the Lord of رَبِّ the earth الْاَرْضِ and the Lord of رَبِّ heavens

in فِي is the Majesty الْكَرِيمُ and His وَلَهُ the worlds الْعَالَمِينَ ﴿٣٦﴾
 the الْعَزِيزُ and He is وَهُوَ and the earth وَالْأَرْضِ the heavens السَّمَوَاتِ
 the All-Wise الْعَلِيمُ ﴿٣٧﴾ All-Mighty

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they repent to Allâh, and beg His Pardon for their sins). 36. So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Âlamîn (mankind, jinn and all that exists). 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

سُورَةُ الْاِحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ ٣ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنَادِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنْتَرْقَ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ٤

Ha-Mim ١ تَنْزِيلُ the revelation of the Book ٢ الْحَكِيمِ the All-Mighty the All-Wise ٣ مَا خَلَقْنَا not the earth and the heavens and all that is between them except with truth and for an appointed term. ٤ وَالَّذِينَ كَفَرُوا and those who disbelieve, turn away from that whereof they are warned. ٥ قُلْ أَرَأَيْتُمْ what do you see say away from that whereof they are warned. ٦ أَرُونِي show me what have they created of the earth or have they a share in the heavens? ٧ أَتُنَادِي بِكِتَابٍ bring me a Book (revealed) before this or some trace of knowledge if you are truthful.

Sûrat Al-Ahqâf
(The Curved Sand-hills) (XLVI)

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise. 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. 4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

وَمَنْ أَمْسَلَ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْبَاسِ وَهُمْ عَنْ دُعَائِهِمْ غَفِلُونَ ﴿٦﴾ وَإِذَا حُيِّرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٧﴾ وَإِذَا نُنْتَلَىٰ عَلَيْهِمْ مَائِنُنَا يَنْتَدِبُ قَالِ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ ﴿٨﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُمْ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٩﴾

وَمَنْ أَمْسَلَ than one who more astray مَنْ and who is
 answer مَنْ يَدْعُوا than one who لا one who Allah besides
 answer مَنْ يَدْعُوا will not لا one who Allah besides
 and who مَنْ يَدْعُوا the Day of Resurrection وَهُمْ
 and who مَنْ يَدْعُوا their calls to them غَفِلُونَ and
 and who مَنْ يَدْعُوا of دُعَائِهِمْ are
 مَنْ يَدْعُوا they will become كَانُوا mankind are gathered
 مَنْ يَدْعُوا for them أَعْدَاءً and will كَانُوا enemies
 كَافِرِينَ ﴿٧﴾ deny وَإِذَا نُنْتَلَىٰ عَلَيْهِمْ are recited
 disbelieve كَفَرُوا those who الَّذِينَ say قَالِ clear Our verses
 is لِلْحَقِّ in the truth لَمَّا when جَاءَهُمْ it reaches them هَذَا this
 he has fabricated افْتَرَاهُ say they يَقُولُونَ or plain مُبِينٌ ﴿٨﴾
 it قُلْ say إِنْ if افْتَرَيْتُمْ I have fabricated it فَلَا still not
 you have power لِي you have power لِي to support me against Allah
 He anything هُوَ He anything هُوَ He anything هُوَ He anything هُوَ
 you say تُفِيضُونَ of what بِمَا knows better أَعْلَمُ He anything هُوَ
 is He كَفَىٰ concerning it فِيهِ among yourselves
 شَهِيدًا between me and you بَيْنِي وَبَيْنَكُمْ and between you
 the Most Merciful الرَّحِيمُ ﴿٩﴾ the Oft-Forgiving الْغَفُورُ and He is

5. And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ān) when it reaches them: "This is plain magic!" 8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا يَكُمُ إِنِ أَنْبِئُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَ وَاسْتَكْبَرْتُمْ إِنَّكَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

قُلْ the among a new thing I am not say ما كُنْتُ
will be done يُفْعَلُ what مَا I know أَدْرَى and not وَمَا Messengers
but لَا I follow أَنْبِئُ only إِنِ with you يَكُمُ nor وَلَا with me بِي
I am أَنَا and not وَمَا to me إِلَيَّ is revealed يُوحَىٰ that which مَا
إِلَّا but نَذِيرٌ مُّبِينٌ ﴿٩﴾ a plain say قُلْ أَرَأَيْتُمْ do you see
it and you deny وَكَفَرْتُمْ بِهِ and you deny اللَّهُ from عِنْدِ this is كَانَ
وَشَهِدَ and testifies شَاهِدٌ مِنْ a witness among بَنِي the children of
so he believed إِسْرَءِيلَ عَلَى to مِثْلِهِ the like thereof فَقَامَ
وَاسْتَكْبَرْتُمْ while you are too proud إِنَّكَ اللَّهُ verily لَا Allah
يَهْدِي guides الْقَوْمَ the people who are الظَّالِمِينَ ﴿١٠﴾ wrong-doers وَقَالَ
to those who الَّذِينَ كَفَرُوا disbelieve those who الَّذِينَ and say
آمَنُوا believe لَوْ had it كَانَ been خَيْرًا a good thing مَا not
إِلَيْهِ they have preceded us وَإِذْ there to and when لَمْ not
they say فَسَيَقُولُونَ by it بِهِ they have (let themselves be) guided
هَذَا this is إِفْكٌ قَدِيمٌ ﴿١١﴾ an ancient

9. Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allāh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

10. Say: "Tell me! If this (Qur'ân) is from Allāh and you deny it, and a witness from among the Children of Israel ('Abdullāh bin Salām ؑ) testifies that [this Qur'ân is from Allāh like the Taurât (Torah)], and he believed (embraced Islām) while you are too proud (to believe)." Verily, Allāh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doing). 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islāmīc Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is

he attains يَلْغُ when إِذَا till حَتَّى months شَهْرًا is thirty ثَلَاثُونَ him
 he أَشَدُّ full strength وَبَلَغَ and reaches أَرْبَعِينَ forty سَنَةً years قَالَ he
 I may أَشْكُرُ that أَنْ grant me the power أَوْعِظِي my Lord رَبِّ says
 you have أَنْتَ which أَلَيْ for your favours بِعَمَلِكَ be grateful
 and وَأَنْ my parents وَلَدَيْ and upon وَعَلَى upon me عَلَى bestowed
 such as please تَرْضَاهُ righteous deeds صَالِحًا I may do أَعْمَلُ that
 my off spring ذُرِّيَّتِي in فِي for me لِي and make good وَأَصْلِحْ you
 and truly I am وَإِنِّي to you إِلَيْكَ I have turned بَدْتُ truly إِنِّي
 the Muslims الْمُسْلِمِينَ ﴿٥٦﴾ from

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٦﴾
 وَالَّذِي قَالَ لَوْلَايَ أَفِي لَكُمْ أَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَفِيتَانِ اللَّهَ وَإِنَّكَ بِأَعْيُنِنَا إِنْ
 وَعَدَ اللَّهُ حَقًّا فَبِقَوْلِ اللَّهِ هَذَا إِلَّا أَصْطَلِبُ الْأَوَّلِينَ ﴿٥٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ
 مِنَ الْغِنَى وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٥٨﴾

from whom أُولَئِكَ they are الَّذِينَ نَقَبَلُ We shall accept عَنْهُمْ the best أَحْسَنَ of مَا their deeds وَنَتَجَاوَزُ and overlook عَنْ
 from سَيِّئَاتِهِمْ their evil deeds فِي among أَصْحَابِ the dwellers of الْجَنَّةِ
 they كَانُوا which أَلَّذِي truth الصِّدْقِ a promise of وَعَدَ Paradise
 do you hold يُوعَدُونَ ﴿٥٦﴾ have been promised وَالَّذِي قَالَ but he who لَوْلَايَ says
 and وَأَعِدَانِي upon you both لَكُمْ Fie أَفِي to his parents
 and وَأُخْرَجَ that أَنْ out the promise to me
 and وَأَمْرٍ قَدْ خَلَتْ generations الْقُرُونُ surely before me وَهُمَا

Day يُجْزَوْنَ a torment of عَذَابٍ you shall be recompensed
 in فِي arrogant تَسْتَكْبِرُونَ you were كُنْتُمْ because بِمَا humiliation
 الْأَرْضِ the land بَعْدَ the right الْمَقِ without وَيَا and because كُنْتُمْ
 أَنَا and remember وَأَذْكُرُ rebel and disobey تَقْسِفُونَ ﴿١٩﴾ you used to
 his people قَوْمَهُ he warned أَنْذَرَ when إِذْ Ad عَادَ the brother of
 there have passed خَلَّتْ and surely وَقَدْ in the sand hills الْأَحْقَافِ
 and after him وَمِنْ خَلْفِهِ before him مِنْ بَيْنِ يَدَيْهِ warners أَلْتَذُرُّ away
 إِلَّا truly إِنْني Allah اللَّهُ but إِلَّا you worship تَعْبُدُوا that not
 عَظِيمِ Day يَوْمِ the torment of عَذَابٍ for you عَلَيْكُمْ I fear
 a mighty

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged. 20. On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allâh's Command (disobey Allâh). 21. And remember (Hûd) the brother of 'Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

قَالُوا أَجِئْنَا لِنَتَّكِفَ عَنْ مَالِهِنَّ فَأَيْنَا بِمَا نَعِدُنَا إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٠﴾ قَالَ إِنَّمَا أَلِمْ عِنْدَ اللَّهِ وَأُنَبِّئُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنْ كَفَىٰ أَرَبَكُمْ قَوْمًا بَجْهَلُونَ ﴿٢١﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّطَرٌ نَّأْتِي بِهِ هَوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٢﴾

قَالُوا أَجِئْنَا لِنَتَّكِفَ have you come to us لِنَتَّكِفَ they said
 عَنْ to turn us فَأَيْنَا our gods مَالِهِنَّ away from
 نَعِدُنَا that which بِمَا then bring us
 the الصَّادِقِينَ ﴿٢٠﴾ one of مِنْ you are كُنْتُمْ if إِنْ you threaten us
 إِنْمَا only أَلِمْ He said قَالَ truthful
 is with عِنْدَ the knowledge
 I have been أُرْسِلْتُ what مَا and I convey to you وَأُنَبِّئُكُمْ Allah

see that you are **أَنْتُمْ** but I **وَلَكِنِّي** wherewith **بِهِ** sent they **رَأَوْهُ** then when **فَلَمَّا** given to ignorance **بَجَهْلٍ** people their **أَوْدِيَّتِهِمْ** coming towards **مُتَسْقِلٍ** as a dense cloud **عَارِضًا** saw it bringing us **مُطِرًا** a cloud **عَارِضٌ** this is **هَذَا** they said **قَالُوا** valleys you were asking **أَسْتَعْجِلُكُمْ** that which **مَا** but it is **هُوَ** nay **بَلْ** rain torment **عَذَابٌ** wherein is **فِيهَا** a wind **رِيحٌ** it **بِهِ** to be hastened a painful **أَلِيمٌ**

22. They said: "Have you come to turn us away from our *âlihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!" 23. He said: "The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!" 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسْكَنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٤﴾ وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَآبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٥﴾

by the command of **بِأَمْرِ** thing **شَيْءٍ** every **كُلِّ** destroying **تُدْمِرُ** **رَبِّهَا** its Lord **فَأَصْبَحُوا** so they became such that **لَا** nothing **يُرَىٰ** thus do **كَذَلِكَ** their dwellings **مَسْكَنُهُمْ** except **إِلَّا** could be seen criminals **الْمُجْرِمِينَ** the people who are **الْقَوْمَ** We recompense **نَجْزِي** **وَلَقَدْ** We had firmly established them **مَكَّنَّهُمْ** and indeed **فِيْمَا** **وَجَعَلْنَا** We have established you **مَكَّنَّاكُمْ** not **إِنْ** with that and **وَجَعَلْنَا** and We had assigned **لَهُمْ** for them **سَمْعًا** hearing **وَأَبْصَارًا** and seeing **وَأَفْئِدَةً** but not **أَغْنَىٰ** **عَنْهُمْ** availed **عَنْهُمْ** nor **لَا** **أَبْصَارُهُمْ** their seeing **وَلَا** **أَفْئِدَتُهُمْ** nor **لَا** **سَمْعُهُمْ** their hearts **وَحَاقَ** since **كَانُوا** they used to **يَجْحَدُونَ** deny **بِآيَاتِ** the Signs of **اللَّهُ** Allah

they used to كَانُوا by that which مَا they were encircled بِمِمْ
mock يَسْتَهْزِئُونَ at it

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)! 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allâh, and they were completely encircled by that which they used to mock at!

وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَفْنَا آيَاتِنَا لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٥﴾ فَلَوْلَا نَصَرُهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْعَلُونَ ﴿٢٦﴾ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ﴿٢٧﴾

round حَوْلَكُمْ what مَا We have destroyed أَهَلَكْنَا and indeed وَلَقَدْ
and We have shown (them) in الْقُرَىٰ of towns وَصَرَفْنَا about you
that they might لَعَلَّهُمْ the Signs آيَاتِنَا various ways
those whom الَّذِينَ help them نَصَرُهُمْ then why did not return
as a way of قُرْبَانًا Allah اللَّهِ besides مِن دُونِ they had taken
but they vanished ضَلُّوا Nay بَلْ for gods آلِهَةً approach
their lie إِفْكُهُمْ and that was وَذَلِكَ from them عَنْهُمْ completely
وَإِذْ inventing يَفْعَلُونَ they had been كَانُوا and that which وَمَا
of a party نَفَرًا towards you إِلَيْكَ We sent صَرَفْنَا and when
when the Quran الْقُرْآنَ listening to يَسْتَمِعُونَ the jinns الْجِنِّ
حَضَرُوهُ they stood in the presence thereof قَالُوا they said أَنصِتُوا
they finished قُضِيَ and when قُضِيَ listen in silence
as warners مُّنْذِرِينَ their people قَوْمِهِمْ to returned إِلَىٰ

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism). 28. Then why did those whom they

قَالُوا بِقَوْمَنَا إِنْ سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٢١﴾ يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ مِنْ عَذَابِ آلِيمٍ ﴿٢٢﴾ وَمَنْ لَا يُحِبِّ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٢٣﴾

have heard سَمِعْنَا verily we إِنَّا O our people يَقُومْنَا they said قَالُوا
كَتَبْنَا a Book أَنْزَلَ sent down مِنْ بَعْدِ after مُوسَى Moses مُصَدِّقًا
to إِيَّاهُ it guides يَتَدَيَّ what بَيْنَ يَدَيْهِ confirming لَمَّا
الْحَقِّ the truth وَإِلَى the truth طَرِيقٍ path مُسْتَقِيمٍ ﴿٢٠﴾ a straight يَقُومْنَا
and وَابْتِغَا Allah's caller دَاعِيَ respond to لَجِبُوا our people
يَنْتَظِرُ in him يَفْغِرُ He (Allah) will forgive لَكُمْ you مِنْ
from عَذَابٍ your sins وَيُخْرِجَكُمْ and will save you مِنْ and will save you
أَلِيمٍ ﴿٢١﴾ a painful وَمَنْ a painful أَلِيمٍ ﴿٢١﴾ torment
escape يُمْتَعِزُّ he cannot فَلَيْسَ Allah's caller دَاعِيَ respond to
فِي on the earth وَلَيْسَ and there will not be لَهُ for him مِنْ دُونِهِ
أَوْلِيَاءُ besides Allah أَوْلِيَاءُ protecting friends فِي those are فِي in ضَلَالٍ
manifest error مُبِينٍ ﴿٢٢﴾

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it, it guides to the truth and to the Straight Path (i.e. Islâm). 31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). 32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliya'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَتَّيَمْ بِخَلْقِهِنَّ بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ بَرَزُوا مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلِّغْ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ Who Allah that see do they not and was the earth وَالْأَرْضَ the heavens created and وَلَمْ يَتَّيَمْ بِخَلْقِهِنَّ wearied by their creation بِقَدِيرٍ is able عَلَى أَنْ He surely give life الْمَوْتَى the dead بَلَى yes إِنَّهُ He surely all شَيْءٍ things قَدِيرٌ ﴿٣٣﴾ is able وَيَوْمَ and on the Day when يُعْرَضُ and on the Day when كَفَرُوا those who will be exposed الَّذِينَ the truth قَالُوا they will say بَلَى they will say وَرَبِّنَا by our Lord فَذُوقُوا then taste الْعَذَابَ the torment كُنتُمْ because مَا the torment فَاصْبِرْ therefore be patient كَمَا as صَبَرَ أُولُوا endured الَّذِينَ those of الرُّسُلِ of strong will لَا and do not تَسْتَعْجِلْ the Messengers هَاجَرُوا about them كَانَتْهُمْ as if they had بَرَزُوا they will see مَا that which يُوعَدُونَ they are promised لَمْ they are promised بَلِّغْ a single day of an hour سَاعَةً more than (but) إِلَّا stayed not any be يُهْلَكُ but shall فَهَلْ a clear Message بَلِّغْ a single day إِلَّا destroyed الْقَوْمُ the people who are الْفَاسِقُونَ ﴿٣٥﴾ sinners

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!" 35. Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn*

(rebellious against Allâh's Command, disobedient to Allâh)?

سُورَةُ مُحَمَّدٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ اللَّهُ عَنْهُمْ ۖ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۚ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ۚ

الَّذِينَ كَفَرُوا those who disbelieve وَصَدُّوا and hinder (men) from their سَبِيلِ the path of اللَّهِ Allah أَضَلَّ He will make vain أَعْمَلَهُمْ ۖ their deeds وَالَّذِينَ and those who ءَامَنُوا believe وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds is نُزِّلَ in that which وَمَا and believe ءَامَنُوا right to Muhammad مُحَمَّدٍ to sent down the truth الْحَقُّ for it is رَبِّهِمْ from their Lord كَفَّرَ He will expiate عَنْهُمْ from them سَيِّئَاتِهِمْ their sins وَأَصْلَحَ and will make good بَالَهُمْ ۚ their state ذَلِكَ because the truth from their Lord رَبِّهِمْ كَذَلِكَ thus does يَضْرِبُ their parables أَمْثَلَهُمْ ۚ for mankind

Sûrat Muhammad

(Muhammad صلى الله عليه وسلم)

or Sûrat Al-Qitâl (The Fighting) (XLVII)

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad ﷺ, and hinder (men) from the path of Allâh (Islâmic Monotheism), He will render their deeds vain. 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state. 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَسْتُمُوهُمْ فَهَشُّوا أَلْوَانَكَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَٰكِن لِّتَبْلُوأَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤٨﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٤٩﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٥٠﴾

فَإِذَا لَقِيتُمْ those who الْكَافِرِينَ you meet كَفَرُوا disbelieve فَضَرْبَ so when
 you have الرِّقَابِ their necks حَتَّىٰ إِذَا till when أَثْخَسْتُمُوهُمْ you have
 a أَلْوَانَكَ then bind firmly فَهَشُّوا killed and wounded many of them
 either مَنًّا or فِدَاءً thereafter بَعْدَ for generosity
 its burden أَوْزَارَهَا the war كَلَّهَا lays down until تَضَعَ ransom
 He Himself لَانتَصَرْنَا Allah اللَّهُ had willed but if وَلَوْ thus
 in قُتِلُوا but وَلَٰكِن over them مِنْهُمْ could certainly have won
 and with others بَعْضُكُمْ some of you بَعْضُكُمْ order to test
 the Way (cause) of سَبِيلِ in قُتِلُوا those who
 their deeds أَعْمَالَهُمْ He let be lost يُضِلُّ will never
 Allah قُلُوبَهُمْ will never فَهَشُّوا those who
 and set right (good) وَيُصْلِحُ He will guide them سَيَهْدِيهِمْ
 He عَرَفَهَا Paradise (which) الْجَنَّةَ and admit them to وَيُدْخِلُهُمُ
 to them هُمْ has made it known

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. 5. He will guide them and set right their state. 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). (Tafsir Ibn Kathir)

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْهُمْ وَيُخْرِجْهُمْ مِنْ أَعْدَائِهِمْ ﴿٥١﴾ وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمُ الْعَمَلُ ﴿٥٢﴾ ذَٰلِكَ بِأَنَّهُمْ

كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٧﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿٨﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿٩﴾

يَتَأَيَّأُ O you الَّذِينَ who آمَنُوا believe إن if تَنْصُرُوا you help اللَّهُ Allah يَنْصُرُكُمْ He will help you وَيُثَبِّتُ and make firm أَمَانَكُمْ ﴿٧﴾ your is destruction فَتَمَسَّ disbelieve كَفَرُوا and those who وَالَّذِينَ foothold their لَمْ for them وَأَضَلَّ (Allah) will make vain أَعْمَالَهُمْ ﴿٨﴾ and their that which كَرِهُوا hate because they بَاتَهُمْ that is ذَلِكَ deeds so He has made fruitless فَأَحْبَطَ Allah اللَّهُ has sent down أَنْزَلَ أَعْمَالَهُمْ ﴿٩﴾ their deeds أَفَلَمْ يَسِيرُوا they travelled through the earth and seen كَيْفَ and كَيْفَ how كَانَ was عَاقِبَةُ the end of the الَّذِينَ those مِنْ قَبْلِهِمْ before them دَمَّرَ destroyed اللَّهُ Allah عَلَيْهِمْ over them وَلِلْكَافِرِينَ and for the disbelievers أَمْثَلُهَا ﴿١٠﴾ its likeness ذَلِكَ that is بِأَنَّ because اللَّهُ Allah مَوْلَى the Protector of الَّذِينَ those who آمَنُوا believe وَأَنَّ and الْكَافِرِينَ the disbelievers لَا no مَوْلَى Protector لَهُمْ ﴿١١﴾ they have

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. 8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. 9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws); so He has made their deeds fruitless. 10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers. 11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector).

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْمَعُونَ وَاكْلُوكُمْ كَمَا تَأْكُلُ الْأَنْعَامَ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٢﴾ وَكَانَ مِنْ قَرِيبٍ هِيَ أَشَدُّ قُوَّةً مِنَ قُرَيْبِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْتَهُمْ فَلَا تَأْخِذُ بِهِمْ فَمَنْ أَتَى عَلَى يَدَيْهِمْ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُمْ سُوءُ عَمَلِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٣﴾

إِنَّ اللَّهَ certainly اللَّهُ Allah يُدْخِلُ will admit الَّذِينَ those who آمَنُوا to believe وَعَمِلُوا and do الصَّالِحَاتِ righteous good deeds جَنَّاتٍ

and rivers الْآَنْهَرُ under them مِنْ تَحْتِهَا flowing Gardens
 and enjoy themselves يَسْتَعْمُونَ disbelieve كَفَرُوا those who
 will be مَنْوَى and the Fire النَّارُ cattle الْأَنْعَامُ eat تَأْكُلُ as كَمَا eat
 أَشَدُّ is هِيَ a town مِنْ قَرَبِهَا and many وَكَانَ for them هُمْ ﴿١١﴾ abode
 which قُوَّةُ your town قَرَبِكَ than مِنْ in strength قُوَّةُ stronger
 أَفْرَجْنَاكَ We have destroyed them أَهْلَكْنَاهُمْ has driven you out فَلَا
 كَانَ is he who أَقْنَى them هُمْ ﴿١٢﴾ to help نَاصِرٍ and there was none
 like who كَمَنْ his Lord رَبِّهِ from مِنْ a clear proof بَيِّنَةٍ on عَلَى is
 his deeds عُيِّلَ the evil of سُوءَ for whom لَهُمُ is beautified زُيِّنَ
 their own lusts وَأَتَّبَعُوا أَهْوَاءَهُمْ ﴿١٣﴾ while they follow

12. Certainly Allāh will admit those who believe (in the Oneness of Allāh — Islāmīc Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. 13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَنْزٌ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاهُمْ ﴿١١﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ قَالَ مَا يَأْتِيكَ الَّذِينَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٣﴾

مَثَلُ the الْجَنَّةِ the description of الَّتِي which وُعدَ have been
 are rivers أَنْهَارٌ is that in it فِيهَا those who fear الْمُتَّقُونَ promised
 and rivers أَنْهَارٌ stagnant or stinking آسِنٍ not مَاءٍ water غَيْرِ of
 of which the taste طَعْمُهُ changes يَتَغَيَّرُ not لَبَنٍ milk لَمْ of
 to those لِلشَّارِبِينَ delicious لَذَّةٍ wine خَمْرٍ of مِنْ and rivers وَأَنْهَارٌ
 who drink وَأَنْهَارٌ and rivers مِنْ of عَسَلٍ honey مُصَفًّى clarified وَلَهُمْ
 fruit الثَّمَرَاتِ every kind of كُلِّ of فِيهَا therein مِنْ

like those كَمَنْ their Lord رَبِّهِمْ from مِنْ and forgiveness وَمَغْفِرَةٌ
 and be خَالِدٌ in فِي shall dwell for ever وَتُسْقَوْنَ the Fire النَّارِ
 so that it cuts up فَنَقَّعَ boiling جَمِيمًا water مَاءٌ given to drink
 are some who مَنْ and among them وَبَيْنَهُمْ their bowels أَمْعَاءُهُمْ ﴿١٥﴾
 they go out خَرَجُوا when إِذَا till حَتَّى to you إِلَيْكَ listen يَسْتَمِعُ
 have عَنْدَكَ from عِنْدِكَ with you قَالُوا they say لِلَّذِينَ الَّذِينَ to those who
 just now هَلْ received أَلْعَلُّ knowledge مَاذَا what قَالَ has he said مَايَقُولُ
 أُولَئِكَ such الَّذِينَ are those طَبَعَ has sealed اللهُ Allah عَلَى on قُلُوبِهِمْ
 their lusts أَهْوَاءُهُمْ ﴿١٦﴾ and they follow وَاتَّبَعُوا their hearts

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? 16. And among them are some who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

وَالَّذِينَ أَهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا
 جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾ فَأَعْلَزَ أَنَّهُمْ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
 وَمُنْتَكِبَكُمْ ﴿١٩﴾

He increases زَادَهُمْ accept guidance أَهْتَدَوْا and those who وَالَّذِينَ
 وَآتَاهُمْ in guidance تَقْوَاهُمْ and bestows on them ﴿١٧﴾
 the السَّاعَةَ other than إِلَّا await يَنْظُرُونَ do they then فَهَلْ their piety
 suddenly بَغْتَةً it should come upon them تَأْتِيَهُمْ that أَنْ Hour
 how فَأَنَّى some of its portents أَشْرَاطُهَا have come جَاءَ but indeed
 came to them جَاءَتْهُمْ when إِذَا for them لَهُمْ (is it benefit) then
 no لَا that there is اللَّهُ so know فَأَعْلَزَ their reminders ﴿١٨﴾
 and ask forgiveness وَاسْتَغْفِرُوا Allah اللهُ but إِلَّا (true) god إِلَهَ

لَذَلِكَ and also for believing men وَالْمُؤْمِنِينَ for your sins and believing women وَاللَّهُ and Allah يَعْلَمُ knows well مَتَابِعُكُمْ and your place of rest وَمَوَازِيَكُمْ ١١٩ your moving about

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? 19. So know (O Muhammad ﷺ) that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوَّ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ١١٩ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ١٢٠ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ١٢١

why is not وَلَوْلَا believe آمَنُوا those who الَّذِينَ and says وَيَقُولُ is sent down نُزِّلَتْ but when فَإِذَا a Surah سُورَةٌ sent down سُورَةٌ therein فِيهَا and is mentioned وَذُكِرَ a decisive مُحْكَمَةٌ a surah الْقِتَالُ fighting رَأَيْتَ you will see الَّذِينَ in those قُلُوبِهِمْ whose hearts مَرَضٌ at you إِلَيْكَ looking يَنْظُرُونَ is a disease look of الْمَغْشِيِّ عَلَيْهِ from one fainting مِنَ الْمَوْتِ death فَأُولَئِكَ but it death طَاعَةٌ obedience وَقَوْلٌ and words مَعْرُوفٌ good فَإِذَا and when عَزَمَ the matter الْأَمْرُ is resolved فَلَوَّ it would لَكَانَ Allah اللَّهُ they had been true to صَدَقُوا then if خَيْرًا have been better لَهُمْ ١١٩ فَهَلْ for them عَسَيْتُمْ would then تَوَلَّيْتُمْ if you might إِنْ you do mischief فِي the land الْأَرْضِ وَتَقَطَّعُوا are they whom الَّذِينَ such أُولَئِكَ your ties of kinship ١٢٠ أَرْحَامَكُمْ ١٢١ so that He has made them فَأَصَمَّهُمْ Allah اللَّهُ has cursed them لَعَنَهُمُ deaf وَأَعَمَّى and blinded أَبْصَرَهُمْ ١٢١ their sight

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْرًا عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٠﴾ إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢١﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ
الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٢﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُوتُ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٣﴾ ذَلِكَ
بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٤﴾

the Quran أَفَلَا يَتَذَكَّرُونَ do they not then think deeply in
verily إِنَّ their locks أَقْفَالُهَا (their) hearts on قُلُوبٍ or أَمْرًا
الَّذِينَ those who ارْتَدُّوا on عَلَىٰ have turned their backs
بَعْدِ after مَا what بَيَّنَّ has been manifested لَهُمُ to them الْهُدَىٰ
الشَّيْطَانُ the guidance سَوَّلَ Satan لَهُمْ has beautified for them وَأَمْلَىٰ
this is ذَلِكَ them (their term) and (Allah) prolonged
بِأَنَّهُمْ because they قَالُوا said لِلَّذِينَ to those who كَرِهُوا hate مَا
we will obey سَنُطِيعُكُمْ Allah has sent down نَزَّلَ what
and Allah وَاللَّهُ the matter part of الْأَمْرِ in فِي you
يَعْلَمُ knows إِسْرَارَهُمْ ﴿٢٢﴾ their secrets فَكَيْفَ then how إِذَا when تَوَفَّتْهُمُ
striking the angels الْمَلَائِكَةُ will take their souls at death يَضْرِبُوتُ
وُجُوهَهُم their faces وَأَدْبَارَهُمْ ﴿٢٣﴾ and their backs ذَلِكَ that is بِأَنَّهُمْ
Allah angered أَسَخَطَ what مَا followed أَتَّبَعُوا because they
so He فَحَبَطَ what pleased Him رِضْوَانَهُ and they hated وَكَرِهُوا
their deeds أَعْمَالَهُمْ made wasted

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him). 21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them. 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? 23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَالَكُمْ﴾ ﴿٣١﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٢﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْآعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَرْكَزَ ءَعْمَالَكُمْ ﴿٣٣﴾ إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهُمْ ءِنْ تَوَمَّنُوا وَتَنَقَّوْا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْتَلْكُمْ ءَمْوَالُكُمْ﴾ ﴿٣٤﴾

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا﴾ O you who believe! ﴿أَطِيعُوا اللَّهَ﴾ obey Allah ﴿وَأَطِيعُوا الرَّسُولَ﴾ and obey the Messenger ﴿وَلَا تُبْطِلُوا ءَعْمَالَكُمْ﴾ and render vain those who disbelieve ﴿إِنَّ الَّذِينَ كَفَرُوا﴾ verily your deeds will be in vain ﴿وَصَدُّوا عَنْ سَبِيلِ اللَّهِ﴾ the path of Allah from and hinder (men) then they die while they are disbelievers ﴿كُفَّارٌ﴾ while they die ﴿لَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ Allah will never forgive them ﴿فَلَا تَهِنُوا﴾ so be not weak and ask (not) for peace ﴿وَأَنْتُمْ الْآعْلَوْنَ﴾ and ask (not) for peace while you are having the upper hand ﴿وَاللَّهُ مَعَكُمْ﴾ Allah is with you and He will never decrease the reward of your good deeds ﴿يَرْكَزُ ءَعْمَالَكُمْ﴾ and will never decrease the reward of your good deeds ﴿إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ﴾ this world is but play and pastime ﴿وَلَهُمْ ءِنْ تَوَمَّنُوا﴾ but if you believe and pastime ﴿وَتَنَقَّوْا﴾ you believe and pastime ﴿يُؤْتِكُمْ أَجُورَكُمْ﴾ He will grant you wages and avoid evil ﴿وَلَا يَسْتَلْكُمْ ءَمْوَالُكُمْ﴾ and will not take your wealth

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâm

Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

إِنْ يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبَخَّلُوا وَخَرَجَ أَصْفَانَكُمْ ﴿٣٧﴾ هَآأَنُتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

and press you **فَيُحْفِكُمْ** He were to ask you of it **يَسْأَلْكُمُوهَا** if **إِنْ** and He will bring out **وَيُخْرِجُ** you would covetously withhold **تَبَخَّلُوا** those who **أَصْفَانَكُمْ** ﴿٣٧﴾ your ill-wills **هَآأَنُتُمْ** behold you are **هَؤُلَاءِ** the cause of **تُدْعَوْنَ** in **فِي** to spend **لِتُنْفِقُوا** are called **لِلْ** Allah **فَمِنْكُمْ** are stingy **يَبْخَلُ** are some who **مَنْ** yet among you **يَبْخَلُ** and whoever **وَمَنْ** is stingy **يَبْخَلْ** then only **فَإِنَّمَا** is Rich **الْغَنِيُّ** but Allah **وَاللَّهُ** his ownself **نَفْسِهِ** of **عَنِ** stingy **وَأَنْتُمْ** and you **الْفُقَرَاءُ** are poor **وَإِنْ** and if you turn away **تَتَوَلَّوْا** **يَسْتَبَدِلْ** He will exchange you **قَوْمًا** people **غَيْرَكُمْ** besides you **ثُمَّ** then **لَا** not **يَكُونُوا** they will be **أَمْثَلَكُمْ** ﴿٣٨﴾ your likes

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. 38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَبَصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتُ بَعْرِى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرْ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قَوْلًا عَظِيمًا ﴿٥﴾

victory فَتَحْنَا to you لَكَ We have given victory فَتَحْنَا verily إِنَّا
 مُبِينًا ① a manifest لِيَعْفِرَ that may forgive لَكَ you اللَّهُ Allah مَا أَقْدَمَ
 will be تَأَخَّرَ and what وَمَا your sins ذُنُوبِكَ of مِمَّا what passed
 وَرَبِّكَ future and complete وَفَعَلْنَا His favour عَلَيْكَ on you وَهَدَيْكَ
 and the straight مُسْتَقِيمًا ② path صِرَاطًا and guide you on
 He it وَهُوَ with strong عَزِيزًا ③ Allah نَصْرًا may help you
 أَلَدَى Who أَنْزَلَ sent down السَّكِينَةَ the tranquility فِي into قُلُوبِ
 that they may grow لِيَزِدَّوْا the believers الْمُؤْمِنِينَ the hearts of
 and to وَلِلَّهِ their faith إِيْمَانِهِمْ along with مَعَ in faith إِيْمَانًا more
 and اللَّهُ the heavens أَسْمَاقُ the armies of جُنُودُ Allah belong
 ④ All-Knower عَلِيمًا Allah اللَّهُ and is Ever وَكَانَ the earth
 the believing men الَّذِينَ that He may admit لِيَدْخُلَ All-Wise
 flowing تَجْرِي to gardens جَنَّاتٍ and the believing women وَالْمُؤْمِنَاتِ
 therein فِيهَا to abide forever خَالِدِينَ rivers الْأَنْهَارُ under them
 وَيُكَفِّرُ and to expiate عَنْهُمْ from them سَيِّئَاتِهِمْ their sins وَكَانَ
 ⑤ success قَوْراً Allah اللَّهُ with عِنْدَ that ذَلِكَ and is
 a supreme

Sûrat Al-Fath (The Victory) (XLVIII)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. 2. That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path, 3. And that Allâh may help you with strong help. 4. He it is Who sent down *As-Sakînah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise. 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنُّ السَّوءِ عَلَيْهِمْ دَائِرَةُ السَّوءِ
وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

وَيُعَذِّبُ the hypocrites men الْمُنَافِقِينَ and that He may punish
وَالْمُنَافِقَاتِ and also the polytheists men وَالْمُشْرِكِينَ and women
الظَّالِمِينَ thought ظَنُّ about Allah بِاللَّهِ who think
السَّوءِ a disgraceful torment دَائِرَةُ for them is evil عَلَيْهِمْ
وَلَعَنَهُمُ and He is upon them اللَّهُ and the Anger غَضِبَ
جَهَنَّمَ Hell لَهُمُ for them and prepared وَأَعَدَّ has cursed them
وَسَاءَتْ and to worst indeed is مَصِيرًا ﴿٦﴾ that destination
وَالْأَرْضِ and the heavens السَّمَوَاتِ the armies of جُنُودُ Allah belong
وَالْعَالَمِينَ ﴿٧﴾ All-Mighty عَزِيزًا Allah اللَّهُ and is Ever وَكَانَ the earth
as a witness شَهِيدًا We have sent you أَرْسَلْنَاكَ verily إِنَّا All-Wise
and as a warner وَنَذِيرًا ﴿٨﴾ and a bearer of glad tidings

6. And that He may punish the *Munâfiqûn* (hypocrites) men and women, and also the *Mushrikûn* men and women, who think evil thoughts about Allâh, for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination. 7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Paneful, All-Wise. 8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا
يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسْئُورٌ بِهِ أَجْرًا
عَظِيمًا ﴿١٠﴾

لَتُؤْمِنُوا in Allah بِاللَّهِ in order that you may believe
وَرَسُولِهِ and His Messenger وَتُعَزِّرُوهُ and that you assist him
وَتُوَقِّرُوهُ him and (that you) glorify Allah's praises وَتُسَبِّحُوهُ
بُكْرَةً morning وَأَصِيلًا ﴿٩﴾ and afternoon إِنَّ verily الَّذِينَ

they give **يُبايعونَكَ** only **إِنَّمَا** they give allegiance to you
 is over **فَوْقَ** Allah **اللَّهِ** the Hand of **بَدَ** to Allah **اللَّهِ** allegiance
 breaks his pledge **ثُمَّ** then whosoever **فَمَنْ** their hands **أَيْدِيَهُمْ**
 and **وَمَنْ** his own (harm) **نَفْسِهِ** to **عَلَى** breaks **بِنَكَ** only **فَإِنَّمَا**
 he has covenanted **عَهْدَ** what **بِمَا** fulfils **أَوْفَى** whosoever
 reward **أَجْرًا** He will bestow on him **فَسَيُؤْتِيهِ** Allah **اللَّهُ** with
 a great **عَظِيمًا** ﴿١٦﴾

9. In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allâh's) praises morning and afternoon. 10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِآلِسِنَاهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ
 قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٦﴾ بَلْ ظَنَنْتُمْ أَنْ
 لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّرَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوِيًّا وَكُنْتُمْ قَوْمًا
 بُورًا ﴿١٧﴾

سَيَقُولُ لَكَ those who lagged behind **الْمُخَلَّفُونَ** to you **لَكَ** will say
 our possessions **أَمْوَالُنَا** occupied us **شَغَلَتْنَا** the bedouins **الْأَعْرَابِ** of
 for us **لَنَا** so ask forgiveness **فَاسْتَغْفِرْ** and our families **وَأَهْلُونَا**
 يَقُولُونَ **بِآلِسِنَاهُمْ** they say **مَا** with their tongues **لَيْسَ** what **فِي** is not
 on **قُلُوبِهِمْ** has **يَمْلِكُ** who then **فَمَنْ** say **قُلْ** their hearts **فِي** in
 if **إِنْ** any (power) thing **شَيْئًا** Allah **اللَّهُ** with **مِنْ** your behalf
 أَرَادَ He intends **بِكُمْ** you **ضَرًّا** or **أَوْ** intends **بِكُمْ** you **نَفْعًا**
 of what **بِمَا** Allah **اللَّهُ** is Ever **كَانَ** nay, but **بَلْ** benefit
 that **أَنْ** you thought **ظَنَنْتُمْ** Nay but **بَلْ** All-Aware ﴿١٦﴾ you do
 and **وَالْمُؤْمِنُونَ** the Messenger **الرَّسُولُ** return **يَنْقَلِبُ** would (never) **لَنْ**
 and **وَزُيِّرَ** never **أَبَدًا** their families **أَهْلِيهِمْ** to **إِلَىٰ** the believers

وَلَقَدْ was made fair-seeming **فِي** in **قُلُوبِكُمْ** your hearts **وَلَقَدْ** and you become **وَكُنْتُمْ** evil **الَّتِي** thought **ظَنَنْتُمْ** and you thought useless/going for destruction **بُورًا** ﴿١٧﴾ a people **قَوْمًا**

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do. 12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٧﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿١٨﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَائِرِ لِنَأْخُذْهُمَا ذَرُونا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ قُل لَّنْ تَتَّبِعُونَا كَذَلِكُمْ قَالِ اللَّهُ مِن قَبْلُ فَسَبِقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٩﴾

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ believed **بِأَنَّهُ** has not **لَمْ** and whosoever **وَرَسُولِهِ** We have **فَإِنَّا** then verily **أَعْتَدْنَا** and His Messenger **لِلْكَافِرِينَ** prepared **سَعِيرًا** ﴿١٧﴾ a blazing Fire **وَلِلَّهِ** the heavens **السَّمَوَاتِ** the sovereignty of **مُلْكُ** and to Allah belongs **وَالْأَرْضِ** whom **يَعْفِرُ** and the earth **يَشَاءُ** **لِمَنْ** He forgives **وَمَنْ** and punishes **يُعَذِّبُ** **لِمَنْ** He wills **وَكَانَ** **اللَّهُ** Ever **عَفُورًا** Oft-Forgiving **رَحِيمًا** ﴿١٨﴾ Most Merciful **سَيَقُولُ** **الْمُخَلَّفُونَ** will say **إِذَا** those who lagged behind **انْطَلَقْتُمْ** when **إِلَى** you set forth **مَغَائِرِ** the spoils **لِنَأْخُذْهُمَا** to take them **ذَرُونا** **نَتَّبِعْكُمْ** allow us to **يُرِيدُونَ** follow you **أَن** they want **يُبَدِّلُوا** to **كَلِمَ** change **اللَّهُ** words **قُل** Allah's **لَّنْ** say **تَتَّبِعُونَا** you shall not **كَذَلِكُمْ** follow us **قَالَ** thus **اللَّهُ** has said **اللَّهُ** **مِن قَبْلُ** you envy **تَحْسُدُونَنَا** nay **بَلْ** then they will say **فَسَبِقُولُونَ** beforehand **بَلْ** us **كَانُوا** were **لَا** they understand **يَفْقَهُونَ** not **إِلَّا** except **قَلِيلًا** ﴿١٩﴾ a little

13. And whosoever does not believe in Allâh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. 14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful. 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتَدْعُونَ إِلَى قَوْمٍ أُولَىٰ بِأَمْرِ شَدِيدٍ يَفْقَهُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

قُلْ the الْمُخَلَّفِينَ of مِنَ to those who lagged behind say
 a قَوْمٍ to (fight against) إِلَيْكُمْ you shall be called
 you shall سَتَدْعُونَ bedouins
 you shall أُُولَىٰ people
 you shall تُفْقَهُونَهُمْ great warfare بِأَمْرِ given to
 أَوْ fight them
 أَوْ يُسَلِّمُونَ or فَإِنْ they shall surrender
 تَطِيعُوا then if
 أَجْرًا Allah اللَّهُ will give you
 يُؤْتِكُمْ you obey
 وَإِنْ you did turn away
 تَوَلَّيْتُمْ as كَمَا you turn away
 تَوَلَّوْا but if
 مِنْ قَبْلُ with
 يُعَذِّبْكُمْ before عَذَابًا He will punish you
 أَلِيمًا ﴿١٦﴾ torment
 لَيْسَ a painful
 عَلَى not is there
 الْأَعْمَىٰ the blind
 حَرَجٌ blame or
 حَرَجٌ the lame
 الْأَعْرَجُ upon
 حَرَجٌ or sin
 حَرَجٌ the sick
 الْمَرِيضِ upon
 حَرَجٌ sin
 وَمَنْ and His
 يُطِيعِ Allah اللَّهُ obeys
 وَرَسُولَهُ and whosoever
 يُدْخِلْهُ Messenger
 جَنَّاتٍ He will admit him to
 تَجْرِي Gardens
 مِنْ flowing
 تَحْتِهَا from
 الْأَنْهَارُ beneath them
 وَمَنْ and
 يَتَوَلَّ whosoever
 يُعَذِّبْهُ turns back
 عَذَابًا He will punish him
 أَلِيمًا ﴿١٧﴾ with a painful torment

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." 17. No blame or sin is there upon the blind, nor is there blame or sin

upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَّكُمْ اللَّهُ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ with Allah ﷻ was pleased Indeed رَضِيَ they gave the allegiance to you يُبَايِعُونَكَ when إِذْ the believers was in تَحْتَ the tree الشَّجَرَةِ under the tree the tree فَعَلِمَ He knew مَا what in قُلُوبِهِمْ their hearts فَأَنْزَلَ the tranquility السَّكِينَةَ and He sent down عَلَيْهِمْ upon them وَأَثَبَهُمْ victory and He rewarded them فَتْحًا and He rewarded them قَرِيبًا ﴿١٨﴾ with a near وَمَغَانِمَ spoils and كَثِيرَةً abundant that يَأْخُذُونَهَا All-Mighty عَزِيزًا Allah ﷻ and is Ever وَكَانَ they will capture حَكِيمًا ﴿١٩﴾ All-Wise وَعَدَّكُمْ Allah ﷻ has promised you وَمَغَانِمَ spoils and He has فَعَجَّلَ that you will capture كَثِيرَةً abundant تَأْخُذُونَهَا and He has hastened لَكُمْ for you هَذِهِ this وَكَفَّ and He has restrained أَيْدِيَ the hands of النَّاسِ the hands of عَنْكُمْ from you وَلِتَكُونَ آيَةً that it may be a sign and that He may guide وَلِتَكُونَ آيَةً a sign for the believers وَلِتَكُونَ آيَةً a sign for the believers وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾ you to a Straight path

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakînah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise. 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ فَتَنَّاكَ الَّذِينَ كَفَرُوا لَوَلَّيْتَ الْأَدْبَارَ ثُمَّ لَا تُجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

within your power قَدِيرُوا are not yet لَمْ and others which وَأُخْرَى
 عَلَيْهِمَا مَدَّ over it مَدَّ indeed اللَّهُ encompasses اللَّهُ بها
 وَكَانَ Ever and is اللَّهُ على ALLAH over كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾
 Able وَلَوْ قَتَلْتُمْ and if قَتَلْتُمْ fight against you الَّذِينَ those who كَفَرُوا
 disbelieve لَوَلَوْ they would have turned الْأَذْبَرُ their backs ثُمَّ
 then لَا neither يَجِدُونَ a protecting وَلِيًّا they would have found
 friend وَلَا nor نَصِيرًا ﴿٢٢﴾ a helper سُنَّةَ that has been way of
 Allah أَلْفَى which قَدْ already خَلَتْ passed away مِنْ قَبْلُ before
 وَلَنْ تَجِدَ in the way of لِسُنَّةِ Allah and you will never
 تَبْدِيلًا ﴿٢٣﴾ any change وَهُوَ and He it is الَّذِي who كَفَّ withheld
 أَيْدِيَهُمْ their hands عَنْكُمْ from you وَأَيْدِيَكُمْ and your hands عَنْهُمْ
 from them مِنْ بَيْنِ in the midst of مَكَّةَ Makkah مِنْ بَعْدِ after أَنْ
 and is Ever وَكَانَ over them عَلَيْهِمْ He had made you victors أَظْفَرَكُمْ
 اللَّهُ بِمَا of what تَعْمَلُونَ you do بَصِيرًا ﴿٢٤﴾ the All-Seer

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things. 22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Wali* (protector, guardian) nor a helper. 23. That has been the way of Allâh already with those who passed away before. And you will not find any change in the way of Allâh. 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعَكُوفًا أَنْ يَبْلُغَ حِمْلُهُمْ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَافُوهُمْ فَيَنْصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

هُمُ الَّذِينَ they are كَفَرُوا the ones who وَصَدُّوكُمْ disbelieved
 hindered you عَنِ the sacred الْمَسْجِدِ the mosque الْحَرَامِ the
 reaching مَعَكُوفًا and the sacrifice animals أَنْ detained
 يَبْلُغَ from

men **رِجَالٌ** had there not been **وَلَوْلَا** their place of sacrifice **مَحَلَّهُمْ** did not **لَمْ** believing **مُؤْمِنَاتٌ** and women **وَمَنْسَاءٌ** believing **مُؤْمِنُونَ** you might kill them **تَقْتُلُوهُمْ** that **أَنْ** whom you know **تَعْلَمُوهُمْ** and on whose **مِنْهُمْ** would have been committed by you **فَتُصِيبَكُمْ** that **لَبَدَّخِلَ** knowledge **عِلْمٌ** without **بِغَيْرِ** a sin **مَعْرَةٌ** account **مَعْرَةً** Allah **اللَّهُ** might enter **فِي** into **رَحْمَتِهِ** His Mercy **مَنْ** whom **يَشَاءُ** We **لَعَدَّيْنَا** they should have been apart **تَزَيَّلُوا** if **لَوْ** He wills **كَفَرُوا** those who **الَّذِينَ** would have punished **مِنْهُمْ** with painful **أَلِيمًا** torment **عَذَابًا** of them

25. They are the ones who disbelieved (in the Oneness of Allāh — Islāmīc Monotheism) and hindered you from *Al-Masjid Al-Harām* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٦١﴾ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحِلِّفِينَ ذُرِّيَّتِهِمْ وَنُفُسَهُمْ لَآ تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٦٢﴾

in **إِذْ** disbelieve **كَفَرُوا** those who **الَّذِينَ** had put **جَعَلَ** when **إِذْ** the pride **حَمِيَّةٌ** pride and haughtiness **الْحَمِيَّةُ** their hearts **قُلُوبِهِمْ** then sent **فَأَنْزَلَ** the time of ignorance **الْجَاهِلِيَّةَ** and haughtiness of **سَكِينَتَهُ** Allah **اللَّهُ** down **عَلَى** His tranquility **رَسُولِهِ** upon **وَعَلَى** Messenger **وَعَلَى** the believers **وَعَلَى** and upon **وَعَلَى** the word of **كَلِمَةً** made them stick to **وَكَانُوا** piety **وَكَانُوا** and worthy of it **وَكَانُوا** to it **وَكَانُوا** well entitled **وَكَانُوا** were **وَكَانُوا** the **وَكَانُوا** thing **وَكَانُوا** of every **وَكَانُوا** Allah **اللَّهُ** and is Ever

His رسولُهُ Allah اللهُ shall fulfil صدَقَ indeed لقد All-Knower
 in بالَحَقِّ true vision (which he showed him) الرِّيَا Messenger's
 the Mosque الْمَسْجِدَ certainly you shall enter لَتَدْخُلَنَّ very truth
 الْحَرَامَ the sacred إن شاء Allah اللهُ wills secure آمِنِينَ secure مُحَلِّقِينَ
 and having your head وَمُقَصِّرِينَ your heads رُءُوسَكُمْ having shaved
 what مَا He knew فَعَلِمَ fear خَافُونَ having no لَا hair cut short
 besides مِنْ دُونِ and He granted فَجَعَلَ you knew تَعْلَمُوا not لَمْ
 ذَٰلِكَ that فَتَمَّا victory قَرِيبًا ﴿٥٧﴾ a near

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakinah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything. 27. Indeed Allâh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٥٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُمْ فَتَازَرُوا فَاسْتَفَلَّتْ فَاسْتَوَى عَلَى سَوَابِهِمْ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٥٩﴾

هُوَ الَّذِي He it is أَرْسَلَ Who has sent رَسُولَهُ Messenger
 بِالْهُدَى with guidance وَدِينِ and the religion of الْحَقِّ truth لِيُظْهِرَهُ
 all الدِّينِ religions كُلِّهِ that He may make it superior
 وَكَفَى as Witness شَهِيدًا ﴿٥٨﴾ is Allah اللهُ and All-Sufficient
 and those الَّذِينَ Allah اللهُ is the Messenger of رَسُولُ Muhammad
 الْكُفَّارِ against عَلَى are severe أَشِدَّاءُ with him مَعَهُ who are

you تَرَاهُمْ among themselves بَيْنَهُمْ and merciful رَحِيمٌ disbelievers
 and falling down prostrate سُجَّدًا bowing رُكَّعًا see them يَنْتَعُونَ
 and Good وَرِضْوَانًا Allah الله from مِنْ Bounty فَضْلًا seeking
 their faces وَجْهَهُمْ is on فِي the mark of them مِيمَاهُمْ Pleasure
 their أَنَّرَ the traces of السُّجُودُ prostration ذَلِكَ this is مَنَاهُمْ
 and their description وَنَمَائِهِمُ the Torah التَّوْرَةِ in فِي description
 sends forth أُنْفِجَ is like a seed which كَرَّمَ the Gospel الإنجيل in
 it then becomes فَاسْتَقْلَطَ then makes it strong فَازْدَرُ its shoot شَطْرَهُ
 its stem سَوْفِهِ on عَلَى and it stands straight فَاسْتَوَى thick
 with هُمْ that He may enrage لِيَغِيظَ the sowers الزَّرَّاعَ delighting
 Allah الله has promised وَعَدَ the disbelievers الْكَفَّارَ them
 righteous good الصَّالِحِينَ and do وَعَمِلُوا believe آمَنُوا those who
 and reward وَأَجْرًا forgiveness مَغْفِرَةً among them مِنْهُمْ deeds
 a mighty عَظِيمًا ﴿١٦﴾

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness. 29. Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْصُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَأَقْرَبُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا

أَصَوَاتِكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿١﴾ إِنَّ الَّذِينَ يَعْصُونَ أَمْرَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّبِيِّ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٢﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٣﴾

put forward يُأَيِّهَا O you الَّذِينَ لَا believe آمَنُوا who لَا believe آمَنُوا do not تُقَدِّمُوا and fear وَأَتُوا and His Messenger رَسُولَهُ Allah before يَنْ يَدِي Allah إِنَّ Allah is verily اللَّهُ سَمِيعٌ All-Hearing عَلِيمٌ ① All-Knowing يُأَيِّهَا O you الَّذِينَ لَا believe آمَنُوا who لَا believe آمَنُوا not رَفَعُوا the voice of النَّبِيِّ the voice of صَوْتِ above قَوْى your voices رَافِعَاتُكُمْ raise your voices أَصَوَاتُكُمْ nor وَلَا بَجَهْرًا speak loud لَهُم to him بِالْقَوْلِ in talk كَهَجَرٍ lest أَنْ to others لِبَعْضٍ some of you بَعْضُكُمْ as you speak loud while حَبَطَ your deeds أَعْمَلَكُمْ may be rendered fruitless تَحْبَطُ those who تَشْعُرُونَ ② perceive إِنَّ verily الَّذِينَ not يَفْقَهُونَ lower أَصَوَاتُهُمْ their voices عِنْدَ in the presence of رَسُولٍ has آمَنَ the ones الَّذِينَ they are أُولَئِكَ Allah's اللَّهُ Messenger اللَّهُ tested قُلُوبَهُم their hearts لِلتَّقْوَى for piety لَهُم for them مَغْفِرَةً is forgiveness وَأَجْرٌ and reward عَظِيمٌ ③ a great إِنَّ verily الَّذِينَ those who يُنَادُونَكَ call you مِنْ from وَرَاءَ behind الْحُجُرَاتِ dwellings أَكْثَرُهُمْ most of them لَا not يَقُولُونَ ④ have sense

Sûrat Al-Hujurât
(The Dwellings) XLIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O you who believe! Make not (a decision) in advance before Allâh and His Messenger (ﷺ), and fear Allâh. Verily, Allâh is All-Hearing, All-Knowing. 2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. 3. Verily, those who lower their voices in the presence of Allâh's Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward. 4. Verily, those who call you from behind the dwellings, most of them have no sense.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهْلِكِهِمْ فَيُضْحِكُوا عَلَيْكُمْ فَتَضْحَكُوا عَلَيْهِمْ فَمَفْعَلْتُمْ نَارَ دِيمِينَ ﴿٦﴾ وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَنُرْسِلَنَّ إِلَيْكُمُ الْإِيمَنَ وَزَيِّنُهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

you could تَحْتَجُّ till حَتَّى patience صَبْرًا they had أَنَّهُمْ and if وَلَوْ
better خَيْرًا it would have been لَكَانَ to them إِلَيْهِمْ come out
Most ⑤ رَجِيمٌ Oft-Forgiving عَفُورٌ and Allah is وَٱللَّهِ for them
comes جَاءَكَ if ٱنْ believe ءَامَنُوا who ٱلَّذِينَ O you بَنَاتِيَا Merciful
with a news بِبَشِيرٍ a rebellious evil person فَاسِيقٌ to you
in ignorance بِجَهْلَةٍ people قَوْمًا you harm تُضَيِّبُوا lest أَنْ verify it
you فَتُضَيِّبُوا what مَا for عَلَى and afterwards you become
that أَنْ and know وَعَٰلِمُونَ regretful ⑥ نَدِيمِينَ have done
if لَوْ ٱللَّهُ there is the Messenger of رَسُولٌ among you
the matter ٱلْأَمْرِ of مِّنْ much كَثِيرٌ in فِي he were to obey you
has ٱللَّهُ Allah حَبَّبَ but وَلَكِنَّ you would surely be in trouble
and has beautified it وَزَيَّنَتْ the faith ٱلْإِيمَانَ to you إِلَيْكُمْ endeared
to you إِلَيْكُمْ and has made hateful وَكَرَّ your hearts قُلُوبَكُمْ in فِي
and disobedience وَٱلْعَصْيَانَ and wickedness ٱلْفُسُوقَ disbelief ٱلْكَفَرَ
the rightly guided ones ⑦ ٱلرَّاشِدُونَ they are هُمْ these أُولَٰئِكَ

5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful. 6. O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7. And know that among you there is the Messenger of Allâh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِن بَغَتْ

إِحْدَاهُمَا عَلَى الْآخَرَىٰ فَتْلِيَا أَلَيَّ تَبَيَّ حَتَّىٰ تَقِيَّ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

and His favour **وَفِعْمَةٌ** Allah **اللَّهُ** from **مِنْ** (this is) a grace **فَضْلًا** and if **وَإِنْ** All-Wise **حَكِيمٌ** All-Knowing **عَلِيمٌ** and Allah is **وَاللَّهُ** the believers **طَائِفَتَيْنِ** among **مِنْ** two parties or groups **طَائِفَتَيْنِ** between them **بَيْنَهُمَا** then make peace **فَأَصْلِحُوا** begin fighting **أَفْتَلُوا** against **عَلَى** one of them **إِحْدَاهُمَا** aggressed **بَغَتْ** but if **فَإِنْ** both the one which **أَلَيَّ** then fight you against **فَتْلِيَا** the other **الْآخَرَىٰ** the Command **أَمْرٍ** to **إِلَىٰ** it complies **تَقِيَّ** till **حَتَّىٰ** aggresses **تَبَيَّ** then make **فَأَصْلِحُوا** it complies **فَاءَتْ** then if **فَإِنْ** Allah **اللَّهُ** of and be **وَأَقْسِطُوا** justly **بِالْعَدْلِ** between them **بَيْنَهُمَا** reconciliation those who **يُحِبُّ** Allah **اللَّهُ** verily **إِنَّ** equitable are equitable

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise. 9. And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٠﴾

so make **فَأَصْلِحُوا** are brothers **إِخْوَةٌ** the believers **الْمُؤْمِنُونَ** only **إِنَّمَا** and fear **وَاتَّقُوا** your brothers **أَخَوَيْكُمْ** between **بَيْنَ** reconciliation **وَأَتَّقُوا** Allah **اللَّهُ** O you **يَا أَيُّهَا** receive mercy **تُرْحَمُونَ** that you may **لَعَلَّكُمْ** **اللَّهُ** **الَّذِينَ** who **ءَامَنُوا** believe **لَا** scoff **يَسْخَرُ** let not **قَوْمٌ** a group **مِّن** at **قَوْمٍ** the latter are **يَكُونُوا** that **أَن** it may be **عَسَىٰ** another group **قَوْمٍ** better **مِنْهُمْ** than them **وَلَا** nor let **نِسَاءٌ** of **مِّن** women (scoff)

other women **عَوَّ** better **خَيْرًا** they are **بَكَّرَ** that **أَنَّ** it may be **نَتَابَرُوا** nor **وَلَا** one another **أَنفُسَهُمْ** defame **نَتَابَرُوا** nor **وَلَا** than them **بِأَلْقَابِهِ** insult one another **يَسَّ** how bad is it **بِالنِّسَبِ** by nicknames **الْأَيْمَنُ** how bad is it **وَمِنْ** having faith **بَعْدَ** the wicked **الْفُسُوقِ** the name **يَتُوبُ** does not **لَمْ** and whosoever **فَأُولَئِكَ** then such **مُ** they **الظَّالِمُونَ** are wrong-doers ﴿١١﴾

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.
11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrongdoers).

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا يَجَسَّسُوا وَلَا يَغْتَبَ بََعْضُكُم بََعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١١﴾ يٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٢﴾

Yٰٓأَيُّهَا الَّذِينَ ءَامَنُوا who **اجْتَنِبُوا** avoid **كَثِيرًا** much **مِّنَ** of **الظَّنِّ** suspicions are **بَعْضُ** indeed **إِنَّ** suspicions **إِثْمٌ** some of **يَجَسَّسُوا** spy **وَلَا** sins **وَلَا** and not **يَغْتَبَ** backbite **بََعْضُكُم** nor **يَحِبُّ** you **أَيُحِبُّ** others **أَحَدُكُمْ** would like **أَن** one of you **يَأْكُلَ** eat **لَحْمَ** the flesh of **أَخِيهِ** his brother **مَيْتًا** dead **فَكَرِهْتُمُوهُ** you would hate it **وَاتَّقُوا اللَّهَ** and fear **إِنَّ** Allah **تَوَّابٌ** Most Merciful **رَّحِيمٌ** is the One who accepts repentance **يٰٓأَيُّهَا النَّاسُ** O mankind **إِنَّا** We **خَلَقْنَاكُمْ** verily **مِّن** have created you **وَجَعَلْنَاكُمْ** and a female **وَأُنْثَىٰ** a male **ذَكَرٍ** from **شُعُوبًا** nations **وَقَبَائِلَ** and tribes **لِّتَعَارَفُوا** that you may know one **أَكْرَمَكُمْ** verily **عِندَ** the most honourable of you **إِنَّ** another

but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

قُلْ أَتَمْلِكُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِلَّا سَلَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنَّ كَثِيرًا صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

about your **يَدِينَكُمْ** Allah **اللَّهُ** will you inform **أَتَعْلَمُونَ** say **قُلْ** religion **وَاللَّهُ** and **يَعْلَمُ** knows **مَا** all that is **فِي** in **السَّمَوَاتِ** the heavens **وَمَا** and all that **فِي** in **الْأَرْضِ** the earth **وَاللَّهُ** and they **يَعْلَمُونَ** All-Aware **عَلِيمٌ** thing **شَيْءٍ** of every **يَكُلِّ** Allah is they have **أَسْلَمُوا** that **أَنْ** upon you **عَلَيْكَ** regard a favour upon **عَلَى** count as a favour **لَا** not **تَقْبَلُوا** embraced Islam **قُلْ** say **إِنَّمَا** has conferred a **يُسْرًا** Allah **اللَّهُ** Nay but **بِئْسَ** your Islam **إِسْلَامُكُمْ** me **فَافْزَحِكُوا** favour **عَلَيْكُمْ** upon you **أَنْ** that **هَدَيْنَاكُمْ** He has guided you **لِلْإِيمَانِ** to the Faith **إِنْ** if **كُنْتُمْ** you indeed are **صَادِقِينَ** truthful **إِنَّ** the unseen of **السَّمَوَاتِ** the All-Seer **وَاللَّهُ** and Allah is **وَاللَّهُ** and the earth **وَالْأَرْضِ** heavens **يَمَّا** of what **تَعْمَلُونَ** you do **۝۱۸**

16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything. 17. They regard as favour to you (O Muhammad ﷺ) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. 18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

سورة الفرقان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ الْفَرَّانُ الْمَجِيدُ ﴿١﴾ بَلْ يَعْبُوْنَ أَن جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالِ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَإِنَّمَا نُنَادِيكُم بِٱلْأَنفُسِ الَّتِي كَانَتْ تَكْفُرُ مِن قَبْلُ فَآخَرَةٌ يُدْعَى إِلَيْهَا فَيَكُونُوا فِي أَجْمَعٍ ﴿٣﴾ أَوْ إِنَّمَا تَأْوِيلُ مَا يَدْعَوْنَ إِلَىٰ رَحْمَةٍ مِنْ رَبِّهِمْ فَهِيَ الرُّحْمَةُ الَّتِي تَزِيلُ الْغَمَّ عَنْ كُلِّ شَيْءٍ فَأُولَئِكَ لَمْ يَكُنْ لَهُمُ الْحِسَابُ ﴿٤﴾ وَتِلْكَ آيَاتُ الْقُرْآنِ الَّتِي نَقُلُ عَلَيْكَ وَلَقَدْ رَفَعْنَاهَا فَوَقَّعْنَا فِيهَا أَنْوَاعَ الْخَبْرِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ وَإِنَّا لَنَسُوهُنَّ لِأَنَّهِنَّ أَهْلٌ لِلْكَرَامَةِ ﴿٦﴾

ق Qaf وَالْقُرْآنِ by the Quran ٱلْمَجِيدِ ٱ the glorious Nay ٱلْيَوْمِ a warner مُنذِرٌ there has come to them جَاءَهُمْ that أَن they wonder مِنْهُمْ the disbelievers ٱلْكَافِرُونَ so said فَقَالَ from among themselves هَذَا this is شَيْءٌ عَجِيبٌ ٢ a strange لَوْ أَنَّا a strange رَجِعْ return that is ذَلِكَ dust رُبًّا and have become رُكًّا dead takes بَعِيدٌ ٣ far قَدْ indeed عَلِمْنَا we know مَا that which نَفُصُ a book كِتَابٌ and with Us is وَعِنْدَنَا of them مِنْهُمْ the earth الْأَرْضُ حَفِيطٌ ٤ preserved بَلْ nay but كَذَّبُوا they have denied بِالْحَقِّ in قِيَامٍ so they are فَهُمْ it has come to them جَاءَهُمْ when لَمَّا truth أَمْرٍ مَرِيعٍ ٥ a confused أَفَلَمْ have not بَنَظَرُوا they looked إِلَى at السَّمَاءِ the heaven فَوَقَّهَهُمْ about them كَيْفَ how بَيَّنَّاهَا We have وَزَيَّنَّاهَا made it وَمَا and adorned it and there are not لَهَا in it مِنْ of فُرُوجٍ ٦ rifts

Sûrat Qâf. L

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. *Qâf.* [These letters (*Qâf*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the Glorious Qur'ân. 2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return." 4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). 5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ٧ تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ٨ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ٩ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ١٠ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ١١ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيْسِ وَشُعُوبٌ ١٢

and set **وَأَقْبَتْنَا** We have spread it out **مَدَدْنَاهَا** and the earth **وَالْأَرْضَ**
 and have **وَأَبْنَيْنَا** mountains standing firm **رُوسٍ** there on **فِيهَا**
 kind of **بِهِج** every **كُلِّ** of **مِنْ** therein **فِيهَا** produced
 for **لِكُلِّ** and a reminder **وَذِكْرٍ** An insight **بَصِيرَةٍ** lovely growth
 and We send **وَنَزَّلْنَا** turning to Allah **عَبْدٌ مُّسِيبٌ** slave **عَبْدٌ** every
 then **فَأَنْزَلْنَا** blessed **مَاءً** water **مُبَارَكًا** the sky **السَّمَاءَ** from **مِنْ** down
 and grain **وَحَبًّا** gardens **جَنَّاتٍ** therewith **بِهِ** We produce
 with **لَهَا** tall **بَاسِقَاتٍ** and date-palms **وَالنَّخْلَ** that are reaped
 for (Allah's) **لِلْعِبَادِ** and provision **رِزْقًا** arranged **نُضَيْدٌ** clusters
 to a **مَيِّتًا** land **بَلَدَةً** therewith **بِهِ** and We give life **وَأَحْيَيْنَا** slaves
 denied **كَذَّبَتْ** the resurrection **لَتَرْجُعُنَّ** thus will be **كَذَلِكَ** dead
 and the **وَأَحْصَبَ** Nuh **نُوحٍ** the people of **قَوْمٌ** before them **قَبْلَهُمْ**
 and the Thamud **وَتَمُودُ** Rass **الرَّاسِ** dwellers of

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His Pardon). 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. 10. And tall date palms, with ranged clusters. 11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Rass, and Thamûd,

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطُ ۖ وَأَحْصَبُ الْأَيُّكَةَ وَقَوْمُ نَبِّعٍ كُلٌّ كَذَّبَ الرُّسُلَ حَقًّا وَعِيدُ ۖ أَفَعَيَّنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ۖ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُ مَا تَوَسَّوْسُ بِهِ فَتَسَمَّىٰ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِن حَبْلِ الْوَرِيدِ ۖ إِذْ بَلَغَى الْأَمْتَلِقِيَّانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَيْدٌ ۖ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَيْنٌ ۖ

وَعَادٌ and the brothers of **وَإِخْوَانُ** and Pharaoh **وَفِرْعَوْنُ** and Ad **وَعَادٌ**
 and the **وَأَحْصَبُ** the wood **الْأَيُّكَةَ** and the dwellers of **وَقَوْمُ**
 denied **كَذَّبَ** everyone of them **كُلِّ** Tubba **نَبِّعٍ** people of
 were We **أَفَعَيَّنَا** My Threat **وَعِيدٌ** so-took effect **حَقًّا** Messengers

they are **هُر** Nay **بَلَى** the first **الْأَوَّلَ** with creation **بِالْحَلْقِ** then tired
 a new **جَدِيدٍ** creation **حَلْقٍ** about **مِنْ** confused doubt **لَبِيسٍ** in **فِي**
 and We **وَعَلَّمَ** man **الْإِنْسَانَ** We have created **خَلَقْنَا** and indeed **وَلَقَدْ**
مَا know **تُسَوِّسُ** what **يَوْمَ** whisper **إِلَيْهِ** to him **نَفْسُهُ** his own self **وَمِنْ**
أَقْرَبُ and We are **إِلَيْهِ** nearer **مِنْ** to him **أَقْرَبُ** nearer **أَلْوَدِي** rope of **حَبْلِ**
 the two **الْمُتَلَفِّينَ** receive **يَنْتَلَفِي** (remember) that **إِنْ** his jugular vein
فِيئِدٌ the left **الْيَمَانِ** and on **وَعَنِ** the right **الْيَمِينِ** on **عَنِ** receivers
يَلْفِظُ Not **مَا** sitting **مِنْ** does he utter **قَوْلٍ** of **إِلَّا** a word **لَدَيْهِ** but
رَقِيبٌ by him **عَيْنٌ** there is a watcher **عَيْنٌ** ready

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot), 14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). 16. And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). 17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۚ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعْدِ ۚ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ۚ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۚ وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ۚ أَلَفِيَا فِي جَهَنَّمَ كُلٌّ كَفَّارٌ عِنْدَ ۚ مَتَاعٍ لِلْخَيْرِ مُعْتَرٍ مُّرِيبٌ ۚ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهَهُمَا آخِرًا أَلَفِيَا فِي الْعَذَابِ الشَّدِيدِ ۚ

in truth **بِالْحَقِّ** death **الْمَوْتِ** the stupor of **سَكْرَةُ** and will come **وَجَاءَتْ**
ذَلِكَ this is **مَا** what **كُنْتَ** you have been **مِنْهُ** from it **فِيئِدٌ**
وَنُفِخَ and will be blown **الصُّورِ** in **فِي** the Trumpet **ذَلِكَ**
 and will **وَجَاءَتْ** the warning **الْوَعْدِ** the Day of **يَوْمَ** that will be
 an angel **سَائِقٌ** along with **مَعَهَا** person **كُلِّ** every **قَرِينٌ** come forth
 indeed **لَقَدْ** and an angel to bear witness **وَشَهِيدٌ** to drive (him)

so We كُنَّا this هَذَا of مِّنْ heedless غَفَلَةً in فِي you were كُنْتُمْ
 so your فَصَّرَكَ your covering غِطَاءَكَ from you عَنْكَ have removed
 his قَرِينُهُ and will say وَقَالَ is sharp حَيْدٌ this Day الْيَوْمَ sight
 ready آفِيًا ٢٣ is with me لَدَيَّ what مَا here is هَذَا companion
 disbeliever كَفَّارٌ every كُلِّ Hell جَهَنَّمَ into فِي both of you throw
 transgressor مُعْتَدٍ of good لِّلْخَيْرِ Hinderer مِّنَّاعٍ stubborn عَنِيدٌ ٢٤
 مُرِيبٌ ٢٥ الدَّيُّ who جَعَلَ set up مَعَ with اللَّهُ Allah إِلَهَهَا
 torment أَلْعَابٌ in فِي then cast him فَأَلْفَيْاهُ another a god
 the severe الشَّدِيدِ ٢٦

19. And the stupor of death will come in truth: "This is what you have been avoiding!" 20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. 22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!" 23. And his companion (angel) will say: "Here is (this Record) ready with me!" 24. Allâh will say to the angels: "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allâh, in His Messengers) — 25. "Hinderer of good, transgressor, doubter, 26. "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."

﴿قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ﴾ ٢٤ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٥﴾ مَا يُدْرِكُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ﴿٢٦﴾ يَوْمَ نَقُولُ لِّجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِن مَّزِيدٍ ﴿٢٧﴾ وَأَزَلَّيْتُمُ الْجَنَّةَ لِّلْمُنَافِقِينَ غَيْرَ بَعِيدٍ ﴿٢٨﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ﴿٢٩﴾ مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٠﴾

﴿قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ﴾ did not مَا our Lord رَبَّنَا His companion قَرِينُهُ will say
 astray ضَالِّ in فِي he was كَانَ but وَلَكِنْ I push him to transgress
 بَعِيدٍ ٢٤ قَالَ far error لَا (Allah) will say تَخْتَصِمُوا لَدَيَّ dispute
 to you إِلَيْكُمْ I sent forth قَدَّمْتُ and surely وَقَدْ in front of Me
 the statement الْقَوْلُ be changed يُدْرِكُ cannot مَا the threat بِالْوَعِيدِ ٢٥
 to the لِّلْعَبِيدِ ٢٦ unjust ظَالِمٍ I am أَنَا and not وَمَا with me لَدَيَّ
 هَلِ to Hell لِّجَهَنَّمَ We will say نَقُولُ On the Day when يَوْمَ slaves

there any **مِنْ** are **هَلْ** and it will say **وَقَوْلُ** you filled **أَتَمَلَّاتِ** are **مَزِيدٌ** more **وَأَزَلَّتْ** and will be brought near **الْجَنَّةَ** Paradise **إِلَلسَّنِينَ** you **تُوعَدُونَ** what **مَا** this is **هَذَا** far off **بَعِيدٌ** not **غَيْرَ** to the pious one off-returning in sincere **أَوَّابٍ** for every **إِكْلٍ** were promised and those who preserve (their covenant with **حَافِظٍ** repentance in the **بِالْغَيْبِ** the Most Gracious **الرَّحْمَنَ** feared **خَوْفَ** who **مَنْ** Allah) turned in repentance **مُنِيبٍ** a heart **بِقَلْبٍ** and brought **وَجَاءَ** unseen

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray." 28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat. 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" 31. And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off. 32. (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion — Islâmic Monotheism). 33. "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٢١﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٢٢﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٢٣﴾ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٢٤﴾ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٢٥﴾

this is **ذَلِكَ** in peace and security **بِسَلَامٍ** enter you therein **أَدْخُلُوهَا** all that **مَا** they will have **لَهُمْ** eternal life **الْخُلُودِ** a Day of **يَوْمَ** **يَشَاءُونَ** they desire **فِيهَا** in it **وَلَدَيْنَا** and We have **مَزِيدٌ** more **وَكَمْ** before them **قَبْلَهُمْ** We have destroyed **أَهْلَكْنَا** and how many **بَطْشًا** than them **مِنْهُمْ** stronger **أَشَدُّ** they **هُمْ** a generation **قَرْنٍ** of **فَنَقَّبُوا** in power **فِي** and they ran for a refuge **الْبِلَادِ** in **هَلْ** the land

in verily إِنَّ place of refuge ۞ any مِنْ could they find
 is لَذِكْرِي that لَكَ for him who لَنْ is indeed a reminder
 while he وَهُوَ ear أَلْقَى gives أَوْ a heart قَلْبُ for him لَمْ
 شَهِدَ ۞ and لَقَدْ is witness ۞ We created خَلَقْنَا and indeed
 between them بَيْنَهُمَا and all وَمَا and the earth وَالْأَرْضُ the heavens
 of مِنْ touched us مَسَّنَا and not وَمَا days أَيَّامٍ six سِتَّةَ in فِي
 fatigue لُغُوبٍ ۞

34. "Enter you therein in peace and security — this is a Day of eternal life!"
 35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic). 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۝ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ
 الشُّجُودِ ۝ وَأَسْتَجِبْ يَوْمَ تَأْتِي السَّمَاءُ مِنْ دُخَانٍ مُكَامٍ ۝ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ۝ إِنَّا نَحْنُ
 نُحْيِيهِمْ وَإِنَّا لَمَمِيتُهُمْ ۝ يَوْمَ تَسْقُطُ السَّمَاءُ كَغُشٍّ مِنْ ذَهَبٍ ۚ وَتُكْفَىٰ سَوَاحِلُ الْأَرْضِ بِالْمُهْلِ ۚ وَأَوْتَاسُ الْأَرْضِ أَعْلَىٰ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ۝ إِنَّا نَحْنُ
 وَمَا آتَيْنَاهُمْ يُجَازِيهِمْ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ۝

they say يَقُولُونَ all that مَا on عَلَىٰ so bear with patience فَأَصْبِرْ
 before قَبْلَ your Lord رَبِّكَ the praises of بِحَمْدِ and glorify وَسَبِّحْ
 (its) الْغُرُوبِ and before وَقَبْلَ the sun الشَّمْسِ the rising of طُلُوعِ
 glorify His فَسَبِّحْهُ the night اللَّيْلِ and during a part of وَمِنَ setting
 and listen وَأَسْتَجِبْ the prostrating الشُّجُودِ ۝ and after وَأَدْبَرَ praises
 يَوْمَ from the caller تَأْتِي will call يَوْمَ on the Day when
 they will hear يَوْمَ the Day when يَوْمَ a near قَرِيبٍ place
 will be the Day of يَوْمَ that ذَٰلِكَ in truth بِالْحَقِّ the cry الصَّيْحَةَ
 give life نُحْيِيهِمْ We it is who إِنَّا verily coming out الْخُرُوجِ ۝

وَيُثَبِّتُ and cause death وَالْيَنَّا and to us الْمَصِيرُ is the final return
 يَوْمَ the earth shall be split تَشَقَّقُ on the Day when
 حَشَرًا that will be ذَٰلِكَ hastening forth from off them
 know best أَعْلَمُ We quite easy يَسِيرٌ for Us عَلَيْنَا gathering
 over them عَلَيْكُمْ you are أَنْتَ and not وَمَا they say يَقُولُونَ what بِمَا
 him who مَنْ by the Quran بِالْقُرْآنِ so warn فَذَكِّرْ a tyrant يَجْبَارُ
 My threat وَعِيدٌ fears يَخَافُ

39. So bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *Asr* prayers). 40. And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawâfil* — optional and additional prayers. And also glorify, praise and magnify Allâh — *Subhân* — Allâh, *Al-hamdu lillâh*, *Allâhu Akbar*]. 41. And listen on the Day when the caller will call from a near place. 42. The Day when they will hear *As-Saiha* (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). 43. Verily, We it is Who give life and cause death; and to Us is the final return. 44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. 45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ân; him who fears My Threat.

سُورَةُ الذَّارِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ذَرَوْا ① فَالْحَالِكِينَ ② وَفَرَ ③ فَالْجَارِيْنَ ④ يُسْرًا ⑤ فَالْقَسِيْنَ ⑥ أَمْرًا ⑦ إِنَّمَا نُوعِدُونَ لَصَادِقٌ ⑧ وَإِنَّ الَّذِينَ
 لَوَقَّعُوا ⑨ وَالسَّمَاءَ ذَاتَ الْمُبَارَكِ ⑩ ائْتِكُمْ لَفِي قَوْلٍ مِّنْ خِلَافٍ ⑪ يُؤَفِّكُ عَنْهُ مَنَ أَيْكَ ⑫ قِيلَ الْخَرَّاصُونَ ⑬ الَّذِينَ هُمْ فِي عَمْرُوقِهِمْ
 سَاهُونَ ⑭ يَسْعَوْنَ أَيَّامَ يَوْمِ الدِّينِ ⑮

وَالَّذِينَ ذَرَوْا ① dust فَالْحَالِكِينَ ② By (the winds) that scatter
 and (the) الْجَارِيْنَ ④ heavy weight of water وَفَرَ ③ clouds) that bear
 and الْقَسِيْنَ ⑥ with ease and gentleness يُسْرًا ⑤ ships) that float
 verily that إِنَّمَا ⑦ command أَمْرًا ⑧ those (angels) who distribute

and وَإِنَّ is surely true ﴿٥﴾ لَصَادِقٌ you are promised تُوَعَدُونَ which by the الَّذِينَ is sure to happen ﴿٦﴾ لَرَّيْقٌ the Recompense verily are in لَفِي certainly you إِنَّكَ paths ﴿٧﴾ لَلْبَيْتِ full of ذَاتِ heaven is therefrom عَنْهُ turned aside ﴿٨﴾ بَوَافِقُ different ﴿٩﴾ مُخْتَلِفٍ ideas قَوْلِ the liars ﴿١٠﴾ لَلْفَرَّصُونَ cursed be قُلٌ is turned aside ﴿١١﴾ أُولَئِكَ he who the الَّذِينَ who هُمْ they فِي are in عَمَرُو a cover of ﴿١٢﴾ سَاهُونَ the Day of يَوْمَ when will be أَيَّانَ they ask يَسْأَلُونَ heedlessness recompense ﴿١٣﴾ الَّذِينَ

Sûrat Adh-Dhâriyât **(The Winds that Scatter) LI**

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By (the winds) that scatter dust; 2. And (the clouds) that bear heavy weight of water; 3. And (the ships) that float with ease and gentleness; 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command; 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. 6. And verily, the Recompense is sure to happen. 7. By the heaven full of paths, 8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ân). 9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ân) is he who is turned aside (by the Decree and Preordainment والقدر of Allâh). 10. Cursed be the liars 11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter), 12. They ask: "When will be the Day of Recompense?"

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا وَفَنَّاكُمْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١١﴾ إِنَّ السَّاعِيْنَ فِي جَنَّتٍ وَعُيُونٍ ﴿١٥﴾ لَخَبِيرَاتٌ مَّا أَنَالَهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُخْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ الْآيِلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَيَا لَأَسْحَارٍ هُمْ بِسَتْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُتَفَكِّينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

يَوْمَ the Fire النَّارِ over عَلَى they will be هُمْ a Day when يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا tried you وَفَنَّاكُمْ taste you هَذَا this is الَّذِي what كُنتُمْ verily إِنَّ ask to be hastened تَسْتَعْجِلُونَ ﴿١١﴾ for it بِهِ you used to

الْمُتَّقِينَ the pious فِي the midst of جَنَّاتٍ gardens وَعُيُونٍ ﴿١٥﴾ has the things which تَتَّخِذُونَ taking joy in and springs مَائِدِينَ before قَدْ were كَانُوا verily they إِيَّاهُمْ their Lord رَزَقَهُمْ given them ذَلِكَ this مُحْسِنِينَ ﴿١٦﴾ good doers كَانُوا they used to قَلِيلًا but little مِنَ and in the لَيْلِ the night مَتَّحِينَ ﴿١٧﴾ what تَسْتَغْفِرُونَ ﴿١٨﴾ they were asking for forgiveness قَبْلَ hours before dawn وَفِي and in أَمْثَلِهِمْ their properties حَتَّى the right of لِّلسَّائِلِ there was the right of the الْبَغَّاءِ and the deprived وَفِي and on الْأَرْضِ the earth إِنَّكَ are signs لِلْمُؤْمِنِينَ ﴿٢٠﴾ for those who have faith with وَفِي certainly أَنْفُسِكُمْ your own selves وَفِي you see تَبْصُرُونَ ﴿٢١﴾

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!
 14. "Taste you your trial (punishment, i.e. burning)! This is what you used to ask to be hastened!" 15. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise), 16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112). 17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope]. 18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness. 19. And in their properties there was the right of the *Sâ'il* (the beggar who asked) and the *Mahrûm* (the poor who does not ask others). 20. And on the earth are signs for those who have Faith with certainty. 21. And also in your own selves. Will you not then see?

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ نَبَلٍ مَّا أَنْتُمْ تَنْطِقُونَ ﴿٢٣﴾ هَلْ أَنْتُمْ حَدِيثٌ ضَيِّفَ إِبْرَاهِيمَ الْمُكْرَمِ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّشْكُرُونَ ﴿٢٥﴾ فَرَأَى إِلَيْكَ أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِأَنْتُمْ عَلَيْهِمُ ﴿٢٨﴾ فَأَقْبَلَتْ أَمْرَاتُهُ فِي صَرَفٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

وَفِي and in السَّمَاءِ the heaven رِزْقُكُمْ is your provision وَمَا and that تُوعَدُونَ which you are promised فَوَرَبِّ the Lord of السَّمَاءِ then by the heaven وَالْأَرْضِ and the earth إِنَّهُ surely it لَحَقُّ is truth نَبَلٍ what أَنْتُمْ you تَنْطِقُونَ speak هَلْ has أَنْتُمْ reached حَدِيثٌ

the story of the guests of Abraham (11) and said to him فَقَالُوا they came in إِذْ honored (and said: "you are) قَوْمٌ peace سَلَامٌ He answered نَالٌ peace سَلَامٌ people مُشْكِرُونَ (12) then he turned فَأَرَاكَ unknown to me" a fat roasted calf سَمِينٍ (13) so brought out فَجَاءَهُ his household will not قَرَرَهُ saying قَالَ to them إِلَيْنِهِمْ so he put it near فَأَكَلْتُمْ (14) you eat فَأَوْحَسَ then he conceived خِيفَةً of them مِنْهُمْ then he conceived and they gave him وَبَشَّرُوهُ fear لَا not خَفَّتْ they said فَأَلَوْا fear then came فَأَبْنَيْتِ an intelligent عَلِيمٍ (15) of son بِمُغْلِمٍ glad tidings so she فَصَكَتْ a loud voice صَرَفَ in فِي his wife أَمْرَاتُهَا forward a وَجْهَهَا smote her face وَقَالَتْ and said عَجُوزٌ old woman عَقِيمٌ (16) your Lord رَبُّكَ says قَالَ even so كَذَلِكَ they said فَأَلَوْا barren the إِنَّهُ verily هُوَ He is الْحَكِيمُ the الْعَلِيمُ (17) the All-Knower

22. And in the heaven is your provision, and that which you are promised. 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. 24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? 25. When they came in to him and said: “*Salâm*, (peace be upon you)!” He answered: “*Salâm*, (peace be upon you),” and said: “You are a people unknown to me.” 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows]. 27. And placed it before them (saying): “Will you not eat?” 28. Then he conceived fear of them (when they ate not). They said: “Fear not.” And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism). 29. Then his wife came forward with a loud voice; she smote her face, and said: “A barren old woman!” 30. They said: “Even so says your Lord. Verily, He is the All-Wise, the All-Knower.”

﴿٣١﴾ قَالَ مَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣٢﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾ لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٤﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٥﴾ فَأَخْرَجْنَا مَنِ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٧﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٨﴾ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٩﴾ فَتَوَلَّىٰ بِرُكْبِهِ وَقَالَ سِحْرٌ أَوْ يَحْنُونُ ﴿٤٠﴾

﴿٣١﴾ قَالَ مَا خَطْبُكُمْ then for what he (Ibrahim) said ﴿٣٢﴾ قَالُوا إِنَّا أُرْسِلْنَا we they said ﴿٣٣﴾ الْمُرْسَلُونَ O أَيُّهَا have come criminals ﴿٣٤﴾ قَوْمٍ مُّجْرِمِينَ a people to ﴿٣٥﴾ لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً upon them to send down (sinners, polytheists) your رَبِّكَ by عِندَ marked مُّسَوَّمَةً baked clay ﴿٣٦﴾ طِينٍ of stones Lord ﴿٣٧﴾ لِلْمُسْرِفِينَ for those who transgress Allah's limits ﴿٣٨﴾ فَأَخْرَجْنَا from there in ﴿٣٩﴾ فِيهَا (was) كَانِ (who) مِّنْ We brought out ﴿٤٠﴾ الْمُؤْمِنِينَ the believers ﴿٤١﴾ مَا the believers ﴿٤٢﴾ وَجَدْنَا but not ﴿٤٣﴾ فِيهَا We found ﴿٤٤﴾ غَيْرَ in it ﴿٤٥﴾ وَمُتْرَكًا the Muslims ﴿٤٦﴾ of one household ﴿٤٧﴾ بَيْتٍ except who fear ﴿٤٨﴾ يَخَافُونَ for those ﴿٤٩﴾ آيَةً a sign in it ﴿٥٠﴾ فِيهَا We have left ﴿٥١﴾ الْعَذَابَ the painful ﴿٥٢﴾ الْأَلِيمِ torment ﴿٥٣﴾ وَمُوسَىٰ and in ﴿٥٤﴾ فِي the painful ﴿٥٥﴾ أَرْسَلْنَاهُ when We sent him ﴿٥٦﴾ إِلَىٰ Firaoh ﴿٥٧﴾ بِسُلْطَانٍ Pharaoh ﴿٥٨﴾ مُّبِينٍ authority with ﴿٥٩﴾ بَرُكْبِهِ but he turned away ﴿٦٠﴾ فَتَوَلَّىٰ a manifest ﴿٦١﴾ يَحْنُونُ or ﴿٦٢﴾ أَوْ a sorcerer ﴿٦٣﴾ وَقَالَ his hosts a madman

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O messengers?" 32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh) 33. To send down upon them stones of baked clay. 34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evildoings by committing great sins). 35. So We brought out from therein the believers. 36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters]. 37. And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment. 38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority. 39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

فَأَخَذَتْهُ وَجُودُهُ فَبَذَلَتْهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَمَّوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِبْرَاهِيمَ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

and dumped فَأَخَذَتْهُ and his hosts وَجُودُهُ so We took him فَأَخَذَتْهُ
 them فِي the sea الْيَمِّ وَهُوَ (while) he (was) مُلِيمٌ ﴿٤٠﴾
 in and in عَادٍ 'Ad when أَرْسَلْنَا We sent عَلَيْهِمُ
 against them الرِّيحَ الْعَقِيمَ ﴿٤١﴾ the barren مَا تَذَرُ not it spared
 it reached أَنْتَ anything مِنْ شَيْءٍ over it عَلَيْهِ إِلَّا جَعَلْنَاهُ but
 it (decayed) كَالرَّمِيمِ ﴿٤٢﴾ like something rotten وَفِي and in ثَمُودَ
 Thamud إِذْ when قِيلَ لَهُمْ was said تَمَتَّعُوا enjoy
 yourselves حَتَّىٰ till حِينٍ ﴿٤٣﴾ a while فَعَمَّوْا but they insolently denied
 the command رَبِّهِمْ the Lord عَنْ (from) أَمْرٍ so over فَأَخَذَتْهُمُ
 the torment, hit, awful cry الصَّاعِقَةُ وَهُمْ took them
 were looking فَمَا ﴿٤٤﴾ so not اسْتَطَاعُوا they were able مِنْ
 they could they مُنْصِرِينَ ﴿٤٥﴾ help themselves قِيَامٍ nor كَانُوا
 and the people of نُوحٍ and the people of نُوحٍ وَمِنْ قَبْلِ إِبْرَاهِيمَ before (them)
 they قَوْمًا were قَوْمًا فَاسِقِينَ ﴿٤٦﴾ rebellious, disobedient to
 Allah

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy. 41. And in 'Ād (there is also a sign) when We sent against them the barren wind; 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins. 43. And in Thamūd (there is also a sign), when they were told: "Enjoy yourselves for a while!" 44. But they insolently defied the Command of their Lord, so the *Sā'iqah* overtook them while they were looking. 45. Then they were unable to rise up, nor could they help themselves. 46. (So were) the people of Nūh (Noah) before them. Verily, they were a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَسْكُونُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ
 تَذَكَّرُونَ ﴿٤٩﴾ يَفْرَوْنَ إِلَى اللَّهِ عِزًّا لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُبِينٌ ﴿٥١﴾
 كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ اتَّوَصَّوْا بِهِمْ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ نَزَّلَ عَنْهُمْ

فَمَا أَنْتَ بِمَلُومٍ ﴿٥١﴾

with power بِأَيْدِينَا We constructed (it) بَنَيْنَاهَا and the heaven وَالسَّمَاءَ
 able to extend the vastness of لَمُوسِعُونَ ﴿٤٨﴾ and verily We are وَإِنَّا
 We have spread out it فَرَشْنَاهَا and the earth وَالْأَرْضَ space thereof
 فَتَنَمٌ and of كُلِّ spreaders are We أَلَمْ نَهْدُوهُنَّ ﴿٤٩﴾ how excellent
 that you تَزْوِجَينَ pairs لَمَّا كُنَّا thing كُلِّهَا every
 verily إِنِّي Allah إِلَهُكُمْ so flee فَهَرُوا remember تَذَكَّرُونَ ﴿٥٠﴾ may
 I am (Muhammad) لَكُمْ to you تَنذِيرٌ from Him تَنذِيرٌ warner مُبِينٌ ﴿٥١﴾
 plain وَلَا and not تَجْعَلُوا set up مَعَ with Allah إِلَهًا god مَعًا
 warner تَنذِيرٌ from him تَنذِيرٌ to you لَكُمْ verily I am إِنِّي any other
 مُبِينٌ ﴿٥٢﴾ a plain كَذَلِكَ like wise مَا not أَتَى came الَّذِينَ those مِنْ قَبْلِهِمْ
 any messenger إِلَّا but قَالُوا they said سَاحِرٌ or سَاحِرٌ sorcerer
 or مَجْنُونٌ ﴿٥٣﴾ a madman (تَوَاصَوْا) to have they transmitted
 these) بِئْسَ (saying) بَلْ this هُمْ nay هُمْ they are قَوْمٌ a people طَاغُوتٌ ﴿٥٤﴾
 transgressing beyond bounds فَتَوَلَّ so turn away عَنْهُمْ from
 them فَمَا أَنْتَ so not بِمَلُومٍ ﴿٥٥﴾ to be blamed

47. With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. 48. And We have spread out the earth; how Excellent Spreader (thereof) are We! 49. And of everything We have created pairs, that you may remember (the Grace of Allâh). 50. So, flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 51. And set not up (or worship not) any other *ilâh* (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! 54. So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allâh's Message).

وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٥٨﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٩﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا بِمِثْلِ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعِجِلُونَ ﴿٦٠﴾ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦١﴾

وَذَكِّرْ and remind فَإِنَّ for verily الذِّكْرُ the reminding نَفَعُ the reminding I (Allah) خَلَقْتُ and not وَمَا the believers ۞ benefits الْمُؤْمِنِينَ ۞ created لَجِنَ Jinns وَالْإِنْسَ and humans إِلَّا except لِيَعْبُدُونِ ۞ they any from them مِنْ I want أُرِيدُ not مَا should worship Me they should يُطِيعُونِ ۞ that أَنْ I want أُرِيدُ nor وَمَا provision يَرْزُقُ All-Provider إِنَّ feed me اللَّهُ verily هُوَ (He Who) الرَّزَّاقُ is (of) Power الْقَوِيُّ ۞ the Most Strong الْقَوِيُّ ۞ and لِلَّذِينَ verily ظَلَمُوا for those who do wrong ذُنُوبًا a portion of torment تَنْالُ like (to) ذُنُوبِ the portion of torment أَنْصَبِهِمْ then, قَوْلُ they ask Me to hasten on ۞ يَسْتَعْجِلُونَ ۞ so not فَلَا friends وَلِلَّذِينَ woe كَفَرُوا to those who disbelieve مِنْ from يَوْمِهِمْ their Day الَّذِي Day which بُوْعِدُونَ ۞ they have been promised

55. And remind (by preaching the Qur'ân, O Muhammad ﷺ), for verily, the reminding profits the believers. 56. And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). 57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). 58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. 59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on! 60. Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).

سُورَةُ الطُّورِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ ۞ وَكَتَبَ مَسْطُورٍ ۞ فِي رَقٍّ مَنشُورٍ ۞ وَالْبَيْتِ الْمَعْمُورِ ۞ وَالسَّقْفِ الْمَرْفُوعِ ۞ وَالْبَحْرِ الْمَسْجُورِ ۞ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۞ مَا لَمْ يَنْ دَافِعٍ ۞ يَوْمَ تَمُورُ أَسْمَاءُ مَوْرًا ۞ وَتَسِيرُ الْأَجَالُ سِيرًا ۞ فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۞ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۞ يَوْمَ يَدْعُوثُ إِلَى نَارِ جَهَنَّمَ دَعَا ۞

وَالطُّورِ ۞ and by the Mount وَكَتَبَ by Book مَسْطُورٍ ۞ and by the House وَالْبَيْتِ unrolled مَنشُورٍ ۞ in

raised high ٱلْمَرْفُوعِ ۝ and by the roof ٱلسَّقْفِ ۝ frequented ٱلْمَعْمُورِ ۝
 the ٱلْبَحْرِ ۝ verily ۞ boiling ablaze ٱلتَّاجُورِ ۝ and by the sea
 ۞ surely will come to pass ٱلْوَقْعِ ۝ your Lord ۞ torment of
 ۞ on the Day ۞ any to avert ۞ مِنْ دَافِعٍ ۞ for it ۞ there is not
 with a dreadful ۞ مَوْرًا ۞ the heaven ۞ ٱلسَّمَاءُ ۞ (when) will shake
 ۞ ٱلسَّيْرِ ۞ shaking to the ۞ ٱلْمَكْذِبِينَ ۞ that Day ۞ ٱلْوَيْلُ ۞ with a movement
 are ۞ ٱلَّذِينَ ۞ who ۞ هُمْ ۞ (they) ۞ فِي ۞ خَوْضٍ ۞ falsehood ۞ يَلْعَبُونَ ۞
 they will be pushed down by force ۞ ٱلْبُدْغُورِ ۞ the Day ۞ ۞ playing
 with forceful pushing ۞ دَعَا ۞ (of) Hell ۞ ٱلْجَهَنَّمَ ۞ the Fire ۞ ۞ إِلَىٰ ۞

Sûrat At-Tûr

(The Mount) LII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. By the Tûr (Mount) 2. And by the Book Inscribed 3. In parchment unrolled.
 4. And by Al-Bait Al-Ma'mûr (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels). 5. And by the roof raised high (i.e. the heaven). 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection). 7. Verily, the Torment of your Lord will surely come to pass.
 8. There is none that can avert it. 9. On the Day when the heaven will shake with a dreadful shaking, 10. And the mountains will move away with a (horrible) movement. 11. Then woe that Day to the beliers. 12. Who are playing in falsehood. 13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝ ۞ أَفَسِحْرٌ هَٰذَا أَمْ أُنْتُمْ لَا تَبْصُرُونَ ۝ ۞ أَصَلُّوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا
 سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُعْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝ ۞ إِنَّ ٱلْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ۝ ۞ فَنَكِهِينَ بِمَاءٍ ٱلَّذِي هُمْ رِيشٌ مِّنْهُ
 رِيشُهُمْ عَذَابُ ٱلْجَحِيمِ ۝ ۞ كُلُوا وَٱشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۝ ۞ مُتَّكِئِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ

عِينِ ۝

in it هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنْتُمْ which ٱلَّتِي the Fire ٱلنَّارُ this is
 not لَا you do ۞ or أُنْتُمْ ۞ this هَٰذَا is magic أَفَسِحْرٌ deny ۞ ۞

and you be **فَاصْبِرُوا** burn you in its heat **أَصْلَوْهَا** see **بُصِّرْتُ** ١٥
 it is all the same **سَوَاءٌ** not be patient **لَا تَصْبِرُوا** or **أَوْ** patient of it
 for what **مَا** you are being requited **تُجْرُونَ** only **إِنَّمَا** to you **عَلَيْكُمْ**
 the pious will be **الْمُتَّقِينَ** verily **إِنَّ** to do **تَعْمَلُونَ** ١٦ you used **كُنْتُمْ**
 enjoying **فَكَهَيَّ** and Delight **وَنَعِيمٍ** ١٧ Gardens **جَنَّاتٍ** in **فِي**
 their Lord **رَبِّهِمْ** has bestowed on them **عَالَمُهُمْ** in that which **بِمَا**
 (from) the **عَذَابِ الْجَحِيمِ** ١٨ their Lord **رَبِّهِمْ** and saved them **وَوَقَّاهُمْ**
 with **هَنِيئًا** and drink **وَأَشْرَبُوا** eat **كُلُوا** torment of blazing Fire
 to do **تَعْمَلُونَ** ١٩ you used **كُنْتُمْ** because of what **بِمَا** happiness
 arranged in **مَصْفُوفَةٍ** thrones **سُرُرٍ** on **عَلَى** they will recline **مُتَّكِينَ**
 to lovely maidens **يُحْجَرُونَ** and We shall marry them **وَزَوَّجْنَاهُمْ** ranks
 with wide lovely eyes **عَيْنٍ** ٢٠

14. This is the Fire which you used to belie. 15. Is this magic or do you not see? 16. Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. 17. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight. 18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. 19. "Eat and drink with happiness because of what you used to do." 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (fair females) with wide lovely eyes.

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ ؕ آَلَفَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا ءَلَنَّهُمْ مِنۢ بَيْنِ أُمَّةٍ ۚ كُلُّ أُمَّةٍ بِمَا كَسَبَتْ رَهِيۜنٌ ۚ وَأَمَدَدْنَاهُمْ فِيكِهِمۡ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ۚ ۝١٦ يَنْشُرُونَ فِيهَا كَاسًا لَا لَغْوُ فِيهَا وَلَا تَأْيِيۜدٌ ۚ ۝١٧ وَيُطَوَّفُ عَلَيْهِمْ غُلَامٌ لَّهُمْ كَذَاتِهِمْ لَوۡلُؤُۥمٌ مَّكَوۜنٌ ۚ ۝١٨

وَالَّذِينَ ءَامَنُوا and those **ءَامَنُوا** who believe **وَاتَّبَعَتْهُمْ** and follow them **ذُرِّيَّتَهُمْ**
 their offspring **بِإِيمَانٍ** in faith **آَلَفَقْنَا** We shall join **بِهِمْ** to them **ذُرِّيَّتَهُمْ**
 and not **وَمَا** their offspring **ءَلَنَّهُمْ** we shall decrease them **مِنۢ بَيْنِ أُمَّةٍ**
 for that **بِمَا** person **أُمَّةٍ** every **كُلُّ** thing **شَيْءٍ** any **بَيْنَ** their deeds
 and We shall **رَهِيۜنٌ** ١٦ pledge **وَأَمَدَدْنَاهُمْ** ١٧ he has earned **كَذَاتِهِمْ** which

بَشْتُونَ ﴿٢١﴾ such as مَيْتًا and meat وَلَحْمٍ with fruit بِفَكَهْمَةٍ provide them therein فِيهَا they shall pass from hand to hand يَشْتَرُونَ they desire كَأْسًا a (wine) cup لَا no لَقَوُ thereon فِيهَا dirty, false talk وَلَا therein on them عَلَيْهِمْ and will go round وَيَطُوفُ sin ﴿٢٢﴾ and no لَهْمٌ boy-servants كَأَنَّهُمْ to (serve) them لَوْ as if they were مَكُونٌ ﴿٢٣﴾ preserved pearls

21. And those who believe and whose offspring follow them in Faith, — to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. 22. And We shall provide them with fruit and meat such as they desire. 23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink). 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٤﴾ قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٥﴾ فَمَنْ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ ﴿٢٦﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٧﴾ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٨﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٢٩﴾

وَأَقْبَلَ others بَعْضُهُمْ to عَلَى some of them and draw near يَتَسَاءَلُونَ ﴿٢٤﴾ قَالُوا questioning إِنَّا they will say كُنَّا verily we قَبْلُ aforetime فِي with أَهْلِنَا our families مُشْفِقِينَ ﴿٢٥﴾ فَمَنْ afraid اللَّهُ Allah عَلَيْنَا to us وَوَقَّنَا and has saved عَذَابَ us (from) torment السَّمُورِ ﴿٢٦﴾ إِنَّا (of) the Fire كُنَّا verily we used to نَدْعُوهُ before we used to دَعَوْنَاهُ we invoke Him إِنَّهُ He (is) الْبَرُّ the Most Kind الرَّحِيمُ ﴿٢٧﴾ فَذَكِّرْ the Most Merciful أَنْتَ so not therefore remind and preach بِكَاهِنٍ of your Lord رَبِّكَ grace وَلَا a soothsayer مَجْنُونٍ ﴿٢٨﴾ nor we wait نَتَرَبَّصُ a poet شَاعِرٌ do they say أَمْ or يَقُولُونَ a madman رَيْبَ الْمَنُونِ ﴿٢٩﴾ (by time) some calamity رَبِّ الْمَنُونِ ﴿٢٩﴾ for him

25. And some of them draw near to others, questioning. 26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families. 27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire. 28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." 29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad ﷺ). By the Grace of Allâh, you are neither a soothsayer nor a madman. 30. Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَاصِينَ ﴿٢٦﴾ أَمْ تَأْمُرُهُمْ أَخْلَعُهُمْ يَهْدًا أَمْ هُمْ قَوْمٌ طَاعُونَ ﴿٢٧﴾ أَمْ يَقُولُونَ نَقُولُ بَلْ لَا يُؤْمِنُونَ ﴿٢٨﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٢٩﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٠﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْفِقُونَ ﴿٣١﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَيْكِ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٢﴾

قُلْ تَرَبَّصُوا say wait فَإِنِّي I am مَعَكُمْ with you among
الْمُرَاصِينَ ﴿٢٦﴾ the waiters أَمْ or تَأْمُرُهُمْ command them
يَهْدًا minds أَمْ or هُمْ they are قَوْمٌ people طَاعُونَ ﴿٢٧﴾ exceeding
أَمْ the bounds أَمْ يَقُولُونَ they say نَقُولُ he has forged it بَلْ لَا
يُؤْمِنُونَ ﴿٢٨﴾ not they believe فَلْيَأْتُوا then let them produce
مِثْلِهِ a recital إِنْ like unto it كَانُوا if they are صَادِقِينَ ﴿٢٩﴾ truthful
أَمْ or خُلِقُوا they were created مِنْ by غَيْرِ no شَيْءٍ thing أَمْ or هُمْ
الْخَالِقُونَ ﴿٣٠﴾ they were the creators أَمْ or خَلَقُوا did they create
السَّمَوَاتِ the heavens وَالْأَرْضَ and the earth بَلْ nay, but لَا
يُؤْفِقُونَ ﴿٣١﴾ they have firm belief أَمْ or عِنْدَهُمْ with them خَزَائِنُ (are)
رَيْكِ the treasures of أَمْ or هُمْ they are الْمُصَيْطِرُونَ ﴿٣٢﴾
the tyrants with the authority to do as they like

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!" 32. Do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they people transgressing all bounds? 33. Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ân)?" Nay! They believe not! 34. Let them then produce a recitation like unto it (the Qur'ân) if they are truthful. 35. Were they created by nothing? Or were they themselves the creators? 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief. 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ لَهُمْ سُلَّمٌ يَسْتَعِينُونَ فِيهِ فَلْيَأْتِ مُسْتَعِينُهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَنَ اللَّهُ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٤٤﴾

أَمْ or لَهُمْ have they سُلَّمٌ a stairway يَسْتَعِينُونَ they listen فِيهِ by
 then let produce فَلْيَأْتِ means of which مُسْتَعِينُهُمْ their listener بِسُلْطَانٍ
 proof مُّبِينٍ ﴿٣٨﴾ أَمْ manifest لَهُ He الْبَنَاتُ daughters وَلَكُمْ
 and you have الْبَنُونَ ﴿٣٩﴾ أَمْ sons تَسْأَلُهُمْ you ask from them أَجْرًا
 a wage فَهُمْ so that they مِنْ from مَغْرَمٍ a load of debts مُثْقَلُونَ ﴿٤٠﴾
 and the unseen الْغَيْبُ is with them عِنْدَهُ or أَمْ are burdened
 they يَكْتُبُونَ ﴿٤١﴾ أَمْ write it down يُرِيدُونَ or كَيْدًا do they intend
 themselves الْكَاذِبُونَ ﴿٤٢﴾ كَفَرُوا who disbelieve هُمُ the الْمَكِيدُونَ
 are in a plot أَمْ or لَهُمْ have they إِلَهٌ a god غَيْرُ other than اللَّهِ
 they سُبْحَنَ Allah Glorified is اللَّهُ Allah عَمَّا from all that يُشْرِكُونَ ﴿٤٣﴾
 they were to see يَرَوْا and if كِسْفًا they were to see
 a piece مِنَ of السَّمَاءِ the heaven سَاقِطًا falling down يَقُولُوا they would say
 clouds مَرْكُومٌ ﴿٤٤﴾ would say سَحَابٌ gathered in heaps

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. 39. Or has He (Allâh) only daughters and you have sons? 40. Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt? 41. Or that the *Ghaib* (Unseen) is with them, and they write it down? 42. Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against! 43. Or have they an *ilâh* (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him) 44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

فَذَرَهُمْ حَتَّى يَلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبَرَ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾

فَذَرَهُمْ till بَلَقُوا they meet يَوْمَهُم their Day الَّذِي in which فِيهِ يُصْعَقُونَ ١٥ they will sink into a fainting the يَوْمَ Day (when) لَا not يَنْفَعُ shall avail عَنْهُمْ (from) them كَيْدُهُمْ their plotting سَيِّئًا at all وَلَا (and) nor هُمْ they يُصْرُونَ ١٦ will be helped وَإِنَّ لِلَّذِينَ ظَلَمُوا for those who do wrong عَذَابًا وَاِذَا دُونَ punishment ذُنُوبِهِمْ before ذَٰلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا know وَأَصْبِرْ ١٧ so wait patiently لِحُكْمِ for the Decision رَبِّكَ (of) you Lord فَإِنَّكَ بِأَعْيُنِنَا ١٨ under Our Eyes وَسَبِّحْ and glorify بِحَمْدِكَ the praises of رَبِّكَ your Lord جِئْنَاكَ when نُقُومُ ١٩ you get up from sleep وَمِنْ أَلَيْلِ the night time فَسَبِّحْهُ and (at the) setting of النُّجُومِ ٢٠ the stars

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). 46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell). 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. (*Tafsir At-Tabari*) 48. So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep. 49. And in the nighttime also glorify His Praises — and at the setting of the stars.

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ١ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ٢ وَمَا يَبْطِئُ عَنِ الْمَوْتِ ٣ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٤ عَلَّمَهُ شَدِيدُ الْغَوَىٰ ٥ ذُو مِرَّةٍ فَاسْتَوَىٰ ٦ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ٧ ثُمَّ دَنَا فَتَدَلَّىٰ ٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ٩ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ١٠

وَالنَّجْمِ إِذَا هَوَىٰ ١ it goes down (vanishes) when هَوَىٰ ٢ by the star مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ٣ nor ضَلَّ your companion صَاحِبُكُمْ has gone astray وَمَا غَوَىٰ ٤ neither the desire غَوَىٰ ٥ from الْمَوْتِ ٦ speaks يَبْطِئُ nor وَمَا ٧ has erred غَوَىٰ ٨

إِنَّهُوَ it is إِلَّا رَحْمَتِي only an Inspiration وَيُوحِي that is inspired ﴿١﴾ عَلَّمَهُ in power الْقَوِيُّ one mighty شَدِيدٌ has taught him (this Quran) and he رَفَعَهُ then he rose and became stable فَاسْتَوَىٰ endued ﴿٢﴾ هَلَّا then highest part الْأَعْلَىٰ in the horizon ﴿٣﴾ بِالْأَفْقِ at قَابَ and was فَكَانَ and came closer ﴿٤﴾ فَاقْبَلَ approached ﴿٥﴾ أَقْبَلَ nearer or أَوْ two bows' lengths فَوْسَحَيْنِ a distance of what مَا His slave عَبْدِهِ to إِيَّاكَ so he conveyed the inspiration he inspired أَوْحَىٰ ﴿٦﴾

Sûrat An-Najm (The Star) LIII

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. By the star when it goes down (or vanishes). 2. Your companion (Muhammad ﷺ) has neither gone astray nor has erred. 3. Nor does he speak of (his own) desire. 4. It is only a Revelation revealed. 5. He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]. 6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allâh) rose and became stable. 7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (Tafsir Ibn Kathir) 8. Then he [Jibrîl (Gabriel)] approached and came closer, 9. And was at a distance of two bows' length or (even) nearer. 10. So (Allâh) revealed to His slave [Muhammad ﷺ through Jibrîl (Gabriel)] whatever He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١﴾ أَفَتُنْكِرُونَ عَلَىٰ مَا بَرَأَ ﴿٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿٤﴾ عِنْدَهَا جَنَّةُ ﴿٥﴾ الْأَوَّلَىٰ ﴿٦﴾ إِذْ يَنْشَى الْبَسَدَةَ مَا يَقْشَى ﴿٧﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿٨﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿٩﴾ أَفَرَأَيْتُمُ اللَّاتِ وَالْمُزَيَّتِ ﴿١٠﴾ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ﴿١١﴾ أَلَكُمُ الذَّكْرُ وَلَهُ الْأُنثَىٰ ﴿١٢﴾ تِلْكَ إِذْ أَوَّسَيْتُمْ ضَبِرَىٰ ﴿١٣﴾

مَا كَذَبَ the heart الْفُؤَادُ lied not مَا what رَأَىٰ he saw أَفَتُنْكِرُونَ he saw مَا about عَلَىٰ will you then dispute with him رَآهُ and indeed نَزْلَةً descent أُخْرَىٰ another عِنْدَ near سِدْرَةِ the utmost boundry الْمُنْتَهَىٰ the lote-tree عِنْدَهَا near جَنَّةُ the Paradise الْأَوَّلَىٰ of Abode إِذْ when يَنْشَى that covered الْبَسَدَةَ

turned aside رَافَ not مَا it covered يَشَى what مَا the lote-tree
 البَصَرُ it transgressed beyond limit وَلَمَّا and not وَمَا the sight
 ١٥ of his Lord رَوَى signs مَا of مَنْ he did see إِنْ indeed
 ١٦ Al-Latِ الْآتِثُ have you then considered أَكْزَبُ the greatest
 is الْآخَرُ other الْآخَرُ the third الْآتِثُ and Manatِ وَمَنَاةُ and Uzza
 the females الْآتِثُ and for Him وَلَهُ the males الْأَكْزَرُ it for you
 تِلْكَ إِذًا then قِسْمَةٌ a division ضَرَبَ most unfair

11. The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw. 12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'raj*: (Ascent of the Prophet ﷺ to the seven heavens)]. 13. And indeed he (Muhammad ﷺ) saw him [Jibril (Gabriel)] at a second descent (i.e. another time). 14. Near *Sidrat-ul-Muntaha* (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). 15. Near it is the Paradise of Abode. 16. When that covered the lote tree which did cover it! 17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). 18. Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh). 19. Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs) 20. And *Manât* (another idol of the pagan Arabs), the other third? 21. Is it for you the males and for Him the females? 22. That indeed is a division most unfair!

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى ١٧ أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ١٨ فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ١٩ وَكَرَّمُوا فِي السَّمَاءَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ٢٢

which you have سَمَّيْتُمُوهَا names أَسْمَاءُ but إِلَّا they are
 has sent أَنْزَلَ not مَا and your fathers وَآبَاؤُكُمْ you أَنْتُمْ named
 authority سُلْطَانٍ any مِنْ for which هِيَ Allah اللَّهُ down
 desire تَهْوَى and that which وَمَا a guess الظَّنَّ but إِلَّا they follow
 الْأَنْفُسُ their souls وَلَقَدْ and surely جَاءَهُمْ and
 shall man الْإِنْسَانِ or أَمْ the guidance الْهُدَى their Lord رَبِّهِمْ from
 but to Allah belongs فَلِلَّهِ he wishes تَمَنَّى what مَا have
 and الْأُولَى the last (Hereafter) وَكَرَّمُوا

how many **مِنْ مَلَائِكَةٍ** in the heavens **لَا تَنْفَعُ** not except anything **شَيْئًا** their intercession will avail **بَعْدَ أَنْ** after that **يَأْذَنَ** Allah has given leave **لِمَنْ** for whom He wills **وَرَضَىٰ** and pleases **يَشَاءُ**

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely, come to them the guidance from their Lord! 24. Or shall man have what he wishes? 25. But to Allâh belongs the last (Hereafter) and the first (the world). 26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُؤْنَ الْمَلَائِكَةَ سَمِيَةً الْأُنثَىٰ ﴿٢٣﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ الظَّنُّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٤﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَوْ يُرِيدُ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٥﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٢٦﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ ﴿٢٧﴾

in the **الَّذِينَ** verily those **لَا يُؤْمِنُونَ** not with names **سَمِيَةً** the angels **الْمَلَائِكَةَ** Hereafter any **مِنْ** thereof **بِهِ** they have **لَهُمْ** while not **وَمَا** female and **إِنْ** a guess **الظَّنَّ** but **لَا** they follow **يَتَّبِعُونَ** knowledge **الظَّنَّ** verily **لَا** guess **يُغْنِي** does not **مِنْ** substitute **لِلْحَقِّ شَيْئًا** for him who **عَنْ** from **فَأَعْرِضْ** the truth at all he **تَوَلَّىٰ** turns away **عَنْ** from **ذِكْرِنَا** our Reminder **وَلَوْ** and not **يُرِيدُ** that is **إِلَّا** desires **الْحَيَاةَ الدُّنْيَا** the life of this world **ذَلِكَ** of that is **مَبْلَغُهُمْ** their highest point **الْعِلْمِ** of **إِنَّ** knowledge **رَبَّكَ** verily goes **سَلَّ** him who **يَعْلَمُ** knows best **هُوَ** He is who **أَعْلَمُ** your Lord **عَنْ** from **سَبِيلِهِ** His Path **وَهُوَ** and He **أَعْلَمُ** knows best **بِمَنِ** knows best **وَلِلَّهِ** receives guidance **أَهْتَدَىٰ** him who **وَمَا** and to Allah belongs **فِي** in **السَّمٰوٰتِ** the heavens **وَمَا** the and all that is **فِي** in **الْأَرْضِ** the earth **لِيَجْزِيَ** that He may requite **الَّذِينَ** those **أَسْتَوُوا** who do

and reward **وَيَجْزَى** they have done **عَمِلُوا** with that which **بِمَا** evil
 with goodness **بِالْحَسَنَى** who do good **أَحْسَنُوا** those **الَّذِينَ**

27. Verily, those who believe not in the Hereafter, name the angels with female names. 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth. 29. Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world. 30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance. 31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِنِّمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنْ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةُ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٢٢﴾ أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٢٣﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٢٤﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ بَرِئٌ ﴿٢٥﴾ أَمْ لَمْ يُبَيِّنْ بِمَا فِي صُحُفٍ مُوسَى ﴿٢٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٢٧﴾

الَّذِينَ يَجْتَنِبُونَ those **كَبِيرَ** great **الْإِنِّمِ** sins **وَالْفَوَاحِشَ** and
 verily **إِنَّ** the small faults **اللَّمَمَ** except **إِلَّا** illegal sexual contact
رَبَّكَ your Lord is **وَاسِعُ** of vast **الْمَغْفِرَةِ** forgiveness **هُوَ** He **أَعْلَمُ**
مِنْ He created you **أَنْشَأَكُمْ** when **إِذْ** (of) you **يُكْرَ** knows well
 fetuses **أَجْنَةُ** you were **أَنْتُمْ** and when **وَإِذْ** the earth **الْأَرْضِ** from
 in **فِي** **بُطُونِ** wombs **أُمَّهَاتِكُمْ** of your mothers **فَلَا** so not **تُزَكُّوا**
يَمِّنِ knows best **هُوَ** He **أَعْلَمُ** to yourselves **أَنْفُسَكُمْ** ascribe purity
 him who **اتَّقَى** ﴿٢٢﴾ fears (Allah) **أَفَرَأَيْتَ** did you observe **الَّذِي**
 who **تَوَلَّى** ﴿٢٣﴾ turned away **وَأَعْطَى** and gave **قَلِيلًا** a little **وَأَكْدَى** ﴿٢٤﴾
 the knowledge **عِلْمُ** is with him **أَعِنْدَهُ** then he stopped (giving)
الْغَيْبِ of the unseen **فَهُوَ** so that **يَرَى** ﴿٢٥﴾ he sees **أَمْ** or **لَمْ** not **يُبَيِّنْ**
 the pages (scripture) **صُحُفٍ** in **فِي** with what is **بِمَا** he is informed
مُوسَى ﴿٢٦﴾ of Moses **وَإِبْرَاهِيمَ** of Abraham **الَّذِي** and of **وَفَّى** ﴿٢٧﴾
 fulfilled (his covenant)

32. Those who avoid great sins (see the Qur'ân, Verses: 6:152,153) and *Al-Fawâhish* (illegal sexual intercourse) except the small faults, — verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See V.2:2)]. 33. Did you (O Muhammad ﷺ) observe him who turned away (from Islâm). 34. And gave a little, then stopped (giving)? 35. Is with him the knowledge of the Unseen so that he sees? 36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses), 37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):

أَلَا نَزِرَ وَزْرُهُ وَزَرَ أُخْرَى ۖ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۚ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ۖ ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَى ۖ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَى ۖ وَأَنَّهُ هُوَ أَمْهَكَ وَابِكِي ۖ وَأَنَّهُ هُوَ أَمَاتَ وَاعْبَا ۖ وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۖ مِنْ تُلْفَةٍ إِذَا تَثْنَىٰ ۖ وَأَنَّ عَلَيْهِ النَّشَاءَ الْأُخْرَىٰ ۖ وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۖ وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ۖ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۖ وَثَمُودًا قَوْمَ إِبْرَاهِيمَ ۖ وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْلَىٰ ۖ

the burden نَزَرَ burdened person وَزَرَ shall bear نَزَرَ that not أَلَا
man can have أُخْرَى ۖ of another وَأَنْ لَّيْسَ لِلْإِنْسَانِ nothing
his سَعْيُهُ and that وَأَنَّ he strives for سَعَى ۚ what مَا but إِلَّا
he will be يُجْزَاهُ then ثُمَّ seen يُرَى ۖ will be سَوْفَ effort
and وَأَنَّ full and best الْأَوْفَى recompense الْجَزَاءُ recompensed
and that it is وَأَنَّهُ is the end الْمُنْتَهَى ۖ your lord رَبِّكَ to إِلَىٰ that
an وَأَنَّهُ and makes weep وَابِكِي ۖ Who makes laugh أَهْلَكَ He هُوَ
and gives life وَاعْبَا ۖ He who causes death أَمَاتَ He هُوَ that it is
وَأَنَّهُ and that He خَلَقَ the pairs الزَّوْجَيْنِ created and that وَأَنَّهُ
it تَثْنَى ۖ when إِذَا the drops of semen تُلْفَةٍ from مِنْ and female
bringing forth النَّشَاءَ upon Him is عَلَيْهِ ۖ and that وَأَنَّ is emitted
gives أَغْنَى ۖ who هُوَ and that it is He (Allah) وَأَنَّهُ another الْأُخْرَى ۖ
who أَقْنَى ۖ much وَأَنَّهُ or gives little أَغْنَى ۖ who هُوَ and that it is He (Allah)
أَهْلَكَ and that it is He وَأَنَّهُ of Sirius الشَّعْرَى ۖ the Lord رَبُّ is
and ثَمُودًا the former الْأُولَى ۖ 'Ad (people) عَادًا who destroyed
and the وَقَوْمَ He spared إِبْرَاهِيمَ ۖ so none قَوْمَ ثَمُودَ (people)

they كانوا هم verily they اِنَّهم aforetime مِنْ قَبْلُ of Noah نُوحِ people
and more rebellious and رَاطِقِ more unjust اَظْلَمُ were
transgressing

38. That no burdened person (with sins) shall bear the burden (sins) of another. 39. And that man can have nothing but what he does (good or bad). 40. And that his deeds will be seen. 41. Then he will be recompensed with a full and the best recompense. 42. And that to your Lord (Allâh) is the End (Return of everything). 43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep. 44. And that it is He (Allâh) Who causes death and gives life. 45. And that He (Allâh) creates the pairs, male and female, 46. From *Nutfah* (mixed drops of — male and female sexual discharge) when it is emitted. 47. And that upon Him (Allâh) is another bringing forth (Resurrection). 48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment) 49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship). 50. And that it is He (Allâh) Who destroyed the former 'Âd (people), 51. And Thamûd (people). He spared none of them. 52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) ﷺ].

وَالْمُؤْنِفَةَ اَهْوَى ﴿٥٧﴾ فَفَسَّنَهَا مَا عَشَى ﴿٥٨﴾ فَبَآئِيَ مَا لَآءَ رَبِّكَ تَسْمَاوِى ﴿٥٩﴾ هَذَا نَذِيرٌ مِنَ النَّذْرِ الْاَوَّلِ ﴿٦٠﴾ اَزِفَتْ
الْاَزِفَةُ ﴿٦١﴾ لَيْسَ لَهَا مِنْ دُونِ اللّٰهِ كَاشِفَةٌ ﴿٦٢﴾ اَفَنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٦٣﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٤﴾ وَاَنْتُمْ
سَئِدُونَ ﴿٦٥﴾ فَاَتَجَدُّوا لِلّٰهِ وَاعْبُدُوا ﴿٦٦﴾

وَالْمُؤْنِفَةَ اَهْوَى ﴿٥٧﴾ He destroyed فَفَسَّنَهَا then which of فَبَآئِيَ did cover عَشَى that which مَا covered them
this is هَذَا will you doubt تَسْمَاوِى your Lord رَبِّكَ Graces of لَآءَ
draws نَذِيرٌ of old الْاَوَّلِ the warners النَّذْرِ of اَزِفَتْ of old
for it لَهَا none لَيْسَ the Day of Resurrection اَزِفَةُ near
this هَذَا Do then at اَفَنْ can remove كَاشِفَةٌ Allah beside
and لَا and you laugh وَتَضْحَكُونَ you wonder تَعْجَبُونَ recital
wasting your life سَئِدُونَ and you are وَاَنْتُمْ weep بْكُونَ not
so fall you down in prostration فَاَتَجَدُّوا in pastime and amusements
and worship Him وَاعْبُدُوا to Allah ﷻ

of Noah نُوحِ the people قَوْمُ before them قَبْلَهُمْ denied كَذَّبَتْ hard
 A مَكْذُوبًا and said وَقَالُوا our slave عَبْدًا they rejected
 and he was insolently rebuked and threatened وَأَزْدَجَرَ ١٥ madman

Sûrat Al-Qamar

(The Moon) LIV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). 2. And if they see a sign, they turn away, and say: "This is continuous magic." 3. They belied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deed, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell). 4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil), 5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not. 6. So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day." 9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْصِرْ ١٥ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ١٦ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ١٧ وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ١٨ فَجَرَوْا بِأَعْيُنِنَا جَزَاءَ لِمَن كَانَ كُفِرَ ١٩ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِن مُّذَكِّرٍ ٢٠ فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ ٢١ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ٢٢

have been overcome مَغْلُوبٌ I أَنِّي his Lord رَبَّهُ so he invoked دَعَا
 فَأَنْصِرْ ١٥ so help (me) فَفَتَحْنَا ١٦ the gates أَبْوَابَ السَّمَاءِ
 and we وَفَجَّرْنَا ١٦ pouring forth مُنْهَرٍ ١٦ with water بِمَاءٍ of heaven
 so فَالْتَقَى ١٧ with springs عُيُونًا the earth الْأَرْضَ caused to gush forth
 predestined قَدْ قُدِرَ ١٧ a matter أَمْرٍ for عَلَى the waters الْمَاءُ met
 planks أَلْوَاحٍ made of ذَاتِ on عَلَى and We carried him وَحَمَلْنَاهُ ١٨

وَدُّرٍ ۞ under Our eyes بِأَعْيُنِنَا floating نَجْرِي and nails ۞
 and رَجَاكَ ۞ rejected ۞ had been كَانَ for him who لَنَ a reward
 then is there فَهَلْ as a sign بَلَّغْنَا We have left this ۞
 any مُذَكِّرٍ ۞ that will remember ۞ كَانَ then how نَكَيْفَ
 We ۞ and indeed رَفَقْنَا and My Warnings ۞ وَنَذِيرٍ ۞ My Torment
 to understand and remember لِلذِّكْرِ ۞ Quran ۞ have made easy
 that will remember ۞ مُذَكِّرٍ ۞ any ۞ then is there فَهَلْ

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

11. So, We opened the gates of the heaven with water pouring forth. 12. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined. 13. And We carried him on a (ship) made of planks and nails, 14. Floating under Our Eyes, a reward for him who had been rejected! 15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)? 16. Then how (terrible) was My Torment and My Warnings? 17. And We have indeed made the Qur'ân easy to understand and remember; then is there any one who will remember (or receive admonition)?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ۞ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ۞ تَنْزِعُ النَّاسَ
 كَانَتْهُمْ أَعْجَارُ نَخْلِ مُنْفَعِرٍ ۞ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ۞ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ۞ كَذَّبَتْ
 ثَمُودُ بِالنُّذُرِ ۞ فَقَالُوا أَبَشَرًا مِّثْلَنَا وَجَدْنَا نَبِيِّنَاهُ إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ ۞ أَهَلَيْكَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ
 كَذَّابٌ أَشِرٌّ ۞

My Tormēnt عَذَابِي was كَانَ then how فَكَيْفَ Ad عَادٌ denied كَذَّبَتْ
 against عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّا and My Warnings ۞ وَنَذِيرِ ۞
 of evil omen نَحْسٍ a day يَوْمٍ on فِي furious صَرْصَرًا wind رِيحًا them
 the men النَّاسَ plucking out تَنْزِعُ and continuous calamity ۞ مُّسْتَمِرٍّ ۞
 كَانَتْهُمْ ۞ of date-palms نَخْلٍ stems أَعْجَارُ as if they were ۞
 and ۞ وَنَذِيرِ ۞ My Torment عَذَابِي was كَانَ then how نَكَيْفَ uprooted
 the الْقُرْآنَ We have made easy يَسَّرْنَا and indeed رَفَقْنَا My Warnings
 then is there فَهَلْ to understand and remember لِلذِّكْرِ ۞ Quran ۞
 Thamud ثَمُودُ denied كَذَّبَتْ that will remember ۞ مُذَكِّرٍ ۞ any

(people) بِالْأَثَرِ ﴿٢٧﴾ the warnings فَقَالُوا for they said a man أَشَرًا truly that we are to follow نَبِيَّكُمْ alone وَجِدْنَا from among us and distress or ضَلَلٍ error وَسُعِرَ ﴿٢٨﴾ then إِنَّا we should be from يَتَيْنَا the Reminder إِلَيْكَ is sent إِلَيْنَا madness from مِنْ to him عَلَيْهِ the Reminder an insolent أَشَرٌ ﴿٢٩﴾ a liar كَذَّابٌ he is هُوَ nay بَل among us

18. 'Ad (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings? 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. 20. Plucking out men as if they were uprooted stems of date palms. 21. Then, how (terrible) was My Torment and My Warnings? 22. And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)? 23. Thamûd (people also) belied the warnings. 24. And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!" 25. "Is it that the Reminder is sent to him (Prophet Sâlih عليه السلام) alone from among us? Nay, he is an insolent liar!"

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَثَرُ ﴿٢٧﴾ إِنَّا مُرْسِلُوا النَّاقَةَ فَنَنَظُرُ لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٨﴾ وَنَبَيِّتُهُمْ أَنَّ الْمَاءَ فِيسْمَةٍ بَيْنَهُمْ كُلُّ يَرْبُو تُحَضَّرُ ﴿٢٩﴾ فَادَّوَّا صَاحِبَهُمْ فَنَقَطَ فَمَقَرَّ ﴿٣٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿٣١﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيرِ الْحُمْطِ ﴿٣٢﴾ وَلَقَدْ بَنَيْنَا الْفُرْعَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٣﴾

سَيَعْلَمُونَ غَدًا they will come to know مَنِ الْكَذَّابُ who is the insolent one الْأَثَرُ ﴿٢٧﴾ the liar are sending مُرْسِلُوا verily we إِنَّا the she-camel فَنَنَظُرُ for them لَهُمْ as a test فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٨﴾ and be patient وَنَبَيِّتُهُمْ and inform them أَنَّ the water فِيسْمَةٍ is to be shared between them كُلُّ (one) يَرْبُو right) تُحَضَّرُ ﴿٢٩﴾ to drink (by turns) فَادَّوَّا being established (by turns) صَاحِبَهُمْ but they called فَمَقَرَّ ﴿٣٠﴾ and he took فَنَقَطَ their comrade فَكَيْفَ and killed her كَانَ then how وَنَذِيرِ ﴿٣١﴾ My torment عَذَابِي was against them عَلَيْهِمْ We sent أَرْسَلْنَا verily إِنَّا and My warnings and they became صَيْحَةً a single وَاحِدَةً Torment (awful cry) فَكَانُوا a fence builder كَهَشِيرِ الْحُمْطِ ﴿٣٢﴾ like the dry stubble وَلَقَدْ of a fence builder الْفُرْعَانَ We have made easy بَنَيْنَا indeed لِلذِّكْرِ the Ouran

that **تَذَكَّرُ** any **مِنْ** then is there **فَهَلْ** understand and remember
will remember

26. Tomorrow they will come to know who is the liar, the insolent one! 27. Verily, We are sending the she-camel as a test for them. So watch them (O Sâlih **صَالِحٌ**), and be patient! 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns). 29. But they called their comrade and he took (a sword) and killed (her). 30. Then, how (terrible) was My Torment and My Warnings? 31. Verily, We sent against them a single *Saiyah* (torment — awful cry), and they became like the stubble of a fold-builder. 32. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

كَذَّبَتْ قَوْمُ لُوطٍ بِالنَّذْرِ **﴿٢٦﴾** إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ **﴿٢٧﴾** نِعْمَةٌ مِنَّا بِكَيْفٍ **﴿٢٨﴾** كَذَلِكَ نَجْزِي مَنْ شَكَرَ **﴿٢٩﴾** وَلَقَدْ أَنْذَرَهُمْ بَطْشَتْنَا فَتَمَارَوْا بِالنَّذْرِ **﴿٣٠﴾** وَلَقَدْ رَادُوهُ عَنِ الصِّيفِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرِ **﴿٣١﴾** وَلَقَدْ صَبَحَهُمْ بَكْرَةٌ عَذَابٌ مُسْتَقِرٌّ **﴿٣٢﴾** فَذُوقُوا عَذَابِي وَنُذِرِ **﴿٣٣﴾** وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ **﴿٣٤﴾**

كَذَّبَتْ قَوْمُ the people لُوطٍ of Lot **بِالنَّذْرِ** **﴿٢٦﴾** the warnings **﴿٢٧﴾** **﴿٢٨﴾** violent storm of **حَاصِبًا** against them **﴿٢٩﴾** We sent **﴿٣٠﴾** verily whom we **﴿٣١﴾** of Lot لُوطٍ the family **﴿٣٢﴾** except **﴿٣٣﴾** stones **﴿٣٤﴾** as a favour **﴿٣٥﴾** in the last hour of the night **﴿٣٦﴾** saved **﴿٣٧﴾** him who **﴿٣٨﴾** We reward **﴿٣٩﴾** thus **﴿٤٠﴾** Us **﴿٤١﴾** from **﴿٤٢﴾** **﴿٤٣﴾** he had warned them **﴿٤٤﴾** and indeed **﴿٤٥﴾** gives thanks **﴿٤٦﴾** the warnings **﴿٤٧﴾** but they did doubt **﴿٤٨﴾** **﴿٤٩﴾** (of) Our grasp **﴿٥٠﴾** and indeed **﴿٥١﴾** and **﴿٥٢﴾** **﴿٥٣﴾** they sought to lure (him) **﴿٥٤﴾** about **﴿٥٥﴾** **﴿٥٦﴾** then taste **﴿٥٧﴾** their eyes **﴿٥٨﴾** so We blinded **﴿٥٩﴾** his guest **﴿٦٠﴾** and verily **﴿٦١﴾** and My Warnings **﴿٦٢﴾** My Torment **﴿٦٣﴾** you **﴿٦٤﴾** **﴿٦٥﴾** early **﴿٦٦﴾** seized them in the morning **﴿٦٧﴾** **﴿٦٨﴾** an abiding **﴿٦٩﴾** **﴿٧٠﴾** then taste you **﴿٧١﴾** **﴿٧٢﴾** **﴿٧٣﴾** **﴿٧٤﴾** **﴿٧٥﴾** **﴿٧٦﴾** **﴿٧٧﴾** **﴿٧٨﴾** **﴿٧٩﴾** **﴿٨٠﴾** **﴿٨١﴾** **﴿٨٢﴾** **﴿٨٣﴾** **﴿٨٤﴾** **﴿٨٥﴾** **﴿٨٦﴾** **﴿٨٧﴾** **﴿٨٨﴾** **﴿٨٩﴾** **﴿٩٠﴾** **﴿٩١﴾** **﴿٩٢﴾** **﴿٩٣﴾** **﴿٩٤﴾** **﴿٩٥﴾** **﴿٩٦﴾** **﴿٩٧﴾** **﴿٩٨﴾** **﴿٩٩﴾** **﴿١٠٠﴾** We have made easy **﴿١٠١﴾** and indeed **﴿١٠٢﴾** and my warnings **﴿١٠٣﴾** then is there **﴿١٠٤﴾** to understand and remember **﴿١٠٥﴾** the Quran **﴿١٠٦﴾** **﴿١٠٧﴾** **﴿١٠٨﴾** **﴿١٠٩﴾** **﴿١١٠﴾** **﴿١١١﴾** **﴿١١٢﴾** **﴿١١٣﴾** **﴿١١٤﴾** **﴿١١٥﴾** **﴿١١٦﴾** **﴿١١٧﴾** **﴿١١٨﴾** **﴿١١٩﴾** **﴿١٢٠﴾** **﴿١٢١﴾** **﴿١٢٢﴾** **﴿١٢٣﴾** **﴿١٢٤﴾** **﴿١٢٥﴾** **﴿١٢٦﴾** **﴿١٢٧﴾** **﴿١٢٨﴾** **﴿١٢٩﴾** **﴿١٣٠﴾** **﴿١٣١﴾** **﴿١٣٢﴾** **﴿١٣٣﴾** **﴿١٣٤﴾** **﴿١٣٥﴾** **﴿١٣٦﴾** **﴿١٣٧﴾** **﴿١٣٨﴾** **﴿١٣٩﴾** **﴿١٤٠﴾** **﴿١٤١﴾** **﴿١٤٢﴾** **﴿١٤٣﴾** **﴿١٤٤﴾** **﴿١٤٥﴾** **﴿١٤٦﴾** **﴿١٤٧﴾** **﴿١٤٨﴾** **﴿١٤٩﴾** **﴿١٥٠﴾** **﴿١٥١﴾** **﴿١٥٢﴾** **﴿١٥٣﴾** **﴿١٥٤﴾** **﴿١٥٥﴾** **﴿١٥٦﴾** **﴿١٥٧﴾** **﴿١٥٨﴾** **﴿١٥٩﴾** **﴿١٦٠﴾** **﴿١٦١﴾** **﴿١٦٢﴾** **﴿١٦٣﴾** **﴿١٦٤﴾** **﴿١٦٥﴾** **﴿١٦٦﴾** **﴿١٦٧﴾** **﴿١٦٨﴾** **﴿١٦٩﴾** **﴿١٧٠﴾** **﴿١٧١﴾** **﴿١٧٢﴾** **﴿١٧٣﴾** **﴿١٧٤﴾** **﴿١٧٥﴾** **﴿١٧٦﴾** **﴿١٧٧﴾** **﴿١٧٨﴾** **﴿١٧٩﴾** **﴿١٨٠﴾** **﴿١٨١﴾** **﴿١٨٢﴾** **﴿١٨٣﴾** **﴿١٨٤﴾** **﴿١٨٥﴾** **﴿١٨٦﴾** **﴿١٨٧﴾** **﴿١٨٨﴾** **﴿١٨٩﴾** **﴿١٩٠﴾** **﴿١٩١﴾** **﴿١٩٢﴾** **﴿١٩٣﴾** **﴿١٩٤﴾** **﴿١٩٥﴾** **﴿١٩٦﴾** **﴿١٩٧﴾** **﴿١٩٨﴾** **﴿١٩٩﴾** **﴿٢٠٠﴾** **﴿٢٠١﴾** **﴿٢٠٢﴾** **﴿٢٠٣﴾** **﴿٢٠٤﴾** **﴿٢٠٥﴾** **﴿٢٠٦﴾** **﴿٢٠٧﴾** **﴿٢٠٨﴾** **﴿٢٠٩﴾** **﴿٢١٠﴾** **﴿٢١١﴾** **﴿٢١٢﴾** **﴿٢١٣﴾** **﴿٢١٤﴾** **﴿٢١٥﴾** **﴿٢١٦﴾** **﴿٢١٧﴾** **﴿٢١٨﴾** **﴿٢١٩﴾** **﴿٢٢٠﴾** **﴿٢٢١﴾** **﴿٢٢٢﴾** **﴿٢٢٣﴾** **﴿٢٢٤﴾** **﴿٢٢٥﴾** **﴿٢٢٦﴾** **﴿٢٢٧﴾** **﴿٢٢٨﴾** **﴿٢٢٩﴾** **﴿٢٣٠﴾** **﴿٢٣١﴾** **﴿٢٣٢﴾** **﴿٢٣٣﴾** **﴿٢٣٤﴾** **﴿٢٣٥﴾** **﴿٢٣٦﴾** **﴿٢٣٧﴾** **﴿٢٣٨﴾** **﴿٢٣٩﴾** **﴿٢٤٠﴾** **﴿٢٤١﴾** **﴿٢٤٢﴾** **﴿٢٤٣﴾** **﴿٢٤٤﴾** **﴿٢٤٥﴾** **﴿٢٤٦﴾** **﴿٢٤٧﴾** **﴿٢٤٨﴾** **﴿٢٤٩﴾** **﴿٢٥٠﴾** **﴿٢٥١﴾** **﴿٢٥٢﴾** **﴿٢٥٣﴾** **﴿٢٥٤﴾** **﴿٢٥٥﴾** **﴿٢٥٦﴾** **﴿٢٥٧﴾** **﴿٢٥٨﴾** **﴿٢٥٩﴾** **﴿٢٦٠﴾** **﴿٢٦١﴾** **﴿٢٦٢﴾** **﴿٢٦٣﴾** **﴿٢٦٤﴾** **﴿٢٦٥﴾** **﴿٢٦٦﴾** **﴿٢٦٧﴾** **﴿٢٦٨﴾** 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33. The people of Lût (Lot) belied the warnings. 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night, 35. As a favour from Us. Thus do We reward him who gives thanks (by obeying Us). 36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! 37. And they indeed sought to shame his guests (by asking to commit sodomy with them). So, We blinded their eyes (saying), "Then taste you My Torment and My Warnings." 38. And verily, an abiding torment seized them early in the morning. 39. "Then taste you My Torment and My Warnings." 40. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿١١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ ﴿١٢﴾ أَكْثَرُكُمْ خَيْرٌ مِنْ أُولَئِكَمْ أَمْ لَكُمْ
بَرَاءَةٌ فِي الزُّبُرِ ﴿١٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿١٤﴾ سَيُهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿١٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ
أَذَىٰ وَأَمْرٌ ﴿١٦﴾ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿١٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿١٨﴾ إِنَّا كُلَّ
شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٩﴾

of Pharaoh **آلَ** the people **جَاءَ** and indeed **وَلَقَدْ**
all **كُلِّهَا** Our Signs **بِآيَاتِنَا** (they) denied **كَذَّبُوا** warnings **﴿١١﴾**
with a Seizure **أَخَذَ** so We seized them **فَأَخَذْنَاهُمْ** (every one thereof)
All-Capable to carry out what He **﴿١٢﴾** of All-Mighty **عَزِيزٌ مُّقْتَدِرٌ**
these **أُولَئِكَ** than **خَيْرٌ** are your disbelievers **أَكْثَرُكُمْ** wills
the Divine **﴿١٣﴾** in **فِي** an immunity **بَرَاءَةٌ** have you **لَكُمْ** or **أَمْ**
a great **جَمِيعٌ** we are **نَحْنُ** do they say **يَقُولُونَ** or **أَمْ** Scriptures
will be put to **سَيُهْرَمُ** and we shall be victorious **﴿١٤﴾** multitude
﴿١٥﴾ and they will show **وَيُوَلُّونَ** (their) multitude **الْجَمْعُ** flight
their **مَوْعِدُهُمْ** the Hour is **السَّاعَةُ** nay, but **بَلِ** (their) backs
will be more grievous **أَذَىٰ** and the Hour **وَالسَّاعَةُ** appointed time
(are) **﴿١٦﴾** the criminals **الْمُجْرِمِينَ** verily **إِنَّ** and more bitter **﴿١٧﴾**
they will **يُسْحَبُونَ** the Day **يَوْمَ** and will burn **﴿١٨﴾** error **وَسُعُرٍ** in
ذُوقُوا their faces **وُجُوهِهِمْ** on **عَلَىٰ** the Fire **النَّارِ** in **فِي** be dragged
all **كُلِّ** verily we **﴿١٩﴾** of Hell **سَقَرَ** touch **مَسَّ** taste you
with divine preordainments **﴿٢٠﴾** We have created **خَلَقْنَاهُ** things

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)]. 42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent). 43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures? 44. Or say they: "We are a great multitude, victorious?" 45. Their multitude will be put to flight, and they will show their backs. 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. 47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). 48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" 49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

وَمَا أَمْرُنَا إِلَّا وَحْدَةً كَلْتَجِ بِالْبَصْرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَذْكَرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ
فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾ إِنَّ الْتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ
مُقْنَدٍ ﴿٥٥﴾

وَمَا (measure) and not أَمْرُنَا but وَحْدَةً and indeed وَلَقَدْ of an eye بِالْبَصْرِ ﴿٥٠﴾ as the twinkling كَلْتَجِ one
then is there أَهْلَكْنَا your likes أَشْيَاعَكُمْ We have destroyed فَهَلْ any that will remember مَذْكَرٍ ﴿٥١﴾ and each شَيْءٍ and everything
فَعَلُوهُ (is noted) in فِي they have done الزُّبُرِ ﴿٥٢﴾ and big وَكَبِيرٍ small صَغِيرٍ and everything وَكُلُّ records
إِنَّ الْتَّقِينَ verily the pious فِي (will be) in جَنَّاتٍ (the) وَنَهَرٍ ﴿٥٤﴾ midst of) Gardens
مُقْنَدٍ a King مَلِكٍ near عِنْدَ of truth (Paradise) صِدْقٍ seat
Omnipotent

50. And Our Commandment is but one as the twinkling of an eye. 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? 52. And everything they have done is noted in (their) Records (of deeds). 53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already beforehand, i.e. before it befalls, or is

done by its doer: الإيمان بالقدر) (See the Qur'ân V.57:22. and its footnote). 54. Verily, the *Muttaqûn* (the pious. See V.2:2), will be in the midst of Gardens and Rivers (Paradise). 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

سُورَةُ الرَّحْمَنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ① عَلَّمَ الْقُرْآنَ ② خَلَقَ الْإِنْسَانَ ③ عَلَّمَهُ الْبَيَانَ ④ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ⑤ وَالنَّجْمُ
وَالشَّجَرُ يَسْجُدَانِ ⑥ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ⑦ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ⑧ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
وَلَا تُخْسِرُوا الْمِيزَانَ ⑨ وَالْأَرْضَ وَضَعَهَا لِلْأَنْسَارِ ⑩ فِيهَا فَتَكِهَةٌ ⑪ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ⑫

the الرَّحْمَنُ ① He taught عَلَّمَ the Most Gracious (Allah) ② He taught him عَلَّمَهُ man ③ He created خَلَقَ Quran
and the moon وَالْقَمَرُ eloquent speech ④ الْبَيَانَ ⑤ the sun الشَّمْسُ and the trees وَالشَّجَرُ and the star النَّجْمُ for reckoning ⑥ بِحُسْبَانٍ
He has رَفَعَهَا and the heaven وَالسَّمَاءَ both prostrate ⑦ يَسْجُدَانِ ⑧ He has set up وَوَضَعَ raised it high
the balance ⑨ الْمِيزَانَ and He has set up أَلَّا the balance ⑦ أَلَّا تَطْغَوْا that not
the balance ⑧ الْمِيزَانَ in ⑦ أَلَّا تَطْغَوْا you may transgress ⑦ أَلَّا تَطْغَوْا that not
and ⑧ أَلَّا تَطْغَوْا with equity بِالْقِسْطِ the weight الْوَزْنَ and observe وَأَقِيمُوا
and the ⑨ الْمِيزَانَ the balance ⑨ الْمِيزَانَ make deficient وَلَا تُخْسِرُوا do not
there in ⑩ الْأَنْسَارِ for the creatures ⑩ الْأَنْسَارِ he has put it وَضَعَهَا earth
⑪ فَتَكِهَةٌ are ⑪ فَتَكِهَةٌ fruits وَالنَّخْلُ and date-palms ذَاتُ (with) ⑫ الْأَكْمَامِ ⑫
sheathed fruit-stalks

Sûrat Ar-Rahmân (The Most Gracious). LV

In the Name of Allâh
the Most Gracious, the Most Merciful

1. The Most Gracious (Allâh)! 2. He has taught (you mankind) the Qur'ân (by His Mercy). 3. He created man. 4. He taught him eloquent speech. 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). 6. And the herbs (or stars) and the trees both prostrate

themselves (to Allâh. See V.22:18). [Tafsir Ibn Kathir] 7. And the heaven He has raised high, and He has set up the Balance. 8. In order that you may not transgress (due) balance. 9. And observe the weight with equity and do not make the balance deficient. 10. And the earth He has put down (laid) for the creatures. 11. Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).

وَالْعَبْتُ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٢﴾ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ
كَالْفَخَّارِ ﴿١١﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٤﴾ رَبُّ الشَّرْقَيْنِ وَرَبُّ
الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ يَنْهَمَا بَرَزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

leaves and stalk for fodder الْعَصْفِ with ذُو and corn الْعَبْتُ
the رَیْحَانُ ﴿١٣﴾ and sweet-scented plants فَبِأَيِّ then which of
رَبِّكُمَا Blessings of your Lord تُكَذِّبَانِ ﴿١٢﴾ will you both deny خَلَقَ
sounding clay صَلْصَلٍ from الْإِنْسَانَ He created
كَالْفَخَّارِ ﴿١١﴾ like the clay of pottery وَخَلَقَ and He created
فَبِأَيِّ fire نَارٍ ﴿١٥﴾ of smokeless flame مَرِجٍ from the jinns
will تُكَذِّبَانِ ﴿١٤﴾ of your Lord رَبِّكُمَا blessings آلَاءِ then which of
وَرَبُّ of the two easts الشَّرْقَيْنِ (He is) the Lord رَبُّ you both deny
آلَاءِ then which of فَبِأَيِّ of the two wests الْمَغْرِبَيْنِ ﴿١٧﴾ and the Lord
He رَبِّكُمَا Blessings of your Lord تُكَذِّبَانِ ﴿١٨﴾ will you both deny
يَنْهَمَا meeting together الْبَحْرَيْنِ the two seas has let loose
which يَبْغِيَانِ ﴿٢٠﴾ none (of them) لَا is a barrier بَرَزَخٌ between them
can transgress

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery. 15. And the jinn He created from a smokeless flame of fire. 16. Then which of the Blessings of your Lord will you both (jinn and men) deny? 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter). 18. Then which of the Blessings of your Lord will you both (jinn and men) deny? 19. He has let loose the two seas (the salt and fresh water) meeting together. 20. Between them is a barrier which none of them can transgress.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي

فَيَايَ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ
 O you أَيُّهُ to you لَكُمْ We shall attend سَتَفْعُ will you both deny
 the مَالَهُ then which of فَيَايَ two classes (jinns and men) التَّكْلَانِ ﴿٣٠﴾
 will you both deny تَكْذِبَانِ of your Lord رَبِّكُمَا blessings
 you have اسْتَطَعْتُمْ if and men وَالْإِنْسِ of jinns O assembly
 of the السَّمَوَاتِ the zones مِنْ أَقْطَارِ to pass beyond أَنْ تَقْذُرُوا power
 but not لَا then pass (them) فَاتَّقُوا and the earth وَالْأَرْضِ heavens
 with تَقْذُرُونَ except إِلَّا you will be able to pass (them) authority
 of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ authority
 against you عَلَيْكُمَا will be sent يُرْسَلُ will you both deny تَكْذِبَانِ ﴿٣١﴾
 and brass وَنَحَاسَ fire نَارِ of smokeless flames مِنْ both
 you will be able to defend yourselves تَنْصِرَانِ and not

30. Then which of the Blessings of your Lord will you both (jinn and men) deny?
 31. We shall attend to you, O you two classes (jinn and men)! 32. Then which of
 the Blessings of your Lord will you both (jinn and men) deny? 33. O assembly of
 jinn and men! If you have power to pass beyond the zones of the heavens and the
 earth, then pass beyond (them)! But you will never be able to pass them, except
 with authority (from Allâh)! 34. Then which of the Blessings of your Lord will
 you both (jinn and men) deny? 35. There will be sent against you both, smokeless
 flames of fire and (molten) brass, and you will not be able to defend yourselves.

فَيَايَ مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٣٢﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٣﴾ فَيَايَ مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٣٤﴾
 فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٥﴾ فَيَايَ مَالَهُ رَبِّكُمَا تَكْذِبَانِ ﴿٣٦﴾ يَعْرِفُ الْمُجْرِمُونَ بِسِمَتِهِمْ فَيَوْحَدُ
 بِالنَّارِ وَالْأَقْدَامِ ﴿٣٧﴾

فَيَايَ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ
 is sent asunder انْشَقَّتِ then when إِذَا will you both deny
 like كَالدِّهَانِ rosy or red وَرْدَةً and it becomes فَكَانَتْ the heaven
 of رَبِّكُمَا the blessings مَالَهُ then which of فَيَايَ red-oil or red hide
 لَا so on that day فَيَوْمَئِذٍ will you both deny تَكْذِبَانِ ﴿٣٥﴾ your Lord
 of إِنْسٌ his sin ذَنْبِهِ as to عَنْ question will be asked لَا no

the blessings **مَا لَآ** then which of **فَيَأَيَّ** jinn **جَانِّ** nor **وَلَا** man
will be **رَبِّكُمْ** of your Lord **تُكَذِّبَانِ** will you both deny **يَعْرَفُ**
and **بِأُصْحَابِهِمُ** by their marks criminals, sinners **الْمُجْرِمُونَ** known
and (their) **وَالْأَعْقَابِ** by (their) forelocks **بِالنَّوْصِ** they will be seized
feet

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?
37. Then when the heaven is rent asunder, and it becomes rosy or red like red oil,
or red hide – (See V.70:8) 38. Then which of the Blessings of your Lord will you
both (jinn and men) deny? 39. So, on that Day no question will be asked of man or
jinni as to his sin, [because they have already been known from their faces either
white (dwellers of Paradise — true believers of Islamic Monotheism) or black
(dwellers of Hell — polytheists; disbelievers, criminals)]. 40. Then which of the
Blessings of your Lord will you both (jinn and men) deny? 41. The *Mujrimûn*
(polytheists, criminals, sinners) will be known by their marks (black faces), and
they will be seized by their forelocks and their feet.

فَيَأَيَّ مَا لَآ رَبِّكُمْ تُكَذِّبَانِ **هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ** **يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ مَّاءٍ** **فَيَأَيَّ مَا لَآ رَبِّكُمْ**
تُكَذِّبَانِ **وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ** **فَيَأَيَّ مَا لَآ رَبِّكُمْ تُكَذِّبَانِ** **ذَوَاتَا أَفْنَانٍ** **فَيَأَيَّ مَا لَآ رَبِّكُمْ تُكَذِّبَانِ**
فِيهَا عَيْنَانِ تَجْرِيَانِ **فَيَأَيَّ مَا لَآ رَبِّكُمْ تُكَذِّبَانِ**

فَيَأَيَّ مَا لَآ the blessings **رَبِّكُمْ** of your Lord **تُكَذِّبَانِ**
which **جَهَنَّمُ** this is Hell **الَّتِي يُكَذِّبُ** will you both deny
the criminals, sinners polytheists **الْمُجْرِمُونَ** (with it) **بِهَا** denied
and **بَيْنَ** between it (Hell) **يَطُوفُونَ** they will go around
then which of **مَاءٍ** water **حَمِيمٍ** the boiling hot (between)
will you both deny **رَبِّكُمْ** of your Lord **تُكَذِّبَانِ**
وَلَمَنْ خَافَ and for him **مَقَامَ** who fears **جَنَّاتٍ** his Lord
the **فَيَأَيَّ** then which of **ذَوَاتَا** will be two gardens
blessings **رَبِّكُمْ** of your Lord **تُكَذِّبَانِ** will you both deny
the **أَفْنَانٍ** then which of **فَيَأَيَّ** spreading branches
in **فِيهَا** will you both deny **رَبِّكُمْ** of your Lord **تُكَذِّبَانِ**
then which of **عَيْنَانِ** will be flowing **تَجْرِيَانِ** two springs them

will you both ﴿٥٢﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ deny

42. Then which of the Blessings of your Lord will you both (jinn and men) deny? 43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied. 44. They will go between it (Hell) and the fierce boiling water! 45. Then which of the Blessings of your Lord will you both (jinn and men) deny? 46. But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). 47. Then which of the Blessings of your Lord will you both (jinn and men) deny? 48. With spreading branches. 49. Then which of the Blessings of your Lord will you both (jinn and men) deny? 50. In them (both) will be two springs flowing (free). 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ رَوْحَانٍ ﴿٥٢﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَصِيرَتٌ أَلْطَرَفِ لَمْ يَطْمِئِنَّهُنَّ إِسْ قَبْلَهُنَّ وَلَا جَانٌّ ﴿٥٦﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَانْتَهُنَّ أَلْباقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

in فِيهِمَا of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي pairs couches مُتَّكِئِينَ on فُرُشٍ reclining will you both deny ﴿٥٢﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي hand will be قَصِيرَتٌ wherein فِيهِنَّ will you both deny ﴿٥٣﴾ (their) glances (upon their husbands) أَلْطَرَفِ restraining and لَا before them قَبْلَهُنَّ man إِسْ has touched them وَلَا جَانٌّ (no) they are like (in كَانْتَهُنَّ will you both deny ﴿٥٤﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ then which of فَإِنِّي and coral وَالْمَرْجَانُ rubies beauty) أَلْباقُوتُ will you both deny ﴿٥٥﴾ of your Lord رَبِّكُمَا the blessings مَالَهُ

52. In them (both) will be every kind of fruit in pairs. 53. Then which of the Blessings of your Lord will you both (jinn and men) deny? 54. Reclining upon the

couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. 55. Then which of the Blessings of your Lord will you both (jinn and men) deny? 56. Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *Tamth* before them. 57. Then which of the Blessings of your Lord will you both (jinn and men) deny? 58. (In beauty) they are like rubies and coral. 59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٥٥﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٥٦﴾ وَمِنْ دُونِهِمَا جَنَّاتٌ ﴿٥٧﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٥٨﴾ مُدَاهِمَتَانِ ﴿٥٩﴾ فِيهِمَا عِصْنَانِ ﴿٦٠﴾ نَضَّاحَتَانِ ﴿٦١﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٦٢﴾ فِيهِمَا فَاكِهَةٌ ﴿٦٣﴾ وَنَخْلٌ وَرَمَادٌ ﴿٦٤﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٦٥﴾ فِيهِمَا حَبِيرَةٌ ﴿٦٦﴾ حَسَنٌ ﴿٦٧﴾ فَإِنِّي أَعْلَمُ بِمَا تُكَذِّبُونَ ﴿٦٨﴾

تُكَذِّبُونَ ﴿٦٩﴾

مَلْ جَزَاءُ reward الْإِحْسَنِ for good إِلَّا other than الْإِحْسَنُ ﴿٥٥﴾ of your Lord رَحِيمًا the blessings أَلَا then which of فَإِنِّي good تُكَذِّبُونَ ﴿٥٦﴾ besides these two وَمِنْ دُونِهِمَا will you both deny جَنَّاتٍ ﴿٥٧﴾ the blessings أَلَا then which of فَإِنِّي are two other Gardens مُدَاهِمَتَانِ ﴿٥٩﴾ dark will you both deny تُكَذِّبُونَ ﴿٦٢﴾ of your Lord رَحِيمًا the blessings أَلَا then which of فَإِنِّي green (in colour) عِصْنَانِ in them (both) فِيهِمَا will you both deny تُكَذِّبُونَ ﴿٦٥﴾ your Lord then فَإِنِّي gushing forth water نَضَّاحَتَانِ ﴿٦١﴾ (will be) two springs will تُكَذِّبُونَ ﴿٦٨﴾ of your Lord رَحِيمًا the blessings أَلَا which of and فِيهِمَا you both deny فَاكِهَةٌ fruits وَنَخْلٌ and رَمَادٌ ﴿٦٤﴾ date-palms and pomegranates فَإِنِّي then which of رَحِيمًا the blessings أَلَا will you both deny تُكَذِّبُونَ ﴿٦٥﴾ of your Lord رَحِيمًا the blessings أَلَا then which of فَإِنِّي good and beautiful حَبِيرَةٌ there in حَسَنٌ ﴿٦٧﴾ (will be) fair (wives) حَبِيرَةٌ there in تُكَذِّبُونَ ﴿٦٨﴾ of your Lord رَحِيمًا the blessings أَلَا then which of فَإِنِّي will you both deny

60. Is there any reward for good other than good? 61. Then which of the Blessings of your Lord will you both (jinn and men) deny? 62. And besides these two, there are two other Gardens (i.e. in Paradise). 63. Then which of the Blessings of your Lord will you both (jinn and men) deny? 64. Dark green (in colour). 65. Then which of the Blessings of your Lord will you both (jinn and men) deny? 66. In

them (both) will be two springs gushing forth. 67. Then which of the Blessings of your Lord will you both (jinn and men) deny? 68. In them (both) will be fruits, and date palms and pomegranates. 69. Then which of the Blessings of your Lord will you both (jinn and men) deny? 70. Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful]; 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

حُرِّمَتْ مَقْصُورَتٌ فِي الْخِيَارِ ﴿٦٧﴾ أَيُّ مَالِئِ رَبِّكَمَا تُكَذِّبَانِ ﴿٦٨﴾ لَمْ يَطْمِئِنَّ عَنْ قَبْلِهِمْ وَلَا جَانٌّ ﴿٦٩﴾ أَيُّ مَالِئِ رَبِّكَمَا تُكَذِّبَانِ ﴿٧٠﴾ مُتَكِبِينَ عَلَى رَفْرَفٍ خُضِرَ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧١﴾ أَيُّ مَالِئِ رَبِّكَمَا تُكَذِّبَانِ ﴿٧٢﴾ تَبَرَّكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٣﴾

حُرِّمَتْ مَقْصُورَتٌ Houris (fair females) in فِي restrained of your رَبِّكَمَا the blessings مَالِئِ then which of پابیائِ pavilions has touched لَمْ not will you both deny تُكَذِّبَانِ Lord them عَنْ قَبْلِهِمْ man لَا before them جَانٌّ and no جَانٌّ jinn مَالِئِ will of your Lord رَبِّكَمَا the blessings مَالِئِ then which of you both deny مُتَكِبِينَ reclining عَلَى on رَفْرَفٍ cushions خُضِرَ then رَبِّكَمَا rich beautiful حِسَانٍ and mattresses جَانٌّ of your Lord رَبِّكَمَا the blessings مَالِئِ which of the تَبَرَّكَ both deny اسْمُ blessed is رَبِّكَ the name ذِي of your Lord and Honor وَالْإِكْرَامِ Majesty Owner of

72. *Hûr* (beautiful, fair females) guarded in pavilions; 73. Then which of the Blessings of your Lord will you both (jinn and men) deny? 74. With whom no man or jinni has had *Tamth* before them. 75. Then which of the Blessings of your Lord will you both (jinn and men) deny? 76. Reclining on green cushions and rich beautiful mattresses. 77. Then which of the Blessings of your Lord will you both (jinn and men) deny? 78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

سُورَةُ الْوَاقِعَةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾ وَيُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾

فَكَانَتْ هَبَاءً مُتَّبِثًا ۖ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۚ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۖ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ۖ وَالسَّابِقُونَ السَّابِقُونَ ۖ أُولَٰئِكَ الْمُقَرَّبُونَ ۚ فِي جَنَّاتِ النَّعِيمِ ۖ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ۖ

إذا when وَقَعَتْ the Event (Day of Resurrection) الْوَاقِعَةُ befalls
 لَيْسَ if لَا يَقْضِيهَا not رَاقِبَةً of its befalling كَاذِبَةً (can be) denying خَافِضَةً
 will be shaken رُجَّتْ when إِذَا it will exalt رَافِعَةً will bring low
 and will be رُجَّتْ with a terrible shake رَجَا the earth الْأَرْضُ
 so they will be فَكَانَتْ to dust بَسًا the mountains الْجِبَالُ powdered
 and you will be فَكُنْتُمْ floating مُتَّبِثًا dust particles هَبَاءً become
 on the right الْمَيْمَنَةِ so those فَأَصْحَابُ (in) three ثَلَاثَةً kinds أَزْوَاجًا
 on the Right Hand الْمَيْمَنَةِ (will be) those أَصْحَابُ who مَا hand
 (will be) who are مَا on the Left Hand الشِّمَالِ and those وَأَصْحَابُ
 and those foremost وَالسَّابِقُونَ on the Left Hand السَّابِقُونَ be) those
 will be nearest (to) الْمُقَرَّبُونَ those أُولَٰئِكَ will be foremost السَّابِقُونَ
 a multitude ثَلَاثَةٌ of Delight النَّعِيمِ the Gardens جَنَّاتٍ in فِي Allah)
 the first generations الْأَوَّلِينَ from مِّنَ (will be)

Sûrat Al-Wâqî'ah

(The Event) LVI

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. When the Event (i.e. the Day of Resurrection) befalls — 2. And there can be no denial of its befalling — 3. Bringing low (some — those who will enter Hell) exalting (others — those who will enter Paradise). (*Tafsir Ibn Kathir*) 4. When the earth will be shaken with a terrible shake. 5. And the mountains will be powdered to dust, 6. So that they will become floating dust particles. 7. And you (all) will be in three groups. 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). 10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to

embrace Islâm] will be foremost (in Paradise). 11. These will be the nearest (to Allâh). 12. In the Gardens of Delight (Paradise). 13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١١﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٢﴾ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٣﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٤﴾ بِأَكْوَابٍ
وَأَبَارِقٍ ﴿١٥﴾ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٦﴾ لَا يَصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٧﴾ وَفَكَهْوَ مِمَّا يَشْتَهُونَ ﴿١٨﴾ وَلَحِيرٍ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿١٩﴾
وَحُورٌ عِينٌ ﴿٢٠﴾ كَأَمْثَلِ الذُّلُوفِ ﴿٢١﴾ أَلْمَكُونِ ﴿٢٢﴾ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٣﴾

the later generations ﴿١١﴾ from مِّن and a few (will be) وَقَلِيلٌ
عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٢﴾ (of) gold and precious stones مُتَّكِئِينَ
will go عَلَيْهَا reclining مُتَقَابِلِينَ ﴿١٣﴾ face to face يَطُوفُ
بِأَكْوَابٍ immortal ﴿١٤﴾ boys وِلْدَانٌ مُّخَلَّدُونَ ﴿١٤﴾ round (serving)
﴿١٥﴾ and jugs وَأَبَارِقٍ ﴿١٥﴾ from مِّن and a glass وَكَأْسٍ ﴿١٦﴾
they will get any aching of the يَصَدَّعُونَ neither لَا flowing wine
they will get any يُزْفُونَ ﴿١٧﴾ and nor وَلَا wherefrom عَنْهَا head
they may يَشْتَهُونَ ﴿١٨﴾ from what مِمَّا and fruit وَفَكَهْوَ ﴿١٨﴾ intoxication
﴿١٩﴾ and the flesh وَلَحِيرٍ طَيْرٍ ﴿١٩﴾ of fowls مِمَّا يَشْتَهُونَ ﴿١٩﴾
with wide عِينٌ ﴿٢٠﴾ and Houris(fair females) وَحُورٌ ﴿٢٠﴾ they desire
﴿٢١﴾ like unto أَلْمَكُونِ ﴿٢١﴾ pearls الذُّلُوفِ ﴿٢١﴾ lovely eyes
﴿٢٢﴾ preserved جَزَاءُ ﴿٢٢﴾ for what كَانُوا used to do يَعْمَلُونَ ﴿٢٣﴾ a reward

14. And a few of those (foremost) will be from the later generations. 15. (They will be) on thrones woven with gold and precious stones. 16. Reclining thereon, face to face. 17. Immortal boys will go around them (serving), 18. With cups, and jugs, and a glass of flowing wine, 19. Wherefrom they will get neither any aching of the head nor any intoxication. 20. And with fruit that they may choose. 21. And with the flesh of fowls that they desire. 22. And (there will be) *Hûr* (fair females) with wide lovely eyes (as wives for the pious), 23. Like unto preserved pearls. 24. A reward for what they used to do.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٤﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٥﴾ وَأَصْحَابُ الْيَمِينِ ﴿٢٦﴾ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَكَهْوَ كَثِيرٍ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُورٍ
مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُمْ إِنْسَاءً ﴿٣٥﴾ جَعَلْنَهُمْ أَزْوَاجًا ﴿٣٦﴾ عُرُومًا تَرْوَاكًا ﴿٣٧﴾

nor vain talk **لَا** therein **فِيهَا** will they hear **يَسْمَعُونَ** not **لَا**
of Salam **سَلَامًا** the saying **قِيلَ** but **إِلَّا** any sinful speech **تَأْتِيهَا** ﴿٢٥﴾
on the **الْيَمِينِ** and those **وَأَصْحَابُ** Salam **سَلَامًا** ﴿٢٦﴾ (greetings with peace)
on the Right **الْيَمِينِ** ﴿٢٧﴾ those **أَصْحَابُ** who are **مَأْتِي** the Right Hand
and **وَطَلْحِ** thornless **مَنْحُشُورٍ** ﴿٢٨﴾ lote-trees **بَيْنَ** among **فِي** Hand
with fruits piled one above another **مَنْشُورٍ** ﴿٢٩﴾ banana trees
وَسَكُوبٍ and by water **وَمَاءٍ** long-extended **مَمْدُودٍ** ﴿٣٠﴾ and (in) shade
not **لَا** in plenty **كَيْفَرٍ** ﴿٣١﴾ and fruit **وَنَكْهَرٍ** flowing constantly
(their) suply **مَنْعُوعَةٍ** ﴿٣٢﴾ and not **وَلَا** whose season is limited **مَقْطُوعَةٍ**
raised **مَرْفُوعَةٍ** ﴿٣٣﴾ and (on) couches or thrones **وَفُرُشٍ** will be cut off
of special **إِنشَاءٍ** ﴿٣٤﴾ We have created them **أَنشَأْنَهُنَّ** verily **إِنَّا** high
loving (their **عُرَّتَا** virgins **أَبْكَارًا** ﴿٣٥﴾ and made them **جَعَلْنَهُنَّ** creation
equal in age **أَرْبَابًا** ﴿٣٦﴾ husbands only)

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). 26. But only the saying of: *Salâm! Salâm!* (greetings with peace)! 27. And those on the Right Hand —how (fortunate) will be those on the Right Hand? 28. (They will be) among thornless lote trees, 29. And among *Talh* (banana trees) with fruits piled one above another, 30. And in shade long-extended, 31. And by water flowing constantly, 32. And fruit in plenty, 33. Whose supply is not cut off (by change of season) nor are they out of reach. 34. And on couches or thrones, raised high. 35. Verily, We have created them (maidens) of special creation. 36. And made them virgins. 37. Loving (their husbands only), (and) of equal age.

لَا أَصْحَابَ الْيَمِينِ ﴿٢٥﴾ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿٢٦﴾ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿٢٧﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٢٨﴾ فِي سَمُورٍ
وَجِيمٍ ﴿٢٩﴾ وَطَلْحٍ مِّنْ يَّمُورٍ ﴿٣٠﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٣١﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٣٢﴾ وَكَانُوا يُصْرَفُونَ عَلَى الْجَنَّتِ
الْعَظِيمِ ﴿٣٣﴾ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذَا نَلْبَعُوثُونَ ﴿٣٤﴾ أَوْ أَبَاؤُنَا أَلَا وَلَدُونَ ﴿٣٥﴾ قُلْ إِنَّ الْأَوَّلِينَ
وَالْآخِرِينَ ﴿٣٦﴾ لَمَجْبُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٧﴾

لَا أَصْحَابَ الْيَمِينِ ﴿٢٥﴾ on the Right Hand **ثَلَاثَةٌ** a multitude
and a **ثَلَاثَةٌ** the first generations **الْأَوَّلِينَ** ﴿٢٦﴾ (will be)

وَأَصْحَابُ the later generations ٱلْآخِرِينَ ﴿١١﴾ from multitude (will be) on ٱلْأَشْيَاقِ ﴿١٢﴾ those أَصْحَابُ who ٱلَّذِينَ on the Left Hand and those and boiling ٱلْجَمْرِ ﴿١٣﴾ fierce hot wind in ٱلْيَمِينِ the Left Hand neither ٱلْأَسْوَدُ black smoke ٱلْبُخْمُورِ ﴿١٤﴾ of ٱلْمِنْ and shadow ٱلظِّلِّ water ٱلْبَارِدِ cool وَلَا nor ٱلْحَسَنُ good ٱلْإِثْمُ they ٱلْكَافِرُونَ (were) قَبْلَ before ٱلْأَوَّلِينَ that ٱلْمُتَرَفِّعِينَ ﴿١٥﴾ indulged in luxury and were ٱلْمُتَعَبِّدِينَ and used to ٱلْأَكْبَارُ great ٱلْعَظِيمِ ﴿١٦﴾ sin in ٱلْحَيَاتِ persisting and ٱلْمُتَوَكِّلِينَ dust ٱلْأَعْيُنُ and become ٱلْمُتَوَكِّلِينَ we die ٱلْمُتَوَكِّلِينَ when ٱلْمُتَوَكِّلِينَ they say ٱلْمُتَوَكِّلِينَ and bones ٱلْمُتَوَكِّلِينَ say (O ٱلْمُتَوَكِّلِينَ our forefathers the first ٱلْمُتَوَكِّلِينَ and also ٱلْمُتَوَكِّلِينَ those of old ٱلْمُتَوَكِّلِينَ verily ٱلْمُتَوَكِّلِينَ Muhammad) ٱلْمُتَوَكِّلِينَ all will be surely gathered together ٱلْمُتَوَكِّلِينَ of later time well known ٱلْمُتَوَكِّلِينَ Day ٱلْمُتَوَكِّلِينَ appointed meeting ٱلْمُتَوَكِّلِينَ

38. For those on the Right Hand. 39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm). 40. And a multitude of those (on the Right Hand) will be from the later generations. 41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand? 42. In fierce hot wind and boiling water, 43. And shadow of black smoke, 44. (That shadow) neither cool nor (even) pleasant, 45. Verily, before that, they indulged in luxury, 46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes) 47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? 48. "And also our forefathers?" 49. Say (O Muhammad ﷺ): "(Yes) verily, those of old, and those of later times. 50. "All will surely be gathered together for appointed Meeting of a known Day.

ثُمَّ إِنَّكُمْ أَنْتُمُ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَا تَكُونُونَ مِن شَجَرٍ مِّن زُفُورٍ ﴿٥٢﴾ فَٱلْقَوْمُ مِنهَا ٱلْبَاطُونَ ﴿٥٣﴾ فَشَرِبُواْ عَلَيْهِ مِن ٱلْحَمِيمِ ﴿٥٤﴾ فَشَرِبُواْ شَرِبَ ٱلْهَيْمِ ﴿٥٥﴾ هَذَا تُرْثُهُمْ يَوْمَ ٱلَّذِينَ ﴿٥٦﴾ تَحْنُ خَافَتُكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ مَا تَسْتُرُ تَخْلُقُونَهُ أَمْ نَحْنُ ٱلْخَالِقُونَ ﴿٥٩﴾ تَحْنُ قَدَرْنَا بَيْنَكُمْ ٱلْمَوْتَ وَمَا نَحْنُ بِمُسْبِقِينَ ﴿٦٠﴾

ثُمَّ إِنَّكُمْ then أَنْتُمُ O ٱلْمُكَذِّبُونَ the erring-ones of شَجَرٍ trees ٱلَّذِينَ you verily will eat لَا تَكُونُونَ the deniers

نَقُورُ ﴿٥١﴾ Zaqqum قَالُونَ then you will fill therewith البُطُونَ ﴿٥٢﴾ boiling of اللِّيمِ ﴿٥٣﴾ on it عَلَيْهِ and drink فَشْرِيُونَ (your) bellies thirsty الِّيمِ ﴿٥٤﴾ like drinking شَرَبَ so you will drink فَشْرِيُونَ water on the يَوْمَ الدِّينِ ﴿٥٥﴾ their entertainment تَرْتَلَمُ this will be هَكَذَا camels then why فَلَوْلَا created you خَلَقْنَكُمْ We نَحْنُ Day of Resurrection do not تُصَدِّقُونَ ﴿٥٦﴾ you believe أَفَرَأَيْتُمْ مَّا do you see تَتَّبِعُونَ ﴿٥٧﴾ what We نَحْنُ or أَمْ who create it مَنْ خَلَقْنَاهُ is it you مَا أَنتُمْ you emit الِّيلَافُونَ ﴿٥٨﴾ are the creators هُمْ قَدَرْنَا We قَدَرْنَا have decreed بَيْنَكُمْ the death أَلَمَوْتَ between you وَمَا and not نَحْنُ We (are) يَمْسُوقِينَ ﴿٥٩﴾ out raced

51. "Then moreover, verily, — you the erring-ones, the deniers (of Resurrection)! 52. "You verily, will eat of the trees of *Zaqqûm*. 53. "Then you will fill your bellies therewith, 54. "And drink boiling water on top of it. 55. "And you will drink (that) like thirsty camels!" 56. That will be their entertainment on the Day of Recompense! 57. We created you, then why do you believe not? 58. Then tell Me (about) the (human) semen that you emit. 59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? 60. We have decreed death to you all, and We are not outstripped,

عَلَىٰ أَنْ يُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٥١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٥٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٥٣﴾ أَأَنْتُمْ تَرْزُقُونَهُ أَمْ نَحْنُ الرَّازِقُونَ ﴿٥٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٥٥﴾ إِنَّا لَمَغْرُمُونَ ﴿٥٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٥٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٥٨﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٥٩﴾

and عَلَىٰ أَنْ in أَنْ يُبَدِّلَ أَمْثَلَكُمْ We transfigure وَنُنْشِئَكُمْ your likes نُنْشِئَكُمْ and you know تَعْلَمُونَ ﴿٥١﴾ لا (forms) that مَا in فِي create you the النَّشْأَةَ you have known عَلِمْتُمْ and indeed فَلَوْلَا first form تَذَكَّرُونَ ﴿٥٢﴾ why then not أَفَرَأَيْتُمْ مَا do you see تَحْرُثُونَ ﴿٥٣﴾ (the seed) that مَا أَنتُمْ you sow أَمْتُمْ are the الرَّازِقُونَ ﴿٥٤﴾ We نَحْنُ or أَمْ make it grow تَرْزُقُونَهُ you who لَجَعَلْنَاهُ We would surely make it نَشَاءُ if لَوْ Growers فَظَلْتُمْ into dry pieces تَفَكَّهُونَ ﴿٥٥﴾ and you would

nay, بَلْ indeed undone (ruined, punished) لَمْعَرُونَا ﴿٥٦﴾ we are
 the الْمَاءَ do you see أَفَرَأَيْتُمْ are deprived مَحْرُومُونَ ﴿٥٧﴾ we but
 who أَنْزَلْنَاهُ is it you مِمَّا أَنْتُمْ you drink تَشْرَبُونَ ﴿٥٨﴾ that water
 نَحْنُ or أَمْ the rain clouds الْمُنْزِلُ from مِنْ cause it to come down
 are the causers of it to come down الْمُنْزِلُونَ ﴿٥٩﴾ We

61. To transfigure you and create you in (forms) that you know not. 62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? 63. Then tell Me about the seed that you sow in the ground. 64. Is it you that make it grow, or are We the Grower? 65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (*Tafsir Ibn Kathîr*) 66. (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! (*Tafsir Al-Qurtubî*) 67. "Nay, but we are deprived!" 68. Then tell Me about the water that you drink. 69. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

لَوْ شَاءَ جَعَلْنَاهُ أَجَاًا فَلَوْلَا تَشْكُرُونَ ﴿٥٦﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٥٧﴾ مَا أَنْتُمْ أَشْجَرَتِهَا أَمْ أَنْتُمْ الْمُتَسِفُونَ ﴿٥٨﴾ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٥٩﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٦٠﴾ فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ ﴿٦١﴾ وَإِنَّكُمْ لَقُْسَمٌ لَوْ تَعْلَمُونَ عَظِيمًا ﴿٦٢﴾

لَوْ شَاءَ if نَشَاءَ We willed جَعَلْنَاهُ We could make it أَجَاًا salt فَلَوْلَا do you see أَفَرَأَيْتُمُ you give thanks تَشْكُرُونَ ﴿٥٦﴾ why then do not النَّارَ the fire الَّتِي which تُورُونَ ﴿٥٧﴾ is it you مَا أَنْتُمْ أَشْجَرَتِهَا We or أَمْ the tree thereof شَجَرَتِهَا who made to grow a تَذْكِرَةً have made it جَعَلْنَاهَا We are the Growers الْمُتَسِفُونَ ﴿٥٨﴾ for the travellers وَمَتَاعًا and an article of use لِلْمُقْوِينَ ﴿٥٩﴾ then glorify بِاسْمِ your Lord الْعَظِيمِ ﴿٦٠﴾ by setting بِمَوْقِعِ I swear أَقْسَمُ so verily فَلَا ﴿٦١﴾ the Most-Great النُّجُومِ ﴿٦٢﴾ of the stars وَإِنَّكُمْ لَقُْسَمٌ and verily that is تَعْلَمُونَ if لَوْ oath great عَظِيمًا ﴿٦٢﴾ you know

70. If We willed, We verily, could make it salt (and undrinkable); why then do you not give thanks (to Allâh)? 71. Then tell Me about the fire which you kindle. 72. Is it you who made the tree thereof to grow, or are We the Grower? 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world). 74. Then glorify with praises the Name of your Lord, the Most Great. 75. So, I swear by the setting of the stars. 76. And verily, that is indeed a great oath, if you but know.

إِنَّهٗ لَقُرْآنٌ كَرِيمٌ ﴿٧٦﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ ﴿٨١﴾ وَيَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينٌ تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُرْهَانَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

an indeed a recital (the Quran) verily this is
none well-guarded a Book in honorable
A touches it but the purified the Lord from Revelation
is of the worlds the Lord from Revelation
and it such a talk (that) you deny and deny
you that you your provision you make it
it reaches when then why not deny (Him)
are the throat and you the throat
than to him are nearer but We looking on
if then why not you see not but you
from the reckoning and exempt you are
you are recompense if bring back the soul
truthful

77. That (this) is indeed an honourable recitation (the Noble Qur'ân). 78. In a Book well-guarded (with Allâh in the heaven, i.e. *Al-Lauh Al-Mahfûz*). 79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels). 80. A Revelation (this Qur'ân) from the Lord of the 'Ālamîn (mankind, jinn and all that exists). 81. Is it such a talk (this Qur'ân) that you (disbelievers) deny? 82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)! 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? 84. And you at the moment are looking on, 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (*Tafsir*

At-Tabarî) 86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) — 87. Bring back the soul (to its body), if you are truthful?

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٦﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٧﴾ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٨٨﴾ فَسَلَٰءٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٠﴾ فَنَزْلٌ مِنْ جَهَنَّمَ

those brought near (to) الْمُقَرَّبِينَ ﴿٨٦﴾ of he be كَانَ if إِنْ then فَأَمَّا
 Allah) فَرَوْحٌ and رَيْحَانٌ and وَجَنَّتْ نَعِيمٌ ﴿٨٧﴾ and a Garden of Delights
 of أَصْحَابِ of he be كَانَ if إِنْ and yet وَأَمَّا of delights
 then (there) is safety and peace فَسَلَٰءٌ on the Right Hand الْيَمِينِ ﴿٨٩﴾
 on the Right Hand الْيَمِينِ ﴿٨٩﴾ those أَصْحَابِ from مِنْ for you لَّكَ
 the الضَّالِّينَ ﴿٩٠﴾ the denying of he be كَانَ if إِنْ and yet
 from جَهَنَّمَ ﴿٩٠﴾ then (for him) is entertainment فَنَزْلٌ
 boiling water

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh), 89. (There is for him) rest and provision, and a Garden of Delights (Paradise). 90. And if he (the dying person) be of those on the Right Hand, 91. Then there is safety and peace (from the punishment of Allâh) for those on the Right Hand. 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism), 93. Then for him is an entertainment with boiling water.

وَنَصْلَةٍ جَحِيمٍ ﴿٩١﴾ إِنَّ هَٰذَا لَمَوْحٌ بَيِّنٌ ﴿٩٢﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٣﴾

وَنَصْلَةٍ جَحِيمٍ ﴿٩١﴾ and burning جَحِيمٍ ﴿٩١﴾ in Hell-fire إِنَّ هَٰذَا لَمَوْحٌ بَيِّنٌ ﴿٩٢﴾ verily هَٰذَا
 this is لَمَوْحٌ ﴿٩٢﴾ this is حَقٌّ ﴿٩٢﴾ an absolute truth بَيِّنٌ ﴿٩٢﴾ with certainty
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٣﴾ so glorify the Name of your Lord رَبِّكَ
 the Most Great الْعَظِيمِ ﴿٩٣﴾

94. And burning in Hell-fire. 95. Verily, this! This is an absolute Truth with certainty. 96. So, glorify with praises the Name of your Lord, the Most Great.

سُورَةُ الْحَدِيدِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

the **سَبَّحَ** is in **مَا** whatsoever (for) Allah **لِلَّهِ** glorifies the All-Mighty **وَهُوَ** and He is the earth **وَالْأَرْضِ** sky **لِلْحَكِيمِ** ﴿١﴾ All-Wise **لَهُ** His is the kingdom of the heaven **السَّمَوَاتِ** the kingdom **لَهُ** All-Wise **وَالْأَرْضِ** and the earth **يُحْيِي** and He gives life **وَيُمِيتُ** He causes death **وَهُوَ** is Most Able **قَدِيرٌ** ﴿٢﴾ things all **كُلِّ** over **وَالْبَاطِنُ** and He is **وَالْظَّاهِرُ** the Most High and the Last **وَالْآخِرُ** the First **وَالْأَوَّلُ** He is thing of every **يَعْلَمُ** and He is **وَهُوَ** and the Most Near **وَالْبَاطِنُ** **عَلِيمٌ** ﴿٣﴾ the All-Knower **هُوَ** He is **الَّذِي** who **خَلَقَ** created the heavens **وَالْأَرْضِ** the earth and the **سِتَّةِ** six **أَيَّامٍ** days **ثُمَّ** and then **اسْتَوَى** rose **عَلَى** over **الْعَرْشِ** the throne **يَعْلَمُ** He knows **مَا** comes **يَخْرُجُ** and what **وَمَا** the earth **وَالْأَرْضِ** into **فِي** goes **يَلِجُ** what **وَمَا** from it **وَمَا** and what **يَنْزِلُ** descends **مِنْ** from **السَّمَاءِ** the sky **وَمَا** and what **يَعْرُجُ** ascends **فِيهَا** thereto **وَهُوَ** and He is **مَعَكُمْ** and Allah **وَاللَّهُ** you may be **كُنْتُمْ** wheresoever **أَيْنَ مَا** with you **وَاللَّهُ** is the All-Seer **بَصِيرٌ** ﴿٤﴾ you do **تَعْمَلُونَ** of what

Sûrat Al-Hadîd (Iron) LVII

In the Name of Allâh
the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise. 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things. 3. He is the First

(nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. 4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

لَمْ يَلِكْ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَرْجِعُ الْأُمُورَ ٥ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ٦ ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ٧ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ٨

لَمْ His is the kingdom السَّمَوَاتِ of the heavens and the earth وَالْأَرْضِ to the earth and to وَاللَّهُ Allah رَجِعُ return الْأُمُورُ all the matters يُولِجُ He merges اللَّيْلَ night فِي the night النَّهَارِ day وَيُولِجُ day into النَّهَارِ night and He has full knowledge عَلِيمٌ of whatsoever is in the breasts ذَاتِ الصُّدُورِ ٦ ءَامِنُوا in Allah وَاللَّهُ and His Messenger (Muhammad) رَسُولِهِ and spend of what جَعَلَكُمْ He has made you مُسْتَخْلِفِينَ trustees فِيهِ whereof and those ءَامِنُوا who believe مِنْكُمْ of you وَأَنْفَقُوا and spend لَهُمْ theirs (will be) أَجْرٌ a great كَبِيرٌ ٧ وَمَا and spend you believe لَا that not تَزِيدُكُمْ you believe تَزِيدُكُمْ what is the matter وَالرَّسُولُ in Allah وَاللَّهُ and the Messenger يَدْعُوكُمْ invites you لِيُؤْمِنُوا He has taken أَخَذَ and indeed وَقَدْ in your Lord رَبِّكُمْ to believe مِيثَاقَكُمْ your covenant إِنْ if كُنْتُمْ you are مُؤْمِنِينَ ٨ real believers

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision). 6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. 7. Believe in Allâh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's way), theirs will be a great reward. 8. And what is the matter with you that you believe not in Allâh! While the

Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ؕ آيَاتٍ يَبَشِّرُ بِخُرُوجِكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكَ لَرَءُوفٌ رَحِيمٌ ﴿٩﴾ وَمَا لَكُمْ
أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّكَ أَعْظَمَ
دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحَسَنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

هُوَ الَّذِي He is who يُزِيلُ sends down عَلَى His slave عَبْدِهِ to آيَاتٍ signs
يَبَشِّرُ manifest that He may bring you out مِنْ the darknesses الظُّلُمَاتِ into إِلَى the light النُّورِ وَإِنَّ and verily اللَّهُ
Most Merciful رَحِيمٌ ﴿٩﴾ full of kindness رَءُوفٌ to you بِكَ Allah is
وَمَا لَكُمْ that not أَلَّا with you لَكُمْ and what is the matter وَمَا
and to اللَّهِ of Allah the (Way) cause سَبِيلِ in فِي spend
and the مِيرَاثُ the heritages السَّمَوَاتِ of the heavens وَالْأَرْضِ
لَا earth not يَسْتَوِي equal are مِنْكُمْ among you مَنْ those who أَنْفَقَ
the conquering (of Makkah) الْفَتْحِ before قَبْلِ (from) مِنْ spent
وَقَتْلَ أَوْلِيَّكَ and fought أَكْثَرُ such أَكْثَرُ are greater دَرَجَةً in degree
and الَّذِينَ those أَنْفَقُوا who spent مِنْ بَعْدِ afterwards وَقَتْلُوا
the الْحَسَنَى Allah has promised وَعَدَّ But to all وَكَلَّا fought
يُخَبِّرُ you do تَعْمَلُونَ of what وَاللَّهُ best (reward) is All-Aware

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful. 10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.

مَنْ ذَا الَّذِي يُعْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيَضَعُهُمْ لَهُمْ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ
أَيْدِيهِمْ وَبِأَنْفُسِهِمْ يُشْرِكُونَ الْيَوْمَ جَنَّتْ بَجَرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُتَّقُونَ

وَالْمُتَّقِينَ الَّذِينَ آمَنُوا أَتُظِرُّونَا نَقَاتِيسٍ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَمْ يَأْبَ بَاطِنُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

مَنْ who is he ذَا that الَّذِي who يُعْرِضُ will lend اللَّهُ Allah قَرْضًا loan
 then (Allah) will increase it manyfold فَيُضَوِّفُهُ a goodly حَسَنًا loan
 reward أَجْرٌ and he will have وَلَهُ to his credit (for him) لَمْ
 the كَرِيمٌ ﴿١٣﴾ a good يَوْمَ on the Day تَرَى you shall see الْمُتَّقِينَ the
 believing men وَالْمُؤْمِنَاتِ and believing women يُسْرِعُنَّ running نُورُهُمْ
 and by their right hands وَبِأَيْمَانِهِمْ before them their light
 بُشْرَتُكُمْ Glad tidings for you الْيَوْمَ this Day جَنَّاتُ Gardens تَجْرِي
 flowing مِنْ تَحْتِهَا under them الْأَنْهَارُ rivers خَالِدِينَ to dwell forever فِيهَا
 therein ذَلِكَ that هُوَ it is الْقَوْرُ success الْعَظِيمُ ﴿١٤﴾ the great يَوْمَ on
 and the day يَقُولُ will say الْمُنَافِقُونَ hypocrites men وَالْمُتَّقِينَ
 wait أُنظِرُونَا who believe آمِنُوا to those الَّذِينَ hypocrites women
 it قُلْ for us نَقَاتِيسٍ let us get something مِنْ from نُورِكُمْ your light قِيلَ
 will be said ارْجِعُوا go back وَرَاءَكُمْ to your rear فَالْتَمِسُوا then seek
 لَمْ a wall يُسَوِّرُ between them بَيْنَهُمْ so will be put up فَضْرِبَ a light
 will be mercy الرَّحْمَةُ in it فِيهِ inside it بَاطِنُ a gate بَابُ therein
 the torment وَالظَّاهِرُ and outside it مِنْ قِبَلِهِ facing toward الْعَذَابُ ﴿١٥﴾

11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise). 12. On the Day you shall see the believing men and the believing women — their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! 13. On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

يُنَادُوهُمْ أَلَمْ تَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمْ الْأَمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَزَّكَمُ
 بِاللَّهِ الْعَظِيمِ ﴿١٤﴾ قَالُوا لَمْ يَأْبَ بَاطِنُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٥﴾

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴾ (١٦)

يَنَادُونَهُمْ were not أَلَمْ (the hypocrites) will call them (believers) نَكُنْ we نَعْمُكُم with you قَالُوا they (believers) will reply بَلَى وَلَكِنْكُمْ and فَتَنَّا led into temptations أَنْفُسَكُمْ yourselves وَرَبَّيْتُمْ and you doubted وَارْتَبْتُمْ looked forward (for our destruction) وَعَرَّيْتُمْ and you were deceived الْأَمَانِيُّ by false desires حَتَّى till جَاءَ the command أَمْرُ of Allah ﷻ وَعَرَّيْتُمْ and deceived you of Allah ﷻ So this فَالْيَوْمِ the chief deceiver الْغَوْرُ (١٥) in the respect of Allah ﷻ Day لَا not يَوْمَئِذٍ shall be taken مِنْكُمْ from you وَفِدَاءُ ransom وَلَا nor of الَّذِينَ those who كَفَرُوا disbelieved مَاورِثُكُمْ your abode is النَّارُ the Fire فِي the مَوْلَانِكُمْ that is your friend (place) وَفِي the time بَلَى Has not أَلَمْ the destination أَلْوَسُّ (١٥) worst is be humbled تَخْشَعَ to أَنْ who believe آمَنُوا for those الَّذِينَ come قُلُوبُهُمْ their hearts لِذِكْرِ by Reminder ﷻ وَمَا of Allah ﷻ and that which has been revealed نَزَلَ of the truth الْحَقِّ the truth وَلَا and not يَكُونُوا they become كَالَّذِينَ as those who أُوتُوا the received الْكِتَابَ the Scripture مِنْ قَبْلُ before فَطَالَ and was prolonged عَلَيْهِمْ and so were hardened قَسَتْ the term الْأَمَدُ their hearts وَكَثِيرٌ and many مِنْهُمْ of them فَاسِقُونَ (١٦) were rebellious

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh." 15. So, this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination. 16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and

the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ الْمُضْذِقِينَ وَالْمُضْذِقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

to the earth *الْأَرْضَ* gives life *يَحْيِي* Allah *اللَّهُ* that *أَنَّ* know *أَعْلَمُوا* *بَعْدَ* after *مَوْتِهَا* its death *قَدْ* indeed *بَيَّنَّا* We have made clear *لَكُمُ* the signs *لَعَلَّكُمْ* so that you *تَعْقِلُونَ* understand *إِنَّ* and alms-giving *الْمُضْذِقِينَ* the alms-giving men *وَالْمُضْذِقَاتِ* verily a *قَرْضًا* loan *حَسَنًا* to Allah *اللَّهُ* and who lent *وَأَقْرَضُوا* women *يَضْعَفُ* it shall be increased manifold *لَهُمْ* for them *وَلَهُمْ* *أَجْرٌ* reward *كَرِيمٌ* (good) *وَالَّذِينَ* and those who *آمَنُوا* believe *بِاللَّهِ* in Allah *وَرُسُلِهِ* and His Messengers *أُولَئِكَ هُمُ* they are the truthful *وَالشُّهَدَاءُ* and martyrs *عِنْدَ رَبِّهِمْ* with their Lord *لَهُمْ* they shall have *أَجْرُهُمْ* their reward *وَنُورُهُمْ* and their light *وَالَّذِينَ* and those who *كَفَرُوا* disbelieve *وَكَذَّبُوا* deny *بِآيَاتِنَا* Our signs *أُولَئِكَ* they *أَصْحَابُ* of the Blazing Fire *الْجَحِيمِ* shall be the dwellers

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand. 18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). 19. And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddiqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَبِءٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَكَثَافٌ فِي الْأُمُورِ وَالْأُولَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ

الْكَفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرْدُهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ ﴿١٢﴾

أَعْلَمُوا أَنَّمَا نَبَاتُ الدُّنْيَا الْحَيَاةُ that only know أَنَّمَا play and amusement وَرِيشٌ and mutual تَفَاخُرٌ and rivalry فِي the respect of the wealth and children وَالْأَوْلَادِ of wealth (vegetation after)rain is pleasing أَعْجَبَ to the tillers الْكَفَّارِ is pleases it فَرْدُهُ afterwards يَهِيجُ its growth مُصْفَرًا then يَكُونُ turning yellow حُطَمًا straw and عَذَابٌ the Hereafter شَدِيدٌ a severe torment وَمَغْفِرَةٌ and good pleasure وَرِضْوَانٌ Allah from forgiveness وَمَا الْحَيَاةُ الدُّنْيَا the life and is not إِلَّا but مَتَاعُ a deceiving الْفُرُورِ enjoyment

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ. ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٣﴾ مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٤﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٥﴾

سَابِقُوا Race one with another in hastening إِلَىٰ مَغْفِرَةٍ towards وَمَغْفِرَةٍ your Lord رَّبِّكُمْ and (towards) جَنَّةٍ Paradise عَرْضُهَا width whereof is كَعَرْضِ السَّمَاءِ as the width وَأُعِدَّتْ prepared لِلَّذِينَ for those ءَامَنُوا heaven

that **ذَٰلِكَ** and His Messengers **وَرُسُلِهِ** in Allah **بِاللَّهِ** who believe on whom **مَنْ** He bestows **يُؤْتِيهِ** of Allah **اللَّهِ** the Grace **فَضْلٌ** is of **الْفَضْلِ** the Owner **ذُو** and Allah is **وَاللَّهُ** He pleases **يَشَاءُ** of **مُصِيبَةٍ** Great **الْعَظِيمِ** Bounty **مَا** not **أَصَابَ** befalls **مِنْ** in **فِي** nor **وَلَا** the earth **الْأَرْضِ** on **فِي** calamity your **أَنْفُسِكُمْ** in **فِي** but **إِلَّا** serves before **مِنْ قَبْلِ** a Book (of Decrees) **كِتَابٍ** in **فِي** that is **ذَٰلِكَ** verily **إِنَّ** We bring it into existence **نُزُلًا** that **أَنْ** you **تَأْسُوا** in order that not **لِكَيْلَا** easy **يَسِيرٌ** Allah **اللَّهُ** for **عَلَى** you **عَلَى** may be sad **مَا** over **فَأَنْتُمْ** what **وَلَا** you fail to get **تَقْرَبُوا** nor **وَلَا** has been given to you **بِمَا** rejoice because of what **مَائِدَتِكُمْ** and Allah **وَاللَّهُ** **لَا** and Allah **لَا** likes **يُحِبُّ** **كُلِّ** any **مُخْتَالٍ** prideful **فَخُورٍ** **٥٧** boaster

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty. 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh. 23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

الَّذِينَ يَبْتَخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۖ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعَةٌ لِلنَّاسِ وَلِعَلَّكُمْ تَهْتَكُونَ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝٥٨

الَّذِينَ **يَبْتَخُلُونَ** those who **وَيَأْمُرُونَ** and enjoin upon **النَّاسَ** people **بِالْبَخْلِ** miserliness **وَمَنْ يَتَوَلَّ** and whoever **فَإِنَّ** turns away **اللَّهُ** then verily **اللَّهُ** Allah **هُوَ** He is **الْغَنِيُّ** Rich **الْحَمِيدُ** Worthy of **رُسُلَنَا** our Messengers **لَقَدْ** all praise **أَرْسَلْنَا** We have sent **وَأَنْزَلْنَا** with clear proofs **مَعَهُمُ** and We revealed

that may يُقَوِّمُ and the balance وَالْمِيزَانَ the scripture أَلْكِتَابَ
 and We sent down وَأَنْزَلْنَا justice بِالْقِسْطِ mankind النَّاسُ keep up
 and وَمَنْفَعُ mighty شَدِيدُ power بَأْسُ wherein is iron فِيهِ iron
 Allah اللَّهُ and that may know وَلَيَعْلَمَنَّ for mankind لِلنَّاسِ benefits
 in بِالْعَيْبِ and His Messengers وَرُسُلُهُ will help Him مَنْ يَنْصُرُهُ who
 the unseen إِنَّ اللَّهَ verily اللَّهُ Allah is قَوِيٌّ All-Strong عَزِيزٌ
 All-Mighty

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.
 25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٦١﴾
 ثُمَّ فَتَيْنَا عَلَىٰ عَادَ وَثَمُودَ وَفَقَيْنَا يُعُوسَىٰ ابْنَ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ
 اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا
 فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٦٢﴾

and Abraham وَإِبْرَاهِيمَ Noah نُوحًا We sent أَرْسَلْنَا and indeed وَلَقَدْ
 وَجَعَلْنَا in فِي and we placed ذُرِّيَّتِهِمَا their offspring النُّبُوَّةَ
 Prophethood وَالْكِتَابَ and scripture فَمِنْهُمْ and among them مُهْتَدٍ
 of them فَاسِقُونَ ﴿٦١﴾ and many وَكَثِيرٌ are guided ones
 after them رُسُلَنَا We sent فَتَيْنَا ثُمَّ then rebellious
 and We sent وَفَقَيْنَا يُعُوسَىٰ Jesus ابْنَ مَرْيَمَ son of Mary
 and we gave him الْإِنْجِيلَ the Gospel وَجَعَلْنَا
 of those who اتَّبَعُوهُ followed
 But the رَهَابَانِيَّةً and mercy وَرَحْمَةً compassion رَأْفَةً him

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful. 29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتَهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

of her the statement قَوْلَ Allah has heard سَمِعَ indeed قَدْ
her husband زَوْجِهَا concerning فِي disputes with you تُجَادِلُكَ that
and she complains وَتَشْتَكِي إِلَى to Allah وَاللَّهُ and Allah يَسْمَعُ
تَحَاوُرَكُمَا hears the conversation between you both إِنَّ verily
All-Seer بَصِيرٌ ﴿١﴾ All-Hearer سَمِيعٌ Allah is who يُظَاهِرُونَ those
among you مِنْ نِسَائِهِمْ their wives مَا make unlawful
from you مِنْ نِسَائِهِمْ their wives none أُمَّهَاتُهُمْ they
can be their mothers هُنَّ not
except الَّتِي those وَلَدْنَهُمْ who gave them
and verily لَيَقُولُونَ birth وَإِنَّهُمْ an evil
مُنْكَرًا they say وَزُورًا a lie and verily وَإِنَّ
Allah is عَفُوفٌ Oft-Pardoning وَالَّذِينَ Oft-Forgiving
and those يُظَاهِرُونَ who
make unlawful by Dhihar utterance نِسَائِهِمْ their wives ثُمَّ
from what لِمَا wish to go back يَعُودُونَ then
they said فَتَحْرِيرُ they touch رَقَبَةٍ so freeing
of a slave مِنْ قَبْلِ أَنْ before that يَتَمَاسَّا
you are exhorted تُوعَظُونَ that is ذَلِكُمْ each other
and Allah is بِمَا of what تَعْمَلُونَ you do خَبِيرٌ ﴿٣﴾ All-Aware

Sûrat Al-Mujâdilâh

(The Woman who disputes) LVIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sâmit),

and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer. 2. Those among you who make their wives unlawful to them by *Zihâr* (i.e., by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving. 3. And those who make unlawful to them (their wives) by *Zihâr* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.

فَمَنْ لَمْ يَجِدْ فَصِيَامَ مَتْنَابَعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامَ سِتِينَ مِسْكِيْنًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَذَلِكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كِتُوبًا كَمَا كَتَبَ الَّذِينَ مِنْ قَبْلِهِمْ وَفَدَّ أَنْزَلْنَا آيَاتِنَا يَتَذَكَّرُ لِّلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٢﴾ يَوْمَ يُبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٣﴾

فَمَنْ then fasting فَصِيَامَ (he) finds not لَمْ and he who لَمْ يَجِدْ not then fasting فَصِيَامَ then fasting
 مَتْنَابَعَيْنِ successive مِنْ قَبْلِ أَنْ before that يَتَمَاسَّا
 is لَمْ يَسْتَطِعْ and for him who فَمَنْ they both touch each other
 of the سِتِينَ sixty مِسْكِيْنًا is the feeding فإِطْعَامَ unable to do so
 in order that you may believe بِاللَّهِ that is لِتُؤْمِنُوا poor
 the حُدُودُ and these are وَذَلِكَ and His Messenger وَرَسُولُهُ Allah
 torment عَذَابٌ and for disbelievers وَلِلْكَافِرِينَ of Allah اللَّهُ limits
 اَلِيمٌ ﴿١﴾ a painful إِنَّ الَّذِينَ verily those who يُحَادُّونَ oppose اللَّهُ
 and His Messenger وَرَسُولُهُ Allah كِتُوبًا and they will be disgraced كَمَا
 as كَتَبَ were disgraced الَّذِينَ those مِنْ قَبْلِهِمْ before them وَفَدَّ
 indeed أَنْزَلْنَا We have sent down آيَاتِنَا clear يَتَذَكَّرُ
 and for the disbelievers عَذَابٌ مُّهِينٌ ﴿٢﴾ torment اللَّهُ (when) will resurrect them يَوْمَ
 together فَيُنَبِّئُهُمْ and inform them بِمَا of what عَمِلُوا they did
 has kept account of it أَحْصَاهُ اللَّهُ وَاللَّهُ وَنَسُوهُ while they have
 and Allah is اللَّهُ وَنَسُوهُ all شَيْءٍ over كُلِّ things
 Witness شَهِيدٌ ﴿٣﴾

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masâkin* (poor). That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment. 5. Verily, those who oppose Allâh and His Messenger (Muhammad ﷺ), will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment 6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَى مِنْ ذَلِكَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْ عَنْهُ وَيَنْتَجِرُونَ بِالْإِنْمِرِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ بِمَا بَصُلُوا فَاتَّسَّ الْمَصِيدُ ﴿٨﴾

أَلَمْ تَرَ that you have not seen أَنَّ Allah that Knows مَا and whatsoever وَمَا the heavens السَّمَوَاتِ is in فِي whatsoever secret نَجْوَى any مِنْ there is يَكُونُ not مَا the earth الْأَرْضِ is on وَلَا their fourth رَابِعُهُمْ He is هُوَ but إِلَّا of three ثَلَاثَةٍ council nor خَمْسَةٍ of five إِلَّا He is هُوَ but وَلَا their sixth سَادِسُهُمْ He is هُوَ but وَلَا more أَكْثَرَ and not ذَلِكَ than مِنْ of less آدَى He is مَعَهُمْ with them أَيْنَ مَا wheresoever كَانُوا they may be ثُمَّ they did عَمِلُوا of what بِمَا He will inform them يُنَبِّئُهُمْ then the Day الْقِيَمَةِ of Resurrection إِنَّ Allah is اللَّهُ verily بِكُلِّ شَيْءٍ you have not تَرَ All-Knower أَلَمْ of every thing عَلِيمٌ ﴿٧﴾ seen إِلَى (to) الَّذِينَ those who هُوَ were forbidden عَنِ from النَّجْوَى they returned لِمَا to what هُمْ afterwards يَعُودُونَ and councils ثُمَّ and afterwards يَنْتَجِرُونَ from it عَنْهُ had been forbidden and disobedience وَمَعْصِيَةِ and wrong doing وَالْعُدْوَانِ for sin بِالْإِنْمِرِ they come to you حَيَّوْكَ and when وَإِذَا to the Messenger الرَّسُولِ

يَا they greet you بِمَا not لَر with what wherewith اللهُ Allah يَقُولُونَ and they say فِي within أَنفُسِهِمْ themselves لَوْلَا why not بَعَذْنَا should punish us اللهُ Allah بِمَا Hell جَهَنَّمَ will be sufficient for them حَسْبُهُمْ we say نَقُولُ what يَصَلُونَهَا they will burn therein فَيَسَّ and worst indeed is الْمَصِيرُ ﴿٨﴾ that destination

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwâ* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), — nor of five but He is their sixth (with His Knowledge), — nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. 8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا نَنْهَيْكُمْ فَلَا تَتَلَفَعُوا بِالْأَيْمَنِ وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ وَتَتَجَوَّأُوا بِالَّذِي وَاللَّتَقَوَّى وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٨﴾ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَرَارِهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٩﴾

يَا أَيُّهَا O you الَّذِينَ who آمَنُوا believe إِنَّا when نَنْهَيْكُمْ you hold secret counsel فَلَا don't تَتَلَفَعُوا hold secret counsel بِالْأَيْمَنِ for sin وَالْعُدُونِ and wrongdoing وَمَعْصِيَةِ and disobedience الرَّسُولِ towards the Messenger وَتَتَجَوَّأُوا but hold secret counsel بِالَّذِي the Messenger وَأَتَّقُوا and fear اللَّهَ Allah وَاللَّتَقَوَّى righteousness إِلَيْهِ Whom إِلَيْنَا you shall be gathered حُشِرُونَ ﴿٨﴾ unto Him النَّجْوَى secret councils مِنَ الشَّيْطَانِ from السَّاتَنِ satan لِيَحْزُونَ cause grief الَّذِينَ to those آمَنُوا who believe وَلَيْسَ but not بِضَرَارِهِمْ

with بِإِذْنٍ except إِلَّا in anything شَيْئًا he can harm them
let put فَلْيَسْكُنِ Allah الله and in وَعَلَى of Allah الله permission
the believers الْمُؤْمِنُونَ ﴿١٠﴾ their trust

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered. 10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ فَأَنْشَرُوا فَأَنْشَرُوا وَرَفَعَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ نَجْوَىٰكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when قِيلَ are told لَكُمْ you تَفَسَّحُوا to make room فِي in الْمَجَالِسِ the assemblies فَافْسَحُوا make room يَفْسَحِ Allah الله will give room لَكُمْ to you وَإِذَا then rise up فَأَنْشَرُوا (you) are told when رَفَعَ of الَّذِينَ those ءَامَنُوا who believe مِنْكُمْ who have been granted الْعِلْمَ knowledge وَأُولَٰئِكَ and those الَّذِينَ you دَرَجَاتٍ in degrees وَاللَّهُ and Allah بِمَا with what تَعْمَلُونَ you do خَبِيرٌ ﴿١٠﴾ Well-Acquainted يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when نَجَّيْتُمُ the Messenger الرَّسُولَ you consult in private فَقَدِمُوا your private consultation بَيْنَ يَدَيْ before نَجْوَىٰكُمْ spend something صَدَقَةٌ in charity ذَٰلِكَ that خَيْرٌ will be better لَكُمْ for you وَأَطْهَرُ and purer فَإِنْ But if لَّمْ تَجِدُوا you find فَإِنَّ then verily اللَّهُ Most Merciful رَّحِيمٌ ﴿١١﴾ Oft-Forgiving

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's

Cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do. 12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

مَا شَقَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيَّ غَيْرَ صَدَقَاتٍ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

your before بَيْنَ يَدَيَّ spend to أَنْ are you afraid مَا شَقَقْتُمْ
not if then فَإِذَا in charity صَدَقَاتٍ private consultation
فَأَقِيمُوا (to) you عَلَيْكُمْ Allah الله and has forgiven وَتَابَ you do (it)
Zakat (charity) الزَّكَاةَ and give وَآتُوا prayer الصَّلَاةَ then perform
and وَأَطِيعُوا Allah الله and obey رَّسُولَهُ and His Messenger
have أَلَمْ تَرَ you do تَعْمَلُونَ of what بِمَا All-Aware Allah is
not تَرَ you seen إِلَى (to) الَّذِينَ those تَوَلَّوْا who take for friends قَوْمًا
a people غَضِبَ Allah الله is angry عَلَيْهِمْ upon them مَا not هُمْ
they are مِنْكُمْ of you وَلَا nor مِنْهُمْ of them وَيَحْلِفُونَ they swear
has عَلَى to الْكَذِبِ a lie وَمَنْ they يَعْلَمُونَ while they know أَعَدَّ
Allah الله prepared لَهُمْ for them عَذَابًا torment شَدِيدًا severe إِنَّهُمْ
they used كَانُوا which مَا evil is سَاءَ indeed they
أَتَّخَذُوا they have taken أَيْمَانَهُمْ their oaths جُنَّةً a screen فَصَدُّوا thus
they hinder عَنْ the path سَبِيلِ Allah الله of فَلَهُمْ so they
shall have عَذَابٌ torment مُهِينٌ a humiliating

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger ﷺ order you to do). And Allâh is All-Aware of what you do. 14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you

(Muslims) nor of them (Jews), and they swear to a lie while they know. 15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do. 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allâh, so they shall have a humiliating torment.

لَنْ تُنْفِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُمْ كَمَا يَحْلِفُونَ لَكَ وَيَمْسُحُونَ بِأَيْمَانِهِمْ عَلَىٰ شَيْءٍ آَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

لَنْ never تُنْفِيَ will avail عَنْهُمْ them أَمْوَالُهُمْ their wealth وَلَا nor أَوْلَادُهُمْ their children مِنَ اللَّهِ against شَيْئًا anything أُولَٰئِكَ they أَصْحَابُ will be الدَّارِ of the Fire هُمْ of the النَّارِ therein خَالِدُونَ ﴿١٧﴾ to dwell forever يَوْمَ on the Day يَبْعَثُهُمُ اللَّهُ resurrect them جَمِيعًا together فَيَحْلِفُونَ then they will يَحْلِفُونَ as كَمَا to Him لَكَ they swear وَيَمْسُحُونَ to you أَنَّهُمْ they think عَلَىٰ شَيْءٍ on something آَلَا Lo! إِنَّهُمْ they are الْكَاذِبُونَ ﴿١٨﴾ they are liars اسْتَحْوَذَ has overtaken عَلَيْهِمُ satan فَأَنسَاهُمْ so he has made them forget ذِكْرَ the remembrance of اللَّهِ the party أُولَٰئِكَ they are حِزْبُ the party الشَّيْطَانِ of satan أَلَا Lo! إِنَّ حِزْبَ the party الشَّيْطَانِ the losers ﴿١٩﴾ they will be خَاسِرُونَ ﴿٢٠﴾ those الَّذِينَ verily يُحَادُّونَ Allah who oppose وَرَسُولَهُ and His Messenger أُولَٰئِكَ they will be أَغْلِبَنَّ the lowest كَتَبَ Allah has decreed ﴿٢١﴾ among the lowest أَلَا I and My Messengers رُسُلِي and My Messengers عَزِيزٌ ﴿٢١﴾ All-Mighty قَوِيٌّ All-Powerful اللَّهُ verily

17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever. 18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! 19. *Shaitân* (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of

Shaitân (Satan). Verily, it is the party of *Shaitân* (Satan) that will be the losers! 20. Those who oppose Allâh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated). 21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ
الْمُفْلِحُونَ ﴿٢١﴾

who believe any people you will find لَا not
in Allah وَاللَّهِ in the Last الْآخِرِ and Day يُوَادُّونَ loving مَنْ
those حَادَّ who oppose اللَّهَ Allah and His Messenger وَرَسُولُهُ and وَلَوْ
even though كَانُوا they were آبَاءَهُمْ fathers أَوْ or أَبْنَاءَهُمْ or
their sons أَوْ or إِخْوَانَهُمْ brothers or عَشِيرَتَهُمْ their kindred
in He has written كَتَبَ for such أُولَئِكَ kindred
Faith أَيَّدَهُمْ and strengthened them بِرُوحٍ with
spirit (lights and true guidance) مِنْهُ from Himself وَيُدْخِلُهُمْ and
He will admit them جَنَّاتٍ to Gardens تَجْرِي flowing مِنْ تَحْتِهَا under
which الْأَنْهَارُ rivers خَالِدِينَ to dwell forever فِيهَا there in رَضِيَ
Allah is pleased عَنْهُمْ with them وَرَضُوا and they are pleased
عَنْهُ with Him أُولَئِكَ they are حِزْبُ the party اللَّهَ of Allah أَلَا
Lo! إِنَّ verily حِزْبُ the party اللَّهَ of Allah هُمُ they الْمُفْلِحُونَ ﴿٢١﴾
will be the successful

22. You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the party of Allâh. Verily, it is the party of Allâh that will be the successful.

سُورَةُ الْحَشْرِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَلْتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ حِسِبُوا أَنَّهُمْ يُخْرَجُونَ بِيُوبَتِهِمْ يَأْتِيهِمْ وَأَيُّ الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

the سَبَّحَ in whatsoever مَا (to) Allah ﷻ glorifies and He وَهُوَ the earth الْأَرْضِ on فِي and whatsoever وَمَا heavens and He الْعَزِيزُ the All-Mighty الْعَلِيمُ ① the All-Wise هُوَ He is الْأَعْمَى He is from مَنْ disbelieved كَفَرُوا those who الَّذِينَ drove out أَخْرَجَ Who their homes مِنْ from of the scripture الْكِتَابِ the people أَهْلُ لَاؤُلَ you did think ظَنَنْتُمْ not مَا gathering الْحَضِرِ at the first أَن that يَخْرُجُوا that they would get out وَظَنُوا and they thought أَنَّهُمْ أَنَّهُ from مَنْ their fortresses حُصُونُهُمْ would defend them مَانِعَتُهُمْ Allah's (torment) اللَّهُ But reached them فَأَنَّهُمْ Allah حَيْثُ whereof لَمْ not يَحْتَسِبُوا -they expected it وَقَدَفَ and they cast into فِي He cast قُلُوبُهُمْ their hearts الرُّعْبَ terror يَمْزِجُونَ they with their own hands بِأَيْدِيهِمْ their own dwellings بُيُوتَهُمْ destroyed then take of the believers فَاعْتَبِرُوا and the hands وَأَكْبَرِ admonition يَأْتَاوِي O you with الْأَفْصَرِ ② eyes (to see) وَلَوْلَا and for عَلَيْهِمُ Allah ﷻ had decreed كُنَّ that أَن had it not been He would certainly have punished them لَعَذَّبَهُمْ exile الْجَلَاءَ them in الدُّنْيَا this world وَلَهُمْ and theirs shall be in الْآخِرَةِ the of the Fire النَّارِ ③ the torment عَذَابُ Hereafter

Sûrat Al-Hashr (The Gathering) LIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise. 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). 3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١﴾ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِتُخْزِيَ الْفَاسِقِينَ ﴿٢﴾ وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾

ذَٰلِكَ that is بِأَنَّهُمْ because they شَاقُوا opposed Allah ﷻ and رَسُولَهُ and رَسُولَهُ His Messenger وَمَنْ His Messenger يُشَاقِ and opposes Allah ﷻ فَإِنَّ Allah ﷻ then verily شَدِيدُ (is) severe الْعِقَابِ ﴿١﴾ in punishment مَا in punishment قَطَعْتُمْ of you cut down لِينَةٍ of تَرَكْتُمُوهَا you left them قَائِمَةً standing عَلَىٰ on أُصُولِهَا their roots فَبِإِذْنِ it was by leave اللَّهِ of Allah وَلِتُخْزِيَ of the rebellious الْفَاسِقِينَ ﴿٢﴾ might disgrace وَمَا the rebellious آتَاكَ and what اللَّهُ booty from them مِنْهُمْ His Messenger رَسُولِهِ to Allah ﷻ عَلَىٰ you made expedition أَوْجَفْتُمْ for which not of مِنْ on it عَلَيْهِ you gives خَيْلٍ of But اللَّهُ But رِكَابٍ camelry وَلَا nor يُسَلِّطُ Allah ﷻ He رَسُولَهُ power to His Messenger عَلَىٰ over مَنْ whomsoever يَشَاءُ He is Able قَدِيرٌ ﴿٣﴾ things over all عَلَىٰ and Allah ﷻ wills

يَعْقِلُونَ ﴿١١﴾ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٢﴾

لَأَنْتُمْ أَشَدُّ رَهْبَةً are more awful verily you لأنتم
because they بِأَنَّهُمْ that is ذَٰلِكَ Allah اللَّهُ than مِنْ their breasts
not لَا who comprehend ﴿١٢﴾ يَفْقَهُونَ not لَا a people قَوْمٌ are
in فِي except إِلَّا together جَمِيعًا they fight against you يُقَاتِلُونَكُمْ
قُرَى fortified مُحَصَّنَاتُ townships or مِنْ from رِثْلَةٍ behind جُدُرٍ
is very شَدِيدٌ among themselves يَتَنَاهَوْنَ their enmity بَأْسُهُمْ walls
but تَحْسِبُهُمْ as united جَمِيعًا you would think them غَٰثَةً great
because they are بِأَنَّهُمْ that is ذَٰلِكَ are divided شَتَّىٰ their hearts
قَوْمٌ لَا a people يَعْقِلُونَ ﴿١٣﴾ كَمَثَلِ (they) are who understand
لِذَٰلِكَ those مِنْ قَبْلِهِمْ (predecessors) قَرِيبًا before them
of their conduct أَمْرِهِمْ evil result وَبَالَ they tasted ذَاقُوا immediate
painful ﴿١٤﴾ عَذَابٌ أَلِيمٌ torment and for them وَلَهُمْ

13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh). 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not. 15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاؤُ الظَّالِمِينَ ﴿١٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

كَمَثَلِ الشَّيْطَانِ they are like كَمَثَلِ
كَافِرٌ he disbelieves كَفَرَ so when فَلَمَّا
إِنِّي I am بَرِيءٌ free مِنْكَ of you إِنِّي I
اللَّهُ fear الله the Lord رَبَّ
نَفْسٌ of the worlds ﴿١٦﴾ يَأْتِيهَا the Lord

the Fire النَّارِ in فِي that they will be أَنَّهُمَا end of both
 the recompence جَزَاءُ and that وَذَلِكَ therein فِيهَا abiding
 who الظَّالِمِينَ ﴿١٦﴾ O you يَا أَيُّهَا of wrong-doers, disbelievers
 every نَفْسٍ and let look وَلَتَنْظُرَ Allah اللَّهُ fear ائْتُوا believe
 for tomorrow لَعَلَّه he has sent forth قَدَمَتْ what مَا person
 is All-Aware حَيُّ Allah اللَّهُ verily إِنَّ Allah اللَّهُ and fear
 you do تَعْمَلُونَ ﴿١٧﴾ what

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)!" 17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompence of the *Zâlimûn* (i.e. polytheists, wrongdoers, disbelievers in Allâh and in His Oneness). 18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسُهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٦﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
 الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿١٧﴾ لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
 اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٨﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْغَيْبِ
 وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٩﴾

وَلَا تَكُونُوا be كَالَّذِينَ like those نَسُوا who forgot Allah اللَّهُ
 فَأَنْسَاهُمْ their own selves أَنْفُسُهُمْ and He caused them to forget
 هُمُ those they are الْفَاسِقُونَ ﴿١٦﴾ the rebellious لَا not equal
 أَصْحَابُ the dwellers النَّارِ the dwellers وَأَصْحَابُ of the Fire
 الْجَنَّةِ (it is) the dwellers أَصْحَابُ of the paradise الْجَنَّةِ
 هُمُ paradise they الْفَائِزُونَ ﴿١٧﴾ We sent أَنزَلْنَا if لَوْ will be successful
 عَلَى Quran هَذَا this down on جَبَلٍ a mount لَّرَأَيْتَهُ you
 مُّتَصَدِّعًا humbling itself خَاشِعًا would have seen it
 مِنَ خَشْيَةِ the fear اللَّهِ of Allah اللَّهُ وَتِلْكَ and such الْأَمْثَلُ
 نَضْرِبُهَا the parables لِلنَّاسِ which we put forward لَعَلَّهُمْ to mankind

whom **اللّٰهُ** Allah **هُوَ** He is reflect **يَتَفَكَّرُونَ** that they may
 the All-Knower **عَلِيمٌ** He **هُوَ** but **إِلَّا** god (there is) **لَا** no **إِلَٰهَ**
 the **الْغَيْبِ** unseen **وَالشَّهَادَةِ** of the seen and the **هُوَ** He is **الرَّحْمَنُ**
 the Most Merciful **الرَّحِيمُ** Most-Beneficent

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their own selves (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh). 20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. 21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect. 22. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

هُوَ **اللّٰهُ** **الَّذِي** **لَا** **إِلَٰهَ** **إِلَّا** **هُوَ** **الْمَلِكُ** **الْقُدُّوسُ** **السَّلَامُ** **الْمُؤْمِنُ** **الْمُهَيِّمُ** **الْعَزِيزُ** **الْجَبَّارُ** **الْمُتَكَبِّرُ**
سُبْحَنَ **اللّٰهُ** **عَمَّا** **يُشْرِكُونَ** **هُوَ** **اللّٰهُ** **الْخَلِيقُ** **الْبَارِئُ** **الْمُصَوِّرُ** **لَهُ** **الْأَسْمَاءُ** **الْحُسْنَى** **يُسَبِّحُ** **لَهُ** **مَا** **فِي**
السَّمَوَاتِ **وَالْأَرْضِ** **وَهُوَ** **الْعَزِيزُ** **الْحَكِيمُ**

هُوَ **اللّٰهُ** **الَّذِي** **لَا** **إِلَٰهَ** **إِلَّا** **هُوَ** **الْمَلِكُ** **الْقُدُّوسُ** **السَّلَامُ** **الْمُؤْمِنُ** **الْمُهَيِّمُ** **الْعَزِيزُ** **الْجَبَّارُ** **الْمُتَكَبِّرُ**
 the One Free **السَّلَامُ** the Holy **الْقُدُّوسُ** the King **الْمَلِكُ** **هُوَ** but
 the Watcher **الْمُهَيِّمُ** the Giver of security **الْمُؤْمِنُ** from all defects
 the Compeller **الْجَبَّارُ** All-Mighty **الْعَزِيزُ** over His creatures
 above **عَمَّا** Allah **اللّٰهُ** Glory is to **سُبْحَنَ** the Supreme **الْمُتَكَبِّرُ**
اللّٰهُ He is **هُوَ** they associate partners with him **يُشْرِكُونَ** all that
 Allah **الْخَلِيقُ** the Creator **الْبَارِئُ** the Inventor of all things **الْمُصَوِّرُ**
 the Bestower of forms **لَهُ** to Him belong **الْأَسْمَاءُ** Names **الْحُسْنَى**
 the Best **يُسَبِّحُ** glorify **لَهُ** Him **مَا** all that is **فِي** in **السَّمَوَاتِ** the
 the All- Mighty **الْعَزِيزُ** and He is **هُوَ** and the earth **وَالْأَرْضِ** heavens
 the All-Wise **الْحَكِيمُ**

23. He is Allâh, beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver

of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. 24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

سُورَةُ الْمُحْتَمَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَقْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ إِن يَشْقَوْكُمْ بِكُونِ لَكُمْ أَعْدَاءُ وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا who O you لَا believe تَتَّخِذُوا take عَدُوِّي My showing enemies وَعَدُوَّكُمْ as friends أَوْلِيَاءَ and your enemies تُلْقُونَ affection وَقَدْ towards them إِلَيْهِم they have كَفَرُوا while جَاءَكُمْ in what disbelieved بِمَا of the الْحَقِّ has come to you the Messenger وَإِيَّاكُمْ and have driven out truth رَبِّكُمْ in Allah you believe because أَنْ yourselves Lord إِنْ if كُنْتُمْ you have حَرَجْتُمْ come forth جِهَدًا to strive فِي in سَبِيلِي My cause وَابْتِغَاءَ and to seek مَرْضَاتِي My good pleasure تُسِرُّونَ you show in secret إِلَيْهِم to them بِالْمَوَدَّةِ love وَأَنَا while I am أَعْلَمُ All-Aware بِمَا of what أَخْفَيْتُمْ you conceal وَمَا and what أَعْلَنْتُمْ then reveal وَمَنْ does that يَقْعَلْهُ and whosoever مِنْكُمْ of you فَقَدْ indeed ضَلَّ he has gone astray سَوَاءَ from the straight السَّبِيلِ ۝ إِن should يَشْقَوْكُمْ they gain the upper hand over you بِكُونِ and their أَعْدَاءُ to you لَكُمْ they would (behave) أَيْدِيَهُمْ against you إِلَيْكُمْ stretch forth وَأَلْسِنَتُهُمْ their hands بِالسُّوءِ with evil وَوَدُّوا and they desire لَوْ that تَكْفُرُونَ ۝ you should disbelieve

Sûrat Al-Mumtahanah (The Woman to be examined) LX

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا أَوْلَادُهُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٦٠﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْبَغْضَاءُ وَالْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا اسْتَفْرِنَ لَكَ وَمَا أَمَّا لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٦١﴾

لَنْ never تَنْفَعَكُمْ your relatives أَرْحَامُهُمْ will benefit you وَلَا nor
 أَوْلَادُهُمْ your children يَوْمَ the Day الْقِيَمَةِ of resurrection يَفْصِلُ He will
 يَفْصِلُ separate بَيْنَكُمْ between you وَاللَّهُ and Allah is يَمَّا of what تَعْمَلُونَ
 تَعْمَلُونَ you do بَصِيرٌ ﴿٦٠﴾ All-Seer قَدْ indeed كَانَتْ has been لَكُمْ for you
 أُسْوَةٌ حَسَنَةٌ example فِي in إِبْرَاهِيمَ Abraham وَالَّذِينَ and
 مَعَهُ those إِذْ when قَالُوا they said لِقَوْمِهِمْ to their people
 إِنَّا we بُرَءُؤُا are free مِنْكُمْ from you وَمِمَّا and whatever تَعْبُدُونَ
 تَعْبُدُونَ you worship مِنْ دُونِ besides اللَّهُ Allah كَفَرْنَا we have
 وَبَدَا and there has appeared بَيْنَنَا and between us وَبَيْنَكُمْ
 الْبَغْضَاءُ and hatred أَبَدًا and the hostility وَالْعَدَاوَةُ
 حَتَّى until تَوَكَّلْنَا you believe بِاللَّهِ in Allah وَحَدُّهُ Alone

to his father **لَا إِلَهَ إِلَّا** of Abraham **إِبْرَاهِيمَ** the saying **قَوْلَ** except **لَأَسْتَغْفِرَنَّ**
 and not **وَمَا** for you **لَكَ** verily I will ask for forgiveness **أَمَّا**
أَمَّا I have power to do **لَكَ** for you **مِنَ اللَّهِ** Allah **مِنْ شَيْءٍ**
 anything **وَلَا إِلَهَ إِلَّا** we put our trust **فَوَكَّلْنَا** in You **عَلَيْكَ** our Lord **بَيْنَا**
 and to you **وَالَيْكَ** we turn in repentance **وَأَتَيْنَا** and to You
 is the final return

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن بَتَلَ فَإِنَّ اللَّهَ هُوَ الْعَقِيُّ الْخَبِيرُ ﴿٦١﴾ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

our Lord **رَبَّنَا** **لَا** not **تَجْعَلْنَا** make us **فِتْنَةً** a trial **لِلَّذِينَ** for those
 who disbelieve **كَفَرُوا** and forgive **وَاعْفِرْ** us **لَكَ** our Lord **إِنَّكَ**
 the All-Mighty **الْعَزِيزُ الْحَكِيمُ** You are **أَنْتَ** verily you
 All-Wise **لَقَدْ** certainly **كَانَ** there has been **لَكُمْ** for you to follow
 in them **أُسْوَةٌ** example **حَسَنَةٌ** an excellent **لِّمَن** for who **كَانَ**
 did **يَرْجُوا** look forward **إِلَى اللَّهِ** to Allah **وَالْيَوْمَ الْآخِرَ** and the Last Day
 and whosoever **بَتَلَ** turns away **فَإِنَّ** then verily **اللَّهُ** Allah **هُوَ**
 He is **الْعَقِيُّ الْخَبِيرُ** Rich **﴿٦١﴾** Worthy of All praise **عَسَى** perhaps **اللَّهُ**
 that **يَجْعَلَ** will make **بَيْنَكُمْ وَبَيْنَ** between you **وَالَّذِينَ** and
 those **مَادَيْتُمْ** whom you hold as enemies **مِّنْهُمْ** among

and Allah ﷻ is Able مَدِيرٌ and Allah ﷻ friendship مَوَدَّةٌ them
the Most Merciful رَحِيمٌ Oft-Forgiving عَفُورٌ is

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." 6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is Rich (Free of all needs), Worthy of all praise. 7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَلَتَاهُمْ عَلَىٰ إخراجِكُمْ أَنْ تَوَلَّوهُمْ
وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

those who ﷻ from Allah ﷻ forbid you يَنْهَكُمُ does not لَا
of religion ﷻ on account فِي fight against you يُقَاتِلُوكُمْ not لَمْ
and did not وَلَمْ يُخْرِجُوكُمْ drive you out مِنْ دِيَارِكُمْ your homes أَنْ
تَبَرُّوهُمْ and (to deal) justly وَتُقْسِطُوا to deal kindly with them
those who deal ﷻ loves يُحِبُّ Allah ﷻ verily إِنَّ to them
as Allah ﷻ forbids you يَنْهَكُمُ only that إِنَّمَا with equity
on account فِي who fought against you قَاتَلُوكُمْ those ﷻ regards
of ﷻ and have driven out you وَأَخْرَجُوكُمْ the religion ﷻ of
drive you out إخراجِكُمْ to عَلَىٰ and helped وَلَتَاهُمْ your homes دِيَارِكُمْ
will befriend تَوَلَّوهُمْ and whosoever وَمَنْ befriend them
are the wrong-doers ﷻ they هُم then such فَأُولَٰئِكَ them

8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity. 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrongdoers — those who disobey Allâh).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِكُنَّ ۚ إِنَّمَا عَلِمْتُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُهُمْ مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمُ أَنْ تَنْكِحُوهُنَّ إِذَا ءَاثِمْتُمُوهُنَّ ۚ أُجُورُهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ وَاسْأَلُوا مَّا أَنفَقْتُمْ وَلَسْتُمْ لَهَا فَتًى فَاسْأَلُوا مِنْكُمْ ۚ اللَّهُ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾

يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when جَاءَكُمُ come to you
 الْمُؤْمِنَاتُ believing women مُهَاجِرَاتٍ as emigrants فَامْتَحِنُوهُنَّ examine them
 اللَّهُ Allāh أَعْلَمُ knows best بِإِيمَانِكُنَّ as to their Faith ۚ then
 إِنَّمَا if عَلِمْتُمُوهُنَّ you ascertain them مُؤْمِنَاتٍ they are true believers
 فَلَا they are not تَرْجِعُوهُنَّ send them back إِلَى to الْكُفَّارِ the disbelievers
 لَا nor هُنَّ they are not حِلٌّ lawful لَّهُمْ for them وَلَا nor هُمْ they (disbelievers)
 يَحِلُّونَ are lawful لَهُنَّ for them وَءَاثُهُمْ and give them مَّا that which
 أَنفَقُوا they have spent وَلَا not جُنَاحَ is there sin عَلَيْكُمُ on you
 أَنْ to تَنْكِحُوهُنَّ marry them إِذَا if ءَاثِمْتُمُوهُنَّ you have paid to them
 أُجُورُهُنَّ their doweries وَلَا not تُمْسِكُوا hold بِعَصَمِ as wives
 الْكُوفَرِ the disbelieving women وَاسْأَلُوا that which مَّا and ask for
 أَنفَقْتُمْ you have spent وَلَسْتُمْ لَهَا فَتًى and let them ask back for مَّا that
 أَنفَقُوا which they have spent مِنْكُمْ that is حَكُمُ the judgement اللَّهُ the
 يَحْكُمُ He judges بَيْنَكُمْ between you وَاللَّهُ and Allah عَلِيمٌ All-Wise
 is All-Knowing ﴿١١﴾

10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have spent (as their *Mahr*) to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.

وَلَئِنْ فَاتَكَ نَفْسٌ مِّنْ أَزْوَاجِكُمُ إِلَى الْكُفَّارِ فَمَا يَقْبَلُهَا فَاتُوا الدِّينَ ۚ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنفَقُوا ۚ وَاللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٢﴾ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعُكَ عَلَى أَنْ لَا يَشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِيَنَّ وَلَا يَقْتُلَنَّ

أُولَٰئِهِمْ وَلَا يَأْتِينَ بِنَبَأٍ مِنْهُ بَيْنَ أَيْدِيهِمْ وَأَنْزِلِهِمْ وَلَا يَعْصِيكَ فِي مَعْرُوفٍ فَبَايَعُهُمْ وَأَسْتَغْفِرْ لَهُمْ اللَّهُ
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسُؤُوا مِنَ الْآخِرَةِ كَمَا يَسُوءُ الْكَافِرُ مِنْ
 أَصْحَابِ الْقُبُورِ ﴿١٢﴾

وَأَنْ تَأْتِيَكُمْ of any (thing) have gone from you and if
 and you have an the disbelievers to your wives
 have gone those then pay to investment
 they have spent of what the equivalent whose wives
 وَأَتَّقُوا اللَّهَ and fear Allah الَّذِينَ whom أَنْتُمْ you
 come to you when إِذَا Prophet أَلَيْسَ يَا أَيُّهَا are believers
 أَلَمْ تَأْتِيَهُنَّ الْيَمَانُ believing women يَبَايَعَنَّكِ to give you the pledge عَلَى أَنْ
 with Allah they will associate in worship لَا تَشْرِكْنَ not that
 nor (and) they will steal بَشْرَقْنَ nor (and not) وَلَا anything
 nor (and) they will commit illegal sexual intercourse يَزْنِينَ not
 nor (and) their children أُولَدَهُنَّ they will kill يَقْتُلْنَ (and not)
 that they forged بَغْيَ بَيْنَهُمْ slander بَيْنَهُمْ they bring يَأْتِينَ (falsehood)
 and their أَيْدِيَهُمْ between أَيْدِيَهُمْ their hands وَأَنْزِلِهِمْ
 any مَعْرُوفٍ in فِي they will disobey you يَعْصِيَنَّكَ and not وَلَا feet
 and ask to فَابَايَعُهُمْ then accept their pledge وَأَسْتَغْفِرْ just matter
 is غَفُورٌ Allah اللَّهُ verily إِنَّ Allah to them forgive
 who يَا أَيُّهَا Most Merciful رَحِيمٌ Oft-Forgiving
 اٰمَنُوا believe لَا do not تَتَوَلَّوْا take as friends قَوْمًا a people غَضِبَ
 they عَلَيْهِمْ Allah اللَّهُ is angry قَدْ upon (with) them يَسُوءُوا surely
 كَمَا (in) the Hereafter الْآخِرَةِ from (any good) مِنْ have despaired
 from the disbelievers الْكَافِرُ have despaired just as يَسُوءُ
 the graves الْقُبُورِ the people (of) أَصْحَابِ

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused) — then you went out for a *Ghazwah* (military expedition) (against them) and gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allāh in Whom you believe. 12. O Prophet! When

believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful. 13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

سُورَةُ الصَّفِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقِيمُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنِينَ مَرْصُوسٍ ﴿٤﴾

the heavens سَبَّحَ in whatsoever is Allah مَا glorifies
وَمَا in whatsoever is the earth الْأَرْضِ on and He is الْعَزِيزُ
Who the All-Mighty الْحَكِيمُ ﴿١﴾ يَا أَيُّهَا O you the All-Wise
do لَا that which مَا do you say تَقُولُونَ why believe لِمَ
not تَفْعَلُونَ ﴿٢﴾ كَبُرَ you do مَقْتًا most hateful it is عِنْدَ with اللَّهِ
do not لَا that which مَا you say تَقُولُوا that اللَّهُ
those who يُحِبُّ Allah اللَّهُ verily إِنَّ you do
as if كَانَهُمْ in rows صَفًّا His cause سَبِيلِهِ fight فِي
a solid مَرْصُوسٍ structure بُنِينَ they were

Sûrat As-Saff

(The Row or the Rank) LXI

In the Name of Allâh

the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh.

And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allâh that you say that which you do not do. 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقْوِمُوا لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ Moses said قَالَ and (remember) when
 people يُقْوِمُوا لِمَ O my people people
 تُؤْذُونَنِي why do you hurt me
 وَقَدْ تَعْلَمُونَ you know أَنِّي that I am the رَسُولُ
 while certainly
 إِلَيْكُمْ of Allah اللَّهُ Messenger
 فَلَمَّا زَاغُوا so when they زَاغُوا
 أَزَاغَ اللَّهُ turned away
 قُلُوبَهُمْ Allah turned away
 وَاللَّهُ their hearts
 لَا and اللَّهُ
 يَهْدِي guides الْقَوْمَ the people
 ﴿٥﴾
 وَإِذْ rebellious قَالَ and (remember) when
 عِيسَى Jesus ابْنُ son
 of Mary بَنِي of إِسْرَءِيلَ O children
 إِنِّي I am رَسُولُ the
 مُصَدِّقًا unto you إِلَيْكُمْ of Allah اللَّهُ Messenger
 وَمُبَشِّرًا of the تَّوْرَةِ (Torah) what was before me
 يَأْتِي of a Messenger رَسُولٍ giving glad tidings
 مِنْ بَعْدِي to come
 اسْمُهُ أَحْمَدُ whose name shall be Ahmad
 فَلَمَّا جَاءَهُمْ but when
 بِالْبَيِّنَاتِ came to them
 قَالُوا with clear proofs
 هَذَا this is
 سِحْرٌ مُبِينٌ plain magic ﴿٦﴾

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So, when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (rebellious, disobedient to Allâh). 6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَذِلُّكُمْ عَلَى بِعْزَةِ نَجِيحِكُمْ مِنْ عَذَابِ آلِهِ ﴿١٠﴾

وَمَنْ أَظْلَمُ and who does more wrong than the one who invents عَلَى against الله Allah الْكَذِبَ a lie وَهُوَ while he is being invited إِلَى to الْإِسْلَامِ Islam وَاللَّهُ and Allah لَا not يَهْدِي guides الْقَوْمَ the people الظَّالِمِينَ wrong-doers,disbelievers ﴿٧﴾ يُرِيدُونَ they intend لِيُطْفِئُوا to put out نُورَ the light الله Allah بِأَفْوَاهِهِمْ of their mouths وَاللَّهُ and الله مُتِمُّ will complete نُورِهِ His light وَلَوْ even though كَرِهَ (it) الْكَافِرُونَ ﴿٨﴾ هُوَ the disbelievers He it is الَّذِي Who أَرْسَلَ has sent رَسُولَهُ His Messenger بِالْهُدَى with to make it لِيُظْهِرَهُ of truth الْحَقِّ and the religion دِينِ guidance victorious عَلَى over الدِّينِ religion كُلِّهِ all other وَلَوْ even though كَرِهَ (it) الْمُشْرِكُونَ ﴿٩﴾ يَا أَيُّهَا the Pagans, idolaters الَّذِينَ O you who believe! هَلْ shall أَذِلُّكُمْ I guide you عَلَى to بِعْزَةِ a commerce نَجِيحِكُمْ that will save you مِنْ from عَذَابِ آلِهِ ﴿١٠﴾ a painful torment

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers). 8. They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad ﷺ) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) hate (it). 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

لَا تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَيُحِبُّونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَلِأُخْرَى يُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَيُنْفِخُ الْمَوْمِنِينَ ﴿١٣﴾

تُؤْمِنُونَ and His Messenger رُسُولِهِ in Allāh بِاللَّهِ you believe
 فِي in and that you strive hard and fight سَبِيلِ the cause (way) of Allāh
 وَأَمْوَالِكُمْ with your wealth and your lives ذُلُّكُمْ that
 كُنْتُمْ if لَكُمْ for you better حَسْرَةً you did تَكُونُوا ١١
 وَذُنُوبَكُمْ your sins He will forgive تَغْفِرْ لَكُمْ
 تَجْرِي into Gardens flowing مِنْ from جَنَّاتٍ you
 دَسَائِكُمْ and dwellings رIVERS الأَنْهَارُ rivers
 طَيِّبَةً pleasant فِي in جَنَّاتٍ Gardens
 عَدْنٍ of Adn (Eternity) ذَلِكَ that is النَّفْلُ success الْعَظِيمُ ١٢
 تُحِبُّونَهَا which you love وَأُخْرَى the great
 وَنَصْرٌ a near and victory رَبِّهِ from Allāh
 وَنَبَأٌ glad tidings الْمُؤْمِنِينَ ١٣ to the believers

11. That you believe in Allāh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. 13. And also (He will give you) another (blessing) which you love, — help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
 فَكَانَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ١٤

يَا أَيُّهَا الَّذِينَ آمَنُوا who كُونُوا believe كُونُوا be you أَنْصَارَ helpers of Allāh
 كَمَا of Allāh as قَالَ said عِيسَى Jesus ابْنُ son مَرْيَمَ of Mary لِلْحَوَارِيِّينَ
 إِلَى to the disciples مَنْ who أَنْصَارِي are my helpers (in the cause) إِلَى
 of Allāh قَالَ said الْحَوَارِيُّونَ the disciples نَحْنُ we أَنْصَارُ
 of Allāh فَكَانَتْ of then طَائِفَةٌ a group مِنْ a group
 of Israel وَكَفَرَتْ and disbelieved طَائِفَةٌ a group
 فَأَيَّدْنَا We gave power الَّذِينَ so to those who آمَنُوا believed
 عَلَى against عَدُوِّهِمْ their enemies فَأَصْبَحُوا and they became ظَاهِرِينَ ١٤
 the uppermost

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the *Hawârîyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawârîyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

سُورَةُ الْجُمُعَةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

يُسَبِّحُ glorifies لِلَّهِ (to) Allah مَا whatever is فِي in السَّمَوَاتِ the heavens وَمَا whatsoever is فِي on الْأَرْضِ the earth الْمَلِكِ the King الْقُدُّوسِ the Holy الْعَزِيزِ the All-Mighty الْحَكِيمِ the All-Wise ﴿١﴾ هُوَ He is الَّذِي Who بَعَثَ sent فِي in الْأُمِّيِّينَ (among) the unlettered ones مِنْهُمْ a Messenger رَسُولًا from among themselves يُزَكِّيهِمْ His verses وَيُزَكِّيهِمْ and purifying عَلَيْهِمْ reciting آيَاتِهِ to them وَيُعَلِّمُهُمُ them and teaching them الْكِتَابَ the Book وَالْحِكْمَةَ the wisdom (legal ways, As-Sunnah) وَإِنْ even though كَانُوا they had مِنْ قَبْلُ been لَفِي before ضَلَالٍ error مُبِينٍ ﴿٢﴾ وَآخَرِينَ and also to others مِنْهُمْ among them لَمَّا who not يَلْحَقُوا the All-Mighty الْعَزِيزُ and He is وَهُمْ they هُمْ have yet joined the All-Wise ﴿٣﴾

Sûrat Al-Jumu'ah

(Friday) LXII

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, — the King (of everything), the Holy, the All-Mighty, the All-Wise. 2. He it is Who

sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; 3. And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

ذَٰلِكَ فَضَّلَ اللَّهُ يُونُسَ مِنْ بَشَرٍ وَرَبَّاهُ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥١﴾ مَثَلُ الَّذِينَ خُلُوا النُّورَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾ قُلْ يَٰٓأَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٣﴾

which He bestows فَضَّلَ of Allâh رَبَّاهُ the Grace ذَٰلِكَ that is the Owner ذُو and Allâh is رَبَّاهُ He wills بَشَرٍ on whom مَنْ of those الَّذِينَ the likeness مَثَلِ Mighty الْعَظِيمِ of Grace الْفَضْلِ but ثُمَّ the Taurat (Torah) النُّورَ were entrusted with خُلُوا who who bore it يَحْمِلُوهَا not ثُمَّ then is as the likeness كَمَثَلِ who carries يَحْمِلُ of a donkey huge burden of books أَسْفَارًا who carries يَحْمِلُ of a donkey كَذَّبُوا who of people الْقَوْمِ the example مَثَلِ How bad is لَا and Allâh رَبَّاهُ of Allâh the Signs بَيِّنَاتٍ deny say قُلْ who are wrong-doers الظَّالِمِينَ the people الْقَوْمِ guides you claim زَعَمْتُمْ if إِنْ are Jews هَادُوا who الَّذِينَ O you يَٰٓأَيُّهَا أَنَكُمْ that you أَوْلِيَاءُ are friends لِلَّهِ of Allâh مَنْ to دُونِ the exclusion النَّاسِ (of) all other mankind فَتَمَنَّوْا then long for الْمَوْتَ death if كُنْتُمْ you are صَادِقِينَ truthful ﴿٥٣﴾

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace. 5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrongdoers, disbelievers). 6. Say (O Muhammad ﷺ): "O

you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

وَلَا يَسْمَوْنَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِيِّهِ الْعَلِيِّ وَالشَّهَادَةُ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ثُوِّدَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنتُمْ تَعْلَمُونَ ﴿٩﴾

وَلَا يَسْمَوْنَ but not أَبَدًا ever because بِمَا they will long for it قَدَّمَتْ of what أَيْدِيهِمْ their hands and وَاللَّهُ Allah عَلِيمٌ knows well بِالظَّالِمِينَ ﴿٧﴾ the wrong doers قُلْ (to) the death الْمَوْتَ verily (إِنَّ) (them) تَفِرُّونَ which you flee فَإِنَّهُ from which مُلَاقِيكُمْ surely it ثُمَّ will meet you تُرَدُّونَ you will be sent back إِلَىٰ to عِلِيِّهِ the All-Knower of the الْعَلِيِّ the unseen وَالشَّهَادَةُ and the seen فَيُنَبِّئُكُمْ and He will tell you بِمَا what كُنتُمْ you used تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا O you الَّذِينَ who ءَامَنُوا believe إِذَا when ثُوِّدَ the call is proclaimed لِلصَّلَاةِ the prayer on يَوْمِ Friday فَاسْعَوْا of hasten الْجُمُعَةِ the day إِلَىٰ to ذِكْرِ the remembrance اللَّهِ Allah وَذَرُوا of and leave off الْبَيْعَ and business ذَلِكُمْ that is خَيْرٌ better لَّكُمْ for you إِنْ if كُنتُمْ you did تَعْلَمُونَ ﴿٩﴾ know

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrongdoers, disbelievers). 8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." 9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَبِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ الْيَجْرِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

فَإِذَا the (Jumu'ah) prayer الصَّلَاةُ is finished قُضِيََتْ then when فَأَنْتَشِرُوا and seek وَابْتَغُوا the land الْأَرْضِ in فِي you may disperse فَضْلِ of Allah ﷻ and remember وَأَذْكُرُوا of Allah ﷻ the Grace of كَثِيرًا much لَعَلَّكُمْ that you may be successful وَإِذَا and successful تَفْلِحُونَ ﴿١٠﴾ some لَوْكَ or أَوْ some merchandise يَحْكِرَةً they see رَأَوْا when and وَرَكَّوْكَ to it إِلَيْهَا they disperse headlong أَنْفَضُوا amusement Allah ﷻ has عِنْدَ that which مَا say قُلْ standing قَائِمًا leave you خَيْرٌ is better مِنْ any amusement أَللَّهُمْ and than وَمِنْ the لِحْزَرَةٍ of providers الرَّزِقِينَ ﴿١١﴾ is the best خَيْرٌ and Allah ﷻ merchandise

10. Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much, that you may be successful. 11. And when they see some merchandise or some amusement [beating of Tambur (drum)] they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering Jumu'ah religious talk (Khutbah)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

سُورَةُ الْمُنَافِقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَوْهُ تَعْجَبُوا أَسَاجِدُكُمْ أَجْسَادُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانَتْهُمْ حُشُبٌ مُسْنَدَةٌ يُحَسِّبُونَ كُلٌّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرُوهُمْ فَنَقَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٤﴾

they say قَالُوا the hypocrites الْمُنَافِقُونَ come to you جَاءَكَ when إِذَا indeed the رَسُولُ that you are إِنَّكَ we bear witness نَشْهَدُ of Allah ﷻ Messenger of Allah ﷻ and يَعْلَمُ knows إِنَّكَ and Allah ﷻ are indeed His Messenger رَسُولُهُ and Allah ﷻ witness إِنَّ the hypocrites الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ are indeed liars

thus أَخَذُوا a screen جُنَّة their oaths آمَنَتْهُمْ they have taken
 verily they إِنَّمَا of Allah اللَّهُ the path سَبِيل from عَنْ they hinder
 that is سَاءَ مَا is evil كَانُوا what used to يَمْلِكُونَ ﴿١﴾ they do ذَلِكَ
 بِأَنَّهُمْ because they آمَنُوا believed ثُمَّ then كَفَرُوا disbelieved فَطَمَعَ
 لَا therefore is sealed عَلَى (on) قُلُوبِهِمْ their hearts فَهُمْ so they
 you look at them رَأَيْتَهُمْ and when وَإِذَا understand ﴿٢﴾ not يَفْقَهُونَ
 they تَعْجَبُكَ please you أَجْسَامُهُمْ their bodies وَإِنْ and if يَقُولُوا يَقُولُوا
 speak تَسْمَعُ you listen لِقَوْلِهِمْ to their words كَأَنَّهُمْ they are as حُشْبٌ
 blocks of wood مُسْتَنْدَةً propped up يَحْسَبُونَ they think that كُلَّ
 every صَيْحَةٍ cry is عَلَيْهِمْ against them هُمْ they are الْعَدُوُّ the
 enemies فَاحْذَرُوهُمْ so beware of them فَتَلَهُمْ may curse them اللَّهُ
 How أَلَيْسَ Allah أَلَيْسَ are they deviated يَتُوكُونَ ﴿٣﴾

Sûrat Al-Munâfiqûn (The Hypocrites) LXIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed. 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّازُءُ وُسْمِهِمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿١﴾ سَوَاءٌ عَلَيْهِمْ
 أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢﴾ هُمُ الَّذِينَ
 يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا
 يَفْقَهُونَ ﴿٣﴾

وإذا and when قِيلَ it is said لَكُمْ ask forgiveness for you رَسُولُ Messenger اللَّهِ of Allah تَعَالَوْا to them may يَسْتَغْفِرُ come تَوَلَّوْا their heads رَأَيْتَهُمْ and you would see them وَرَأَيْتَهُمْ they turn aside يَصُدُّونَ they are in pride وَسَوَاءٌ whether you ask forgiveness تَسْتَغْفِرُ to them عَلَيْهِمْ it is equal لَهُمْ ask forgiveness لَمْ or أَمْ for them كُنْ not يَقْبَلُ shall forgive اللَّهُ Allah لَمْ (to) them إِنَّ verily اللَّهُ who are لَا Allah يَهْدِي guides الْقَوْمَ the people الْفَاسِقِينَ who are يَقُولُونَ rebellious, disobedient هُمْ (the ones) they are الَّذِينَ who يَقُولُونَ not تُنْفِقُوا spend عَلَى on مَنْ those who are عِنْدَ with رَسُولِ the Messenger اللَّهِ of Allah حَتَّى until يَنْفَضُّوا they desert of the السَّمَوَاتِ the treasures خَزَائِنَ and to Allah belong (him) وَلِلَّهِ the heavens وَالْأَرْضِ and the earth وَلَكِنَّ but الْمُنَافِقِينَ the hypocrites لَا comprehend يَقْفَهُونَ not

5. And when it is said "to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride. 6. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqûn* (rebellious, disobedient to Allâh). 7. They are the ones who say: "Spend not on those who are with Allâh's Messenger (ﷺ), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْفِكَ أَحَدُكُمُ الْمَوْتَ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

يَقُولُونَ لَئِنْ they say رَجَعْنَا if we return إِلَى to الْمَدِينَةِ Al-Madinah لِيُخْرِجَنَا indeed will expel الْأَعْرَابُ the more honorable مِنْهَا

the **الْمِرَّةُ** but to Allah belong **وَاللَّهُ** the meaner **الْأَذَلَّ** therefrom
وَالْمُؤْمِنِينَ and to His Messenger **وَلِرَسُولِهِ** honor, power and glory
 not **لَا** the hypocrites **الْمُتَفَكِّينَ** but **وَلَكِنَّ** and to the believers
يَعْلَمُونَ ﴿٥﴾ **يَا أَيُّهَا** O you **الَّذِينَ** who **آمَنُوا** believe **لَا** not **لَهُمْ**
 nor (and not) **وَلَا** your properties **أَمْوَالُكُمْ** let distract you
 of Allah **اللَّهُ** the remembrance **ذِكْرٍ** from **عَنْ** your children
وَمَنْ then they **فَأُولَئِكَ** that **ذَلِكَ** does **يَفْعَلُ** and whosoever
 of **مِنْ** and spend (in charity) **وَأَنْفَقُوا** the losers ﴿٦﴾ **الْخَاسِرُونَ** they are
 before **مِنْ قَبْلِ** We have provided you **رَزَقْنَكُمْ** which **مَا** that
 and **بِأَنَّ** that comes **أَحَدَكُمْ** to one of you **الْمَوْتُ** the death **يَقُولُ** and
 you would give me **أَلْتَرْتَبِي** if only **لَوْ لَا** My Lord **رَبِّ** he says
 then I would give **فَأَصْدَقَ** a little **قَرِيبٍ** while **أَجَلٍ** for **إِلَكَ** respite
 and **وَأَكُنْ** charity **مِنْ** and be among **الصَّالِحِينَ** ﴿٧﴾ the righteous **وَكُنْ**
 when **إِذَا** to a soul **نَفْسًا** Allah **اللَّهُ** grants respite **يُؤَخِّرُ** never
أَجَلُهَا comes (death) **وَاللَّهُ** its appointed time and Allah is **خَبِيرٌ**
 you do **تَعْمَلُونَ** ﴿٨﴾ of what **بِمَا** All-Aware

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger ﷺ)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds]. 11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

سُورَةُ التَّغَابُنِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْبِغْ لَكَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَنُكِرَ

كَافِرٌ ۖ وَمِنْكُمْ مُّؤْمِنٌ ۗ وَاللّٰهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿١﴾ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ وَصَوَّرَكُمْ فَاَحْسَنَ صُوْرَكُمْ ۗ وَاِلَيْهِ
الْمَصِيْرُ ﴿٢﴾ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ وَيَعْلَمُ مَا تُثِيْرُونَ وَمَا تُغْلِبُوْنَ ۚ وَاللّٰهُ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ﴿٣﴾

يُسَبِّحُ the heavens السَّمَوَاتِ in في what is مَا (to) Allah ﷻ glorifies
وَمَا the earth اَلْاَرْضُ on فِي and what is لَهْ His اَلْمَلِكُ the
all the praises and thanks اَلْحَمْدُ and to Him belong وَلَهْ dominion
He هُوَ Able ﴿١﴾ things كُلِّ over عَلَى and He is هُوَ
are كَافِرٌ so some of you فَمِنْكُمْ created you خَلَقَكُمْ who اَلَّذِي it is
and مُّؤْمِنٌ and some of you وَمِنْكُمْ disbelievers
He has خَلَقَ All-Seer ﴿٢﴾ you do تَعْمَلُونَ of what يَمَّا Allah is
with truth بِالْحَقِّ and the earth وَالْاَرْضُ the heavens السَّمَوَاتِ created
your صَوَّرَكُمْ and made good فَاَحْسَنَ and He shaped you
He يَعْلَمُ the final return اَلْمَصِيْرُ ﴿٣﴾ and to Him is اِلَيْهِ shapes
and the earth وَالْاَرْضُ the heavens السَّمَوَاتِ in في what is مَا knows
and what وَمَا you conceal تُثِيْرُونَ what مَا and He knows وَيَعْلَمُ
of اِلَيْهِ the All-Knower عَلِيْمٌ and Allah is وَاللّٰهُ you reveal تُغْلِبُوْنَ
the breasts اَلصُّدُوْر ﴿١﴾ what is in

Sûrat At-Taghâbun

(Mutual Loss and Gain) LXIV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do. 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).

اَلَمْ يَأْتِكُمْ نَبَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ فَاَدْفَاوْا وَاِلٰى اَمْرِهُمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١﴾ ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَاٰلِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَقَالُوْا اَبَشِرْ يٰهٰدُوْنَا فَكُفِّرُوْا وَتَوَلَّوْا ۚ وَاسْتَغْنٰى اللّٰهُ وَاللّٰهُ غَفِيْرٌ حَمِيْدٌ ﴿٢﴾ زَعَمَ الَّذِيْنَ كَفَرُوْا اَنْ لَّنْ يَّبْعَثُوْا قُلٌۢ بَلٰى وَرَبِّيْ لَتُبْعَثَنَّنَّ

لَتَنبُؤَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

of those who الَّذِينَ the news نبؤا reached you بَأْتَكُمْ Has not أَلَمْ كَفَرُوا disbelieved مِن قَبْلُ aforetime فَمَا أَثَرُ and so they tasted and theirs will be عَذَابُ the evil result أَمْرِهِم of their disbelief وَلَمْ because it كَانَتْ was تأنيبهم a painful ألم torment their Messengers رُسُلُهُم come to them with clear proofs بِالْبَيِّنَاتِ their Messengers أَنَسَرُ but they said فَقَالُوا shall mere men يَهْدُونَا guide us فَكَفَرُوا and was not in وَاسْتَعْفَوْا and turned away they disbelieved Allah need الله is وَغْنَى Rich حَمِيدٌ Worthy of all those who الَّذِينَ claim زَعَمَ praise never يَمُوتُوا they will be resurrected قُلْ say بَلَى yes وَرَبِّي By my Lord you will certainly be resurrected لَتَبْعُنَّ Lord and that is وَعَمِلْتُمْ of what بَمَا will be informed in Allah الله easy سِيرٌ Allah on وَرَسُولِهِ and His Messenger وَالنُّورِ (this Quran) and in the Light الَّذِي and in the Light (this Quran) which أَنزَلْنَا We have sent down وَاللَّهُ and Allah is بَمَا of what تَعْمَلُونَ you do خَبِيرٌ All-Aware

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise. 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh." 8. Therefore, believe in Allâh and His Messenger (Muhammad ﷺ) and in the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.

يَوْمَ يَجْمَعُكُمُ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِن بِاللَّهِ وَعَمِلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ. وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

on the **يَوْمَ** He will gather you (all) **يَجْمَعُكُمْ** the Day (when) **يَوْمَ** of Gathering **الْجَمْعُ** Day of **ذَلِكَ** the day **يَوْمَ** that will be **ذَلِكَ** of Gathering **الْجَمْعُ** Day in **بِاللَّهِ** believes **يُؤْمِنُ** and whosoever **وَمَنْ** mutual loss and gain He **وَيَعْمَلُ** righteous good deeds **صَالِحًا** and performs **يُكْفِّرُ** Allah and He will admit **وَيُدْخِلُهُ** his sins **سَيِّئَاتِهِ** from him **عَنْهُ** will remit **جَنَّاتٍ** him **تَجْرِي** flowing **مِنْ تَحْتِهَا** to Gardens **الْأَنْهَارُ** under them **فِيهَا** therein **أَبَدًا** forever **ذَلِكَ** but those **خَالِدِينَ** the great **الْعَظِيمُ** success **الْقَرُورُ** that will be **كَفَرُوا** who disbelieved **وَكَذَّبُوا** and denied **بِآيَاتِنَا** Our signs **أُولَئِكَ** (they **خَالِدِينَ** of the Fire **النَّارِ** the dwellers **أَصْحَابُ** they will be that **فِيهَا** will) dwell **وَبِئْسَ** there in **الْمَصِيرُ** and worst is **ذَلِكَ** that destination

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success. 10. But those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِ مِنْ آيَاتِكُمْ وَأَوْلَادِكُمْ عَدُوٌّ لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

مَا not أَصَابَ any مُصِيبَةٍ calamity إِلَّا but بِإِذْنِ with the leave of اللَّهِ of اللَّهِ وَمَنْ and whosoever يُؤْمِنُ believes بِاللَّهِ in Allah يَهْدِ He guides قَلْبَهُ his heart وَاللَّهُ and Allah is بِكُلِّ and every شَيْءٍ thing عَلِيمٌ All-Knower وَأَطِيعُوا and you obey

Allah وَأَطِيعُوا and obey الرَّسُولَ the Messenger فَإِن تَوَلَّيْتُمْ then if
 you turn away فَإِنَّمَا then only عَلَى (the duty) of رِسَالَتِنَا Our
 Messenger أَلْبَلَّغُ conveying (preaching) الْمُبِينُ ﴿١٥﴾ the clear اللَّهُ
 Allah لَا there is no إِلَهَ إِلَّا هُوَ He وَعَلَى and in اللَّهِ
 Allah فَلْيَتَوَكَّلِ let put their trust الْمُؤْمِنُونَ ﴿١٦﴾ the believers يَا أَيُّهَا
 O you الَّذِينَ who ءَامَنُوا believe إِنِّ verily مِنْ from (among)
 your wives وَأَوْلَادِكُمْ your children and عَدُوًّا there are
 enemies لَكُمْ for you فَأَحْذَرُوهُمْ so beware of them وَإِن and if
 تَعَفَّوْا you pardon وَتَصَفَّحُوا and overlook وَتَغْفِرُوا and forgive فَإِنَّ
 Allah اللَّهُ then verily عَفُورٌ Most Oft-Forgiving رَحِيمٌ ﴿١٧﴾ Merciful

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)]. And Allâh is the All-Knower of everything. 12. Obey Allâh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly. 13. Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust. 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقْ شَحْ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنْ تَقَرُّضُوا اللَّهَ فَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَلَيْهِ الْغَيْبُ وَالشَّهَادَةُ الْكَلِيمُ ﴿١٨﴾

إِنَّمَا only أَمْوَالُكُمْ your wealth وَأَوْلَادُكُمْ your children فِتْنَةٌ and
 trial وَاللَّهُ Allah عِنْدَهُ and Him is أَجْرٌ عَظِيمٌ ﴿١٥﴾ great
 you can فَاتَّقُوا Allah اللَّهُ مَا as much as اسْتَطَعْتُمْ
 and listen وَأَسْمِعُوا and obey وَأَطِيعُوا and spend in charity

خَيْرًا is better لَأَنْفُسِكُمْ for yourselves وَمَنْ and whosoever يُوق then those فَأُولَئِكَ from his self نَفْسِهِ covetousness شَعَ is saved
 هُمْ they الْمُفْلِحُونَ ﴿١٦﴾ if إن are the successful ones ٱقْرِضُوا you lend
 اللَّهُ He will double it قَرْضًا to Allah حَسَنًا a goodly يَضْعَفُهَا and Allah is لَكُمْ and will forgive وَتَغْفِرُ for you لَكُمْ
 شَكُورٌ Most Appreciative حَلِيمٌ Most Forbearing عَلِيمٌ the unseen وَالشَّهِيدُ and seen الْغَنِيُّ
 the All-Knower of the unseen ALL-KNOWER ALL-KNOWER
 the All-Mighty لِّلْكَرِيمِ ﴿١٨﴾ the All-Wise

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise). 16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. 17. If you lend to Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing, 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

يَا أَيُّهَا O النَّبِيُّ Prophet إِذَا when طَلَقْتُمُ you divorce النِّسَاءَ women
 فَطَلِّقُوهُنَّ so divorce them لِعَدَّتِهِنَّ at their prescribed periods وَأَحْصُوا
 الْعِدَّةَ and count وَاتَّقُوا Allah and fear رَبَّكُمْ
 لَا your Lord لَا تُخْرِجُوهُنَّ not of (from) بُيُوتِهِنَّ turn out them
 إِلَّا they shall leave يَخْرُجْنَ and nor تِلْكَ حُدُودُ اللَّهِ openly
 فَفَحِشَةٍ مُّبَيِّنَةٍ adultery وَتِلْكَ حُدُودُ those are
 وَتِلْكَ حُدُودُ اللَّهِ the limits (bounds) of Allah وَمَنْ and

of the limits(bounds) **حُدُودَ** transgresses **يَتَعَدَّ** whosoever
 not **لَا** himself **نَفْسَهُ** he has wronged **ظَلَمَ** then indeed **فَقَدْ** Allah
 will bring **يُخْرِثُ** Allah **اللَّهُ** it may be that **لَعَلَّ** you know **تَدْرِي**
 something **أَمْرًا** that **ذَلِكَ** after **بَعْدَ** new

Sûrat At-Talâq (The Divorce) LXV

*In the Name of Allâh
 the Most Gracious, the Most Merciful*

1. O Prophet (ﷺ)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods). And fear Allâh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ
 ذَلِكَ يُوَعِّظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا
 يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۚ

they have attained (they are about to fulfill) **بَلَغْنَ** then when **فَإِذَا**
لَجَلَهُنَّ either take them back **فَأَمْسِكُوهُنَّ** their term appointed **أَجَلَهُنَّ**
 in a good **بِمَعْرُوفٍ** part with them **فَارِقُوهُنَّ** or **أَوْ** in a good manner
 just **عَدْلٍ** two persons **ذَوَى** and take for witness **أَشْهِدُوا** manner
 for **مِنْكُمْ** witness **الشَّهَادَةَ** and establish **أَقِيمُوا** from among you
اللَّهُ who **مَنْ** with it **بِهِ** admonished **يُوَعِّظُ** that **ذَلِكَ** Allah
 last **الْآخِرِ** and the Day **الْيَوْمِ** in Allah **بِاللَّهِ** believes **يُؤْمِنُ** was
وَمَنْ He will make **يَجْعَلُ** Allah **اللَّهُ** fears **يَتَّقِي** and whosoever **لَهُ**
 and He will provide him **وَيَرْزُقْهُ** a way out **مَخْرَجًا** ۖ for him
 and **وَمَنْ** he could imagine **يَحْتَسِبُ** not **لَا** where **حَيْثُ** from

then He will **فَهُوَ** Allah **اللَّهُ** in **عَلَى** puts his trust **بَتَوَكَّلَ** whosoever **حَسْبُهُ** suffice him **إِنَّ** Allah **اللَّهُ** verily **بَلِّغُ** will accomplish **أَمْرُهُ** his purpose **قَدْ** indeed **جَعَلَ** Allah **اللَّهُ** has set (made) **لِكُلِّ** for every **شَيْءٍ** thing **قَدَرًا** a measure

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

وَالَّذِي يَتَّبِعُ مِنَ الْغَيْصِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحْضُنَّ وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿١﴾ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٢﴾

وَالَّذِي **وَالَّذِي** of **مِنْ** who have passed the age **يَتَّبِعُ** and those **الْغَيْصِ** you have **ارْتَبْتُمْ** if **إِنْ** your women **نِسَائِكُمْ** of **مِنْ** monthly courses **أَجَلُهُنَّ** months **ثَلَاثَةُ** three **أَشْهُرٍ** their prescribed period is **فَعِدَّتُهُنَّ** doubts **وَالَّتِي** and (for) those **لَمْ يَحْضُنَّ** who have courses **وَأُولَئِكَ** and **الْأَحْمَالُ** (for) those who **أَجَلُهُنَّ** their prescribed period **أَنْ** are pregnant **يَضَعْنَ** until **حَمْلَهُنَّ** they deliver **وَمَنْ** and **يَتَّقِ** is **اللَّهُ** for him **يَجْعَلْ** He will make **يُسْرًا** ease **﴿١﴾** his matter **أَمْرُهُ** of **مِنْ** the command **أَنْزَلَهُ** that is **ذَلِكَ** which He has sent down **إِلَيْكُمْ** to you **وَمَنْ** and **يَكْفِرْ** He will remit **عَنْهُ** from him **يَتَّقِ** whosoever **يَكْفِرْ** Allah **اللَّهُ** fears **سَيِّئَاتِهِ** his sins **وَيُعْظِمْ** and will enlarge **لَهُ** for him **أَجْرًا** (his) **﴿٢﴾** reward

4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three

months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. 5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِضَيِّقِهِنَّ عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَنْتُمْ يُنَاصِرُكُمْ بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسْتَضِعْ لَكُمْ أُخْرَى ﴿٥﴾

أَسْكِنُوهُنَّ lodge them مِنْ (from) حَيْثُ where سَكَنْتُمْ you dwell مِنْ treat them وَجْدِكُمْ according to وَلَا your means تُضَارُّوهُنَّ and do not لِضَيِّقِهِنَّ in a harmful way عَلَيْهِنَّ as to straiten (on) them وَإِنْ (on) them فَأَنْفِقُوا then spend عَلَيْهِنَّ then on them حَتَّى they are أُولَاتٍ حَمْلٍ they deliver بِضَعْنَ till حَمْلَهُنَّ their burdens فَإِنْ then if أَرْضَعْنَ then they give suck (to the children) لَكُمْ for you فَآتُوهُنَّ and let each of you accept the أُجُورَهُنَّ their due payment وَأَنْتُمْ يُنَاصِرُكُمْ between you بَيْنَكُمْ advice of the other وَمِنْ in a just way بِمَعْرُوفٍ and if تَعَاسَرْتُمْ you make difficulties for one another فَسْتَضِعْ some other woman أُخْرَى ﴿٥﴾ for him لَكُمْ may give suck

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

يُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُتَّقِ اللَّهَ فَمَا أَنتَ بِفَقِيرٍ ﴿٦﴾ وَأَنْتُمْ يُنَاصِرُكُمْ بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسْتَضِعْ لَكُمْ أُخْرَى ﴿٧﴾ وَبَالَ أَمْرِهَا وَكَانَ عَقِبَهُ آتُهَا خُسرًا ﴿٨﴾

لِيُنْفِقَ (from) according to the rich سَعَوْ the man ذُر let spend
 (on him) restricted عَلَيْهِ and the man وَمَنْ his means سَعَيْتِهِ
 according to what مِمَّا let him spend فَلْيُنْفِقْ his resources رِزْقَهُ
 Allah ﷻ puts burden لَا بِكُلِّ Allah ﷻ has given him مَا أَنَّهُ
 He has مَا أَنَّهُ what مَّا except (beyond) إِلَّا on any person نَفْسًا
 hardship عُسْرٍ after بَعْدَ Allah ﷻ will grant سَيَجْعَلُ given him
 ease وَيَكْفِي and many وَكَثِيرٍ of قَرْيَةٍ a town عَنَتْ revolted عَنْ
 and His رُسُلِهِ of its Lord رَبِّهَا the command أَمْرٍ against
 an account حِسَابًا so we called it to account فَحَاسِبْنَهَا Messengers
 شَدِيدًا severe وَعَذَابَهَا and We punish it عَذَابًا torment نَكَرًا
 of its affairs أَمْرُهَا the evil result وَكَأَلْ so it tasted فَذَاقَتْ a horrible
 of its affairs أَمْرُهَا the consequence عَقِبُهُ and was وَكَانَ (disbelief)
 loss خُسْرًا (disbelief)

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease. 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَأْكُلِي الْآلَتِيبِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١١﴾ رَسُولًا يَتْلُوا عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ لِّخُرَاجِ الَّذِينَ آمَنُوا وَعَمَلُوا الصَّالِحَاتِ مِنَ الظَّلَامَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَكُمْ رِزْقًا ﴿١٢﴾ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٣﴾

أَعَدَّ اللَّهُ ﷻ has prepared لَهُمْ a عَذَابًا torment شَدِيدًا severe
 فَاتَّقُوا ﷻ so fear يَأْكُلِي O men الْآلَتِيبِ of
 has أَنزَلَ indeed قَدْ have believed آمَنُوا who understanding
 a Reminder (the Quran) ذِكْرًا to you إِلَيْكُمْ Allah ﷻ sent down
 the verses ءَايَاتِ to you عَلَيْكُمْ who recites يَتْلُوا a Messenger رَسُولًا

that he may take out **يُخْرِجُ** clear explanations **مُيَسَّرَ** of Allah **اللَّهُ** the **الَّذِينَ** righteous good **الصَّالِحِينَ** and do **وَعَمِلُوا** who believe **آمَنُوا** those **الَّذِينَ** the darknesses (of disbelief, polytheism) **الظُّلُمَاتِ** from **مِنْ** deeds **إِلَى** to **النُّورِ** the light (Faith) **وَمَنْ** and whosoever **يُؤْمِنُ** believes **بِاللَّهِ** He will **يُدْخِلُهُ** righteous deeds **صَالِحًا** and performs **وَيَعْمَلُ** in Allah **تَحْتِهَا** from **مِنْ** flowing **تَجْرِي** into Gardens **جَنَّاتٍ** admit him **يَدْخُلْنَ** them **الْأَنْهَارُ** rivers **خَالِدِينَ** dwell **فِيهَا** therein **أَبَدًا** to him **لَهُ** Allah **اللَّهُ** has granted good **أَحْسَنَ** indeed **فَدَ** forever **رِزْقًا** a provision ﴿١٠﴾

Allah **اللَّهُ** Who **الَّذِي** **خَلَقَ** has created **سَبْعَ** seven **سَمَوَاتٍ** heavens **وَمِنْ** and of **الْأَرْضِ** the earth **مِثْلَهُنَّ** like them **يَنْزِلُ** descends **الْأَمْثَرُ** (His) command **بَيْنَهُنَّ** between them **لِيَعْلَمُوا** that you may know **أَنَّ** that Allah **اللَّهُ** that **عَلَى** over **كُلِّ** all **شَيْءٍ** things **فَدِيرٌ** has power **وَأَنَّ** and that Allah **اللَّهُ** **فَدَ** indeed **أَحَاطَ** surrounds **بِكُلِّ** all **شَيْءٍ** things **وَلَمَّا** in (His) knowledge ﴿١١﴾

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân). 11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision. 12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

سُورَةُ التَّحْرِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَيَّنَ لَكَ مَرْصَاتُ أَنْزِلِيكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٠﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿١١﴾ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَنْزِلِيهِمْ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ

وَأَعْرَضَ عَنْ بَعْضِ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٦٦﴾ إِنْ نُوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٦٧﴾

يَأَيُّهَا O النَّبِيُّ Prophet لِمَ why تُحْرِمُ do you ban مَا that which
أَمَلَّ اللَّهُ has made lawful لَكَ to you تَبْتَغِي seeking مَرْضَاتِ
الْزَّوْجِ الْكِفَاءِ the pleasure of your wives وَاللَّهُ and Allah is
الرَّحِيمُ Oft-Forgiving Most Merciful ﴿٦٦﴾
قَدْ has فَوَضَّ ordained اللَّهُ Allah لَكُمْ for you فَحَلَّةَ dissolution
أَيْتِنَاكُمْ of your oaths وَاللَّهُ and Allah is مَوْلَاكُمْ your Lord or master
وَهُوَ Protector and He is الْعَلِيمُ the All-Knower ﴿٦٧﴾ the
وَالْحَكِيمُ All-Wise and when أَسْرَر disclosed النَّبِيُّ the prophet إِلَى to
بَعْضِ one of his wives (Hafsa) حَوِيَّا a matter فَلَمَّا so when
نَبَّأَتْ she told بِهِ of it وَأَظْهَرَهُ and made it known اللَّهُ Allah عَلَيْهِ
وَأَعْرَضَ part of it (there of) بَعْضُهُ he informed عَرَفَ to him
عَنْ of (from) بَعْضِ a part فَلَمَّا then when نَبَّأَهَا he told her (Hafsa)
بِهِ there of (of it) قَالَتْ she said مَنْ who أَنْبَأَكَ told you هَذَا this
قَالَ He said نَبَّأَنِيَ the All-knower الْعَلِيمُ the ﴿٦٦﴾
إِنْ All-Aware if نُوْبَا you two turn in repentance إِلَى to اللَّهُ
فَقَدْ Allah so indeed صَغَتْ are inclined قُلُوبُكُمَا your hearts وَإِنْ
وَتَظَاهَرَا and if you help one another عَلَيْهِ against him فَإِنَّ then
هُوَ Allah He is مَوْلَاهُ his Lord, Master or Protector
وَالْمَلَائِكَةُ believers and the righteous الْمُؤْمِنِينَ (among) the
وَجِبْرِيلُ and Gabriel وَصَالِحُ and the angels بَعْدَ after (further more) ذَلِكَ
أَنَّهُمْ that ﴿٦٧﴾ are (his) helpers

Sûrat At-Tahrîm (The Prohibition) LXVI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me." 4. If you two (wives of the Prophet ﷺ : 'Âishah and Hafsah) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allâh is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَعْتَبْنَ عِيْدَاتٍ سَجِدْنَ نِيَّاتٍ وَأَبْكَارًا
يَكُنَّ الَّذِينَ آمَنُوا مِنْكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٦﴾

عَسَىٰ he divorced you طَلَّقَكُنْ if إِنْ his Lord رَبُّهُ it may be
better أزْوَاجًا He will give him in exchange يُبْدِلَهُ that
obedient قَانِتَاتٍ believers مُّؤْمِنَاتٍ Muslims than you مِنْكَ
worshippers عِيْدَاتٍ turning to Allah in repentance تَعْتَبْنَ
and وَأَبْكَارًا previously married نِيَّاتٍ fasting or emigrating سَجِدْنَ
ward off قُوا believe آمَنُوا who الَّذِينَ O you يَكُنَّ virgins
whose وَقُودُهَا a Fire نَارًا and your families وَأَهْلِيكُمْ from yourselves
are مَلَائِكَةٌ over which عَلَيْهَا and stones وَالْحِجَارَةُ men النَّاسُ fuel is
angels غِلَاطٌ stern شِدَادٌ لَا severe يَعْصُونَ not who اللَّه
and they do وَيَفْعَلُونَ He commands them أَمَرَهُمْ in what مَا Allah
they are commanded يُوْمَرُونَ ﴿٦٦﴾ what مَا

5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you — Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins. 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that

which they are commanded.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَسْذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

يَا أَيُّهَا O you الَّذِينَ who كَفَرُوا disbelieve لَا not تَسْذِرُوا make
مَا you are being requited only إِنَّمَا this Day الْيَوْمَ excuses
وَيَا أَيُّهَا O you الَّذِينَ who كُنتُمْ you used to تَعْمَلُونَ ﴿٧﴾ for what
ءَامَنُوا believe تُوبُوا turn إِلَى to اللَّهِ Allah تَوْبَةً repentance نَّصُوحًا
وَعَسَىٰ with sincere رَبُّكُمْ it may be أَنْ your Lord that يُكَفِّرَ will
وَيُدْخِلَكُم your sins سَيِّئَاتِكُمْ from you عَنْكُمْ remit
جَنَّاتٍ into Gardens تَجْرَىٰ flowing مِنْ تَحْتِهَا under them الْأَنْهَارُ
يَوْمَ the Day لَا not يُخْزِي will disgrace اللَّهُ Allah النَّبِيَّ the
وَالَّذِينَ Prophet ءَامَنُوا and those who believe مَعَهُ with him نُورُهُمْ
وَبِأَيْمَانِهِمْ before them أَيْدِيهِمْ will run يَسْعَىٰ their light
يَقُولُونَ their right hands رَبَّنَا our Lord أَتِمِّمْ keep
لَنَا perfect نُورَنَا our light وَآغْفِرْ and grant forgiveness لَنَا
إِنَّكَ to us عَلَى verily you are كُلِّ all شَيْءٍ things قَدِيرٌ ﴿٨﴾
Able to do

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. 8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا وَهُمْ بِهِمْ جَهَنَّمَ وَرِثَسَ الْمَصِيرِ ﴿٩﴾ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَاتٍ نُّوحٍ وَأَمْرَاتٍ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا

عَنْهُمْ مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلُوا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

يَا أَيُّهَا O النَّبِيُّ Prophet جَاهِدِ strive hard against the الْكَافِرَٓ the disbelievers and the الْمُنَافِقِينَ and the hypocrites وَأَغْلَظْ and be severe عَلَيْهِمْ and be severe against them وَمَأْوَهُمْ against them جَهَنَّمُ Hell وَبَشَّرَ set forth ضَرْبَ that destination الْمَعِيدُ and worst indeed who disbelieve كَفَرُوا for those لِلَّذِينَ an example مَثَلًا Allah of Lot نُوحِ the wife of Noah وَأَمْرَاتُ and the wife لُوطَ of Lot كَانَتَا they were تَحْتَ under عَبْدَيْنِ two slaves مِنْ of عِبَادِنَا Our but they both betrayed them فَخَانَتَاهُمَا righteous صَالِحَيْنِ slaves اللَّهُ against مِنْ them عَنْهُمْ they benefited بَعْثِنَا so not شَيْئًا at all وَقِيلَ and it was said ادْخُلُوا النَّارَ the Fire مَعَ those who enter الدَّٰخِلِينَ ﴿١١﴾ along with

9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination. 10. Allāh sets forth an example for those who disbelieve: the wife of Nūh (Noah) and the wife of Lūt (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nūh (Noah) and Lūt (Lot)] availed them (their respective wives) not against Allāh and it was said: "Enter the Fire along with those who enter!"

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ، وَنَجِّنِي مِنَ الْقَوْرِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَائِمِينَ ﴿١٢﴾

وَضَرَبَ اللَّهُ and has set forth مَثَلًا an example لِلَّذِينَ for those ءَامَنُوا who believe امْرَأَتَ the wife فِرْعَوْنَ of Pharaoh إِذْ when قَالَتْ she said رَبِّ My Lord ابْنِ build لِي for me عِنْدَكَ in a home بَيْتًا with You فِي the الْجَنَّةِ Paradise وَنَجِّنِي and save me مِنَ the قَوْرِ and his work الظَّالِمِينَ Pharaoh وَعَمَلِهِ and save me وَنَجِّنِي

and wrong-doers **الظَّالِمِينَ** the people **مِنَ الْقَوْمِ** from
 guarded **أَحْصَتْ** who **الَّتِي** of Imran **عِمْرَانَ** the daughter **ابْنَتَ** Mary
 into it **فِيهِ** so We breathed **فَنَفَخْنَا** her chastity **فَرْجَهَا**
 and she **وَصَدَّقَتْ** Our spirit (Gabriel) **رُوحَنَا** (from) through
 and His **وَكُنْتِهِ** of her Lord **رَبِّهَا** in the Words **يَكْلَمُنَّ** believed
 the devout **الْقَانِتِينَ** among **مِنْ** and she was **وَكَانَتْ** Scriptures
 obedient ones

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrongdoers and disbelievers in Allâh). 12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrîl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" — and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qanîtûn* (i.e. obedient to Allâh).

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَنَزَكَ الَّذِي يَدُّهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ (١) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ
الْفَقُورُ ۝ (٢) الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ۝ (٣) ثُمَّ
ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝ (٤)

is the الْمُلْكُ in Whose Hand يَدُّهُ He الَّذِي Blessed is بَنَزَكَ
able ۝ (١) things شَيْءُ all عَلَى over and He is وَهُوَ dominion
الَّذِي Who خَلَقَ has created الْمَوْتَ death وَالْحَيَاةَ life that لِيَبْلُوَكُمْ
in deed عَمَلًا is best أَحْسَنُ which of you أَيُّكُمْ He may test you
الَّذِي the Oft-Forgiving الْفَقُورُ the All-Mighty الْعَزِيزُ and He is
one طِبَاقًا heavens the seven سَبْعَ has created خَلَقَ Who
the creation خَلْقٍ in فِي you can see تَرَى not مَا above another
so repeat فَارْجِعِ fault تَفَوتٍ any مِنَ the Most Gracious الرَّحْمَنِ of
then ثُمَّ rifts ۝ (٣) فُطُورٍ any مِنَ you see تَرَى can the look الْبَصَرَ
أَرْجِعِ repeat الْبَصَرَ the look كَرَّتَيْنِ and yet again يَنْقَلِبْ will return إِلَيْكَ
and it وَهُوَ in a state of humiliation خَاسِئًا the sight الْبَصَرُ to you
is worn out ۝ (٤) حَسِيرٌ

Sûrat Al-Mulk

(Dominion) LXVII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.
2. Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; 3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" 4. Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا دُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝ (٥) وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ
جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ۝ (٦) إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ۝ (٧) تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ

خَرَّتْهَا أَلَدَ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

وَلَقَدْ the heaven السَّمَاءَ We have adorned زَيَّنَّا and indeed رَزَقْنَا the nearest and We have made such lamps وَجَعَلْنَاهَا with lamps بِمَصَابِجَ and We have made أَعْتَدْنَا the devils لِلشَّيَاطِينِ (as) missiles to drive away رُجُومًا the torment of عَذَابِ the torment of السَّعِيرِ ﴿٩﴾ in disbelief كَفَرُوا and for those who وَلِلَّذِينَ blazing Fire and worst هَلْهُم Hell جَهَنَّمَ is the torment of عَذَابِ their Lord they are cast أُلْقُوا when إِذَا that destination الْمَصِيرِ ﴿١٠﴾ indeed is the شَيْءًا of its (breath) مَا they will hear سَمِعُوا therein فِيهَا it almost تَكَادُ blazes forth تَقُورُ ﴿١١﴾ as it وَهِيَ (terrible) drawing in تَمِيرُ from يَنْ bursts up كَلَّمَ fury الْقَيْطِ ﴿١٢﴾ everytime أَلْفَى is cast فِيهَا therein فَوْجٌ a group سَأَلْتُمْ will ask them خَرَّتْهَا its keepers أَلَدَ did no نَذِيرٌ ﴿٨﴾ a warner

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire. 6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination. 7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. 8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُمْ عَلَيْهِمْ يُدَاتِ الصُّدُورُ ﴿١٣﴾

قَالُوا they will say بَلَىٰ yes قَدْ indeed جَاءَنَا did come to us نَذِيرٌ a warner فَكَذَّبْنَا but we denied (him) وَقُلْنَا and we said مَا not نَزَّلَ Allah sent down مِن any شَيْءٍ thing إِنْ but أَنْتُمْ you are إِلَّا only فِي in ضَلَالٍ error كَبِيرٍ ﴿٩﴾ and they will say وَقَالُوا great ﴿١٠﴾ we but كُنَّا used our intelligence نَسْمَعُ or أَوْ listened أَوْ ﴿١١﴾

كَمَا the dwellers of أَصْحَاب among فِي we would have been
 their sin يَذُنِبُهُمْ then they will confess فَاعْتَرَفُوا the blazing Fire
 the blazing فَسُحْقًا the dwellers of السَّعِيرِ so away with
 Fire إِنَّ الَّذِينَ verily يَخْشَوْنَ those who رَبَّهُمْ their Lord بِالْعَيْبِ
 and reward لَهُمْ unseen مَغْفِرَةً theirs will be وَأَجْرٌ forgiveness
 your talk قَوْلَكُمْ and whether you keep secret وَأَسْرُوا a great كَبِيرٌ
 the All-Knower عَلِيمٌ verily He is إِنَّهُ it يَبْدُو disclose or أَوْ
 the breasts الصُّدُورِ of what is in بَدَائِنِ

9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'" 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" 11. Then they will confess their sin. So, away with the dwellers of the blazing Fire! 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). 13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١١﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ
 النُّشُورُ ﴿١٢﴾ ءَأَمِنْتُمْ مِّنَ فِي السَّمَاءِ أَن يَخِفُّ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٣﴾ أَمْ أَمِنْتُمْ مِّنَ فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ
 حَاصِبًا فَسَتَعْمُونَ كَيْفَ نَذِيرِ ﴿١٤﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٥﴾

and He is created خَلَقَ who مَنْ He know يَعْلَمُ should not
 اللَّطِيفُ the Most Kind and Courteous الْخَبِيرُ ﴿١١﴾ هُوَ the All-Aware
 the earth الَّذِي He it is جَعَلَ لَكُمُ الْأَرْضَ for you
 ذَلُولًا فَامْشُوا subservient فِي so walk مَنَاكِبِهَا the path thereof وَكُلُوا
 will النُّشُورُ ﴿١٢﴾ وَإِلَيْهِ His provision رِزْقِهِ of مِنْ and eat
 He Who مَنْ do you feel secure (from) ءَأَمِنْتُمْ be the Resurrection
 He will cause to sink يَخِفُّ that أَنْ the heaven السَّمَاءِ over فِي
 shakes تَمُورُ ﴿١٣﴾ هِيَ so when فَإِذَا the earth الْأَرْضَ with you بِكُمْ
 أَمْ أَمِنْتُمْ or ءَأَمِنْتُمْ do you feel secure from مَنْ He Who is فِي over السَّمَاءِ
 حَاصِبًا against you عَلَيْكُمْ He send يُرْسِلُ that أَنْ the heaven

how has كَيْفَ then you shall know فَسَتَلْتَمَوْنَ a violent whirlwind
 denied كَذَّبَ and indeed وَلَقَدْ My Warning نَذِيرٌ been
 was نَكِيرٌ ١٥ then how terrible نَكِبَ before them مِنْ قَبْلِهِمْ those
 My denial

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection. 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. 18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَقَتْ وَيَقِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ١٥ أَمَنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَصْرُكُ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفْرَ إِلَّا فِي عُرْوٍ ١٦ أَمَنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُمْ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ١٧

above them فَوْقَهُمْ the birds الطَّيْرِ to إِلَى see يَرَوْا do they not
 and folding them in وَيَقِضْنَ spreading out their wings صَفَقَتْ
 the Most Gracious الرَّحْمَنُ except إِلَّا upholds them يُمَسِّكُهُنَّ none
 إِنَّهُ بِكُلِّ شَيْءٍ of every شَيْءٍ verily He is بِصِيرٌ ١٥ the All-Seer أَمَنْ
 to you لَكُمْ any army جُنْدٌ be هُوَ that can الَّذِي this who is
 the Most Gracious الرَّحْمَنُ besides مِنْ دُونِ to help you يَصْرُكُ
 the disbelievers (are in) الْكُفْرَ إِلَّا فِي in عُرْوٍ ١٦
 can provide for يَرْزُقُكُمْ that الَّذِي this Who is أَمَنْ delusion
 Nay بَلْ His provision رِزْقَهُ He should withhold إِنْ أَمْسَكَ if you
 and (they) وَنُفُورٍ ١٧ pride عُتُوٍّ be in فِي they continue to لَجُّوا but
 flee (from the truth)

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the

All-Seer of everything. 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion. 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَفَنْ يَمْشِيَ مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِيَ سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٠﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢١﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٢﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٤﴾

on bent down without seeing مُكِبًّا walks is he who يَمْشِيَ
وَجْهِهِ or he who أَمَّنْ more rightly guided his face أَهْدَىٰ
say قُلْ a Straight مُسْتَقِيمٍ Way صِرَاطٍ on upright سَوِيًّا walks
هُوَ it is He الَّذِي Who أَنْشَأَكُمْ has created you وَجَعَلَ and made لَكُم
وَالْأَفْئِدَةَ and hearts قَلِيلًا and seeing وَالْأَبْصَرَ hearing السَّمْعَ for you
قُلْ you give thanks تَشْكُرُونَ that little it is He هُوَ say قُلْ
and to Him وَإِلَيْهِ the earth فِي has created you ذَرَأَكُمْ Who
تُحْشَرُونَ shall you be gathered وَيَقُولُونَ and they say مَتَىٰ when هَذَا
you are كُنْتُمْ if promise (come to pass) الْوَعْدُ will this
the knowledge الْعِلْمُ is only إِنَّمَا say قُلْ telling the truth صَادِقِينَ
عِنْدَ with الله Allah وَإِنَّمَا and only أَنَا I am نَذِيرٌ مُبِينٌ a warner
a plain

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)?
23. Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give. 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."
25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?" 26. Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

فَلَمَّا رَأَوْهُ زُلْفَةً سَبَعَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٥﴾ قُلْ أَرَأَيْتُمْ إِن أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ إِلَهِمْ ﴿٢٦﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِن أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٢٨﴾

will be approaching رَبَّنَا they will see it رَأَوْا but when لَمَّا
disbelieve كَفَرُوا those who الَّذِينَ the faces of وَجُوْهُ displeased
وَقِيلَ which أَلَيْسَ this is (the promise) هَٰذَا and it will be said قِيلَ
have you أَرَأَيْتُمْ say قُل calling ۞ نَدْعُونَ for it بِدِ you were
with مَعِيَ and those وَمَنْ Allah اَللّٰهُ destroys me اَهْلِكْنِيْ if اِنْ seen
can يُجِئُ Who فَمَنْ He bestows His Mercy on us رَحْمًا or اَوْ me
۞ اَلْكَافِرِيْنَ torment عَذَابٍ from مِّنَ the disbelievers
we اَمَّا the Most Gracious الرَّحْمٰنُ He is هُوَ say قُل a painful
وَعَلَيْهِ in Him بِدِ believe
in Him قَوْلَنَا we put our trust فَتَعْلَمُوْنَ
in فِي that is هُوَ who is it مَنْ so you will come to know
مُيِّنٍ error ۞ manifest قُل say اَرَأَيْتُمْ have you seen اِنْ if اَصْبَحَ
can يَاۡئِيْكُمْ who then قَمَنَ sunk away عَوْرًا your water
flowing ۞ مَّعِينٍ with water بِمَآءٍ supply you

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!" 28. Say (O Muhammad ﷺ): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?" 29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error." 30. Say (O Muhammad ﷺ): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنْتَ بِغِنَمٍ رَبِّكَ يَسْجُدُونَ ۝ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝ فَتَسْبِّحُ وَيُصْبِحُونَ ۝ بِأَيِّكُمْ الْمَقْتُولُ ۝ إِنْ رَبُّكَ هُوَ أَعْلَمُ بِمَنْ صَلَّٰ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْهَكِينَ ۝ فَلَا تَطْلِعِ الْمَكِيدِينَ ۝ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝ وَلَا تَطْلِعِ كُلَّ حَلَّافٍ مَّهِينٍ ۝

they (angels) يَسْطُرُونَ and what وَمَا by the pen الْقَلَمِ Nun ت write
your Lord رَبِّكَ by the Grace of يَغْنَمُ you are أَنْتَ not مَا

will be a **لَآخِرًا** for you **لَكَ** and verily **وَإِنَّ** a madman **يَسْجُونًا** ٢
 on **وَلَعَلَّ** and verily you are **وَإِنَّكَ** an endless **عَبْرَ مَمْنُونٍ** ٣ reward
 so you will **نَسْتَبِيرُ** an exalted **عَظِيمٍ** ٤ standard of character **خُلُقِي**
 is **الْمَفْتُونُ** ٥ which of you **بِأَيِّكُمْ** and they will see **وَيُبْصِرُونَ** ٦ see
أَعْلَمُ He **هُوَ** your Lord **رَبُّكَ** verily **إِنَّ** afflicted with madness
 His **سَبِيلِهِ** from **عَنْ** has gone astray **ضَلَّ** who **يَمَنْ** knows better
 those who are **بِالْمُهْتَدِينَ** ٧ knows better **أَعْلَمُ** and He **هُوَ** path
 they wish **وَدُّوا** the deniers **الْمُكَذِّبِينَ** ٨ obey **تَطِيعُ** so not **فَلَا** guided
 so **فَيَذْهَبُونَ** ٩ you should compromise (with them) **تُذْهِنُ** that **لَوْ**
 obey **تَطِيعُ** and not **وَلَا** they would compromise (with you)
 and is considered **مُهِينٍ** ١٠ who swears much **حَالِفٍ** everyone
 worthless

Sûrat Al-Qalam or Nûn

(The Pen) LXVIII

In the Name of Allâh

the Most Gracious, the Most Merciful

1. *Nûn*. [These letters (*Nûn*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] By the pen and by what they (the angels) write (in the Records of men). 2. You (O Muhammad ﷺ), by the Grace of your Lord, are not mad. 3. And verily, for you (O Muhammad ﷺ) will be an endless reward. 4. And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. 5. You will see, and they will see, 6. Which of you is afflicted with madness. 7. Verily, your Lord is the Best Knower of him who has gone astray from His path, and He is the Best Knower of those who are guided. 8. So (O Muhammad ﷺ), obey you not the deniers [(of Islâmic Monotheism — those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad ﷺ]. 9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. 10. And (O Muhammad ﷺ) obey you not everyone *Hallâf Mahîn* (the one who swears much and is a liar or is worthless). (*Tafsir At-Tabari*)

هَٰذَا مَثَلٌ نَّبِيٍّ ١١ مَنَاجٍ لِّلْخَيْرِ مَعْتَدٍ ١٢ عَتَلٌ بَعْدَ ذَٰلِكَ رَنِيٍّ ١٣ أَن كَانَ ذَا مَالٍ وَنَبِيٍّ ١٤ إِذَا تُتْلَىٰ عَلَيْهِ مَا يَشِينَا قَالَاكَ أَسْطِيفُ الْأَوَّلِينَ ١٥ سَنَسْتُمْ عَلَى الْفَرْطِيمِ ١٦ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَتَمُوا لَبَسُوا ١٧

مُصِيبِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

هَمَّازٍ مَّشَّامٍ a slanderer ١١ going about with calumnies ١٢ مُعْتَدٍ the good hinderer of ١٣ sinful ١٤ أَن because ١٥ زَنِيمٍ all that ١٦ ذَلِك after ١٧ cruel ١٨ مَالٍ wealth ١٩ رِيبٍ and children ٢٠ إِذَا when ٢١ تَتْلَى tales he says ٢٢ قَالِ Our verses ٢٣ مَا أَتَيْنَا to him ٢٤ عَلَيْهِ recited ٢٥ of ٢٦ الْأَوَّلِينَ the men of old ٢٧ مَلَى We shall brand him ٢٨ سَنُيْمُ the nose ٢٩ إِنَّا the nose ٣٠ لَنُؤَلِّمَهُنَّ verily We ٣١ إِذَا the garden ٣٢ لَنُؤَلِّمَهُنَّ the people of ٣٣ أَصْحَابِ We tried ٣٤ فِي the garden ٣٥ لَنُؤَلِّمَهُنَّ to pluck the fruits of (the garden) ٣٦ مُصِيبِينَ swore ٣٧ then ٣٨ طَافَ saying if Allah wills ٣٩ يَسْتَنْوُونَ without ٤٠ لَا morning ٤١ نِ something (fire) ٤٢ طَائِفٌ on it (garden) ٤٣ عَلَيْهَا there passed by ٤٤ مِنْ your Lord ٤٥ وَهُمْ while they ٤٦ نَائِمُونَ were asleep ٤٧ فَأَصْبَحَتْ so the (garden) became by the morning ٤٨ كَالصَّرِيمِ pitch dark night

11. A slanderer, going about with calumnies, 12. Hinderer of the good, transgressor, sinful, 13. Cruel, and moreover baseborn (of illegitimate birth). 14. (He was so) because he had wealth and children. 15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!" 16. We shall brand him on the snout (nose)! 17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, 18. Without saying: *In shâ' Allâh* (If Allâh wills). 19. Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep. 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

فَنَادَوْا مُصِيبِينَ ﴿٢١﴾ أِذَا أَغْدُوا عَلَى حَرْوِكُمْ إِن كُنتُمْ صٰرِمِينَ ﴿٢٢﴾ فَانطَلَقُوا وَهُمْ يَخْتَفِنُونَ ﴿٢٣﴾ أَن لَا يَدْخُلَهَا الْبَرِّمُ عَلَيْكُمْ ﴿٢٤﴾ وَعَدُوا عَلَى حَرِّ قَدِيدٍ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَصٰلُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَكُنْ لَكُمْ لَوَا ﴿٢٨﴾ سُبْحٰنَ رَبِّنَا إِنَّا كُنَّا ظٰلِمِينَ ﴿٢٩﴾

فَنَادَوْا then they called out one to another ٢١ مُصِيبِينَ as soon as the ٢٢ أَغْدُوا to go in the morning ٢٣ حَرْوِكُمْ morning broke ٢٤ كُنتُمْ صٰرِمِينَ (saying) to ٢٥ أَن morning broke

فَانْطَلَقُوا pluck the fruits ۞ صَرِيحِينَ you would كُنْتُمْ if ۞ اِنْ your tilth
 whispering in secret low ۞ يَنْخَفُونَ and they وَهَرُ so they departed
 today اَلْيَوْمَ shall enter into it ۞ يَدْخُلَهَا not لَا (saying) that اَنْ tones
 and they went in ۞ وَعَدُوا any poor person ۞ وَسَكِينٍ upon you عَلَيْكَ
 (thinking that) ۞ قَدِيرِينَ strong intention حَزْمٍ with عَلَى the morning
 ۞ فَالَوْ they saw the (garden) رَأَوْهَا but when فَلَمَّا they have powers
 nay indeed بَلْ have gone astray ۞ لَصَالُونَ verily we اِنَّا they said
 the best among them اَوْسَطُهُمْ said قَالَ are deprived ۞ غُرُوثُونَ we نَحْنُ
 ۞ اَلَمْ did not اَمْلَ I tell اَنْتُمْ you لَوْلَا why do you not ۞ تَسْتَجِيبُونَ
 ۞ اِنَّا our Lord رَبَّنَا glory to سُبْحَانَ they said قَالُوا glorify Allah
 been wrong-doers ۞ ظَالِمِينَ we have كُنَّا verily

21. Then they called out one to another as soon as the morning broke. 22. Saying: "Go to your tilth in the morning, if you would pluck the fruits." 23. So they departed, conversing in secret low tones (saying): 24. "No *Miskîn* (poor man) shall enter upon you into it today." 25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). 26. But when they saw the (garden), they said: "Verily, we have gone astray." 27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!" 28. The best among them said: "Did I not tell you, why say you not: *In shâ' Allâh* (If Allâh wills)." 29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrongdoers).

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ ۞ قَالُوا يَوَيْلًا إِنَّا كُنَّا ظَالِمِينَ ۞ عَسَىٰ رَبُّنَا أَنْ يُبْدِلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ۞ كَذَٰلِكَ الْعَذَابُ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۞ إِنَّ الْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّتِ النَّعِيمُ ۞ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۞ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۞ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ۞

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ others يَتَلَوْمُونَ ۞ some عَسَىٰ so they turned
 we were كُنَّا verily اِنَّا woe to us يَوَيْلًا they said قَالُوا blaming
 that اَنْ our Lord رَبَّنَا we hope (maybe) عَسَىٰ transgressors ۞ ظَالِمِينَ
 than this مِنْهَا a better (garden) خَيْرًا He give us in exchange يُبْدِلَنَا
 ۞ كَذَٰلِكَ such is الْعَذَابُ we turn ۞ رَعِبُونَ our Lord رَبَّنَا to اِلَىٰ truly اِنَّا
 the الْآخِرَةِ and truly the punishment of وَلَٰعَذَابُ the punishment

Hereafter أَكْبَرُ is greater لَوْ if كَانُوا they يَعْلَمُونَ ﴿٣٠﴾ but knew إِنَّ are لِلْمُتَّقِينَ verily for the pious عِنْدَ with رَبِّهِمْ their Lord جَنَّاتٍ are the مُغْتَنَّمِ ﴿٣١﴾ gardens of delight أَنْجَلُ shall We then treat الْمُتَّبِعِينَ the Muslims كَالْمُجْرِمِينَ ﴿٣٢﴾ like the criminals مَا لَكُمْ what is the matter with you كَيْفَ how تَحْكُمُونَ ﴿٣٣﴾ do you judge أَمْ or لَكُمْ have you كِتَابٌ a Book فِيهِ through which تَدْرُسُونَ ﴿٣٤﴾ you learn

30. Then they turned one against another, blaming. 31. They said: "Woe to us! Verily, we were *Tāghûn* (transgressors and disobedient) 32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter). 33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. 34. Verily, for the *Muttaqûn* (the pious and righteous persons. See V.2:2) are Gardens of Delight (Paradise) with their Lord. 35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers)? 36. What is the matter with you? How judge you? 37. Or have you a Book wherein you learn,

إِنَّ لَكُمْ فِيهَا مَا تَخْتَارُونَ ﴿٣٥﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةُ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لِمَا تَحْكُمُونَ ﴿٣٦﴾ سَأَلْتُمُ آبَهُمْ بِذَلِكَ زَعِيمٌ ﴿٣٧﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٣٨﴾ يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٣٩﴾

you تَخْتَارُونَ ﴿٣٥﴾ all that لَكُمْ in it فِيهِ you shall have لَكُمْ that إِنَّ choose أَمْ or لَكُمْ have you أَيْمَانٌ عَلَيْنَا oaths from us بَلِغَةُ reaching yours will لَكُمْ that إِنَّ Resurrection الْقِيَامَةِ the Day of يَوْمَ to إِنَّ which of آبَهُمْ ask them سَأَلْتُمُ you judge تَحْكُمُونَ ﴿٣٦﴾ what لَكُمْ be بِذَلِكَ them زَعِيمٌ ﴿٣٧﴾ for that لَهُمْ or أَمْ will vouch شُرَكَاءُ they have فَلْيَأْتُوا partners قِيَامَتُهُمْ then let them bring partners تَحْكُمُونَ ﴿٣٨﴾ truthful يَوْمَ the Day which يَكْشَفُ (remember) and they shall وَيُدْعَوْنَ the shin سَاقٍ from عَنْ shall be uncovered they يَسْتَطِيعُونَ ﴿٣٩﴾ but shall not لَا prostrate إِلَى be called to السُّجُودِ be able to do so

38. That you shall therein have all that you choose? 39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

40. Ask them, which of them will stand surety for that! 41. Or have they "partners"? Then let them bring their "partners" if they are truthful! 42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

خَشِيعَةً أَبْصَرُهُمْ تَرَافَهُمْ ذُلُّهُمُ وَقَدْ كَانُوا يَدْعُونَ إِلَى الشُّعُورِ وَهُمْ سَالِمُونَ ﴿١٧﴾ فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨﴾ وَأُمْلِي لَهُمْ إِنَّ كَيِّدِي مَتِينٌ ﴿١٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرِمٍ مُثْقَلُونَ ﴿٢٠﴾

خَشِيعَةً will cover them تَرَافَهُمْ their eyes أَبْصَرُهُمْ will be cast down ذُلُّهُمُ humiliation وَهُمْ they used to كَانُوا and verily يُدْعُونَ be called إِلَى the الشُّعُورِ to healthy and secure سَالِمُونَ and they were وَهُمْ prostrate إِلَى this denies يَكْذِبُ and whoever وَمَنْ then leave Me alone فَذَرْنِي We shall punish them gradually سَنَسْتَدْرِجُهُمْ speech (Quran) الْحَدِيثِ and I وَأُمْلِي they perceive يَعْلَمُونَ not لَا where حَيْثُ from تَيْنَ My Plan كَيِّدِي verily إِنَّ to them لَهُمْ will grant a respite ﴿١٩﴾ My Plan is strong so a wage أَجْرًا you ask them تَسْأَلُهُمْ or is it that أَمْ is strong they مِنْ مَغْرِمٍ debt مُثْقَلُونَ are heavily burdened

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not). 44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not. 45. And I will grant them a respite. Verily, My Plan is strong. 46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿١٧﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَالِحِ الْقَوْمِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿١٨﴾ وَلَوْلَا أَن نَّذَرَكُمُ يَمَّةً مِّنْ رَبِّهِ لَنُبَذِلَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿١٩﴾ فَاجْنِبْهُ رَّبُّهُ فَجَمَلَهُ مِنَ الصَّالِحِينَ ﴿٢٠﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَنَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُمْ لَمَجْنُونٌ ﴿٢١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٢﴾

أَمْ or that عِنْدَهُمُ the unseen الْغَيْبُ is with them فَهُمْ so they يَكْتُبُونَ ﴿١٧﴾ فَاصْبِرْ can wait with patience لِحُكْمِ for رَبِّكَ the Decision of وَلَا and not تَكُنْ like كَصَالِحِ

وَهُوَ he cried out تَدْعَى when إِذْ the fish كَلَّوْهُ the companion of
 تَدْرَكُهُ that أَنْ had not وَلَا restrained, suppressed مَكْظُومٌ ﴿١٨﴾ while he
 he would لَيْدَهُ his Lord رَبِّهِ from مِنْ a Grace رَحْمَةً reached him
 on the naked shore بِالْعَرَاءِ indeed have been (so he was) cast off
 رَهُ but chose him فَاجْتَبَاهُ was to be blamed مَذْمُومٌ ﴿١٩﴾ while he رَهُ
 وَإِنَّ the righteous الصَّالِحِينَ ﴿٢٠﴾ of مِنْ and made him فَجَعَلَهُ his Lord
 disbelieve كَفَرُوا those who الَّذِينَ would almost يَكَاذُ and verily
 لَيَزْلُثُنَّكَ with their eyes (through hatred) بِأَبْصَرِهِمْ make you slip
 إِنَّهُمْ and they say يَقُولُونَ the Reminder الذِّكْرُ they hear سَمِعُوا when
 a ذِكْرٌ but إِلَّا it is هُوَ and not وَمَا is a madman لَخَبِيرٌ ﴿٢١﴾ verily he
 to all the worlds لِّأَعْلَامِينَ ﴿٢٢﴾ reminder

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down? 48. So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87) 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. 50. Then his Lord chose him and made him of the righteous. 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman!" 52. But it is nothing else than a Reminder to all the 'Ālamîn (mankind, jinn and all that exists).

سُورَةُ الْحَاقَّةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ إِذِ انبَعَثَ أَشْقَى ﴿٤﴾ فَأَتَاهُمُ الْكَلْبُ الْمَاءِ بِطَغْوَاهُ ﴿٥﴾ فَأَتَاهُمُ الْكَلْبُ الْمَاءِ بِطَغْوَاهُ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ تَحِلُّ حَاوِيَةٌ ﴿٧﴾

الْحَاقَّةُ ﴿١﴾ the reality مَا the reality ﴿٢﴾ what is مَا the reality ﴿٣﴾ كَذَّبَتْ the reality ﴿٤﴾ كَذَّبَتْ the reality ﴿٥﴾ كَذَّبَتْ the reality ﴿٦﴾ كَذَّبَتْ the reality ﴿٧﴾

the calamity ۞ بِالْفَارِعَةِ and Ad people وَآدُ Thamud ثَمُودُ denied
 ۞ بِالطَّاغِيَةِ they were destroyed فَأَهْلِكُوا Thamud ثَمُودُ as for ثَمًا
 they were فَأَهْلِكُوا Ad آدُ and as for ثَمًا by the awful cry
 سَخِرَهَا violent ۞ عَالِيَةً a furious صَرْصَرٍ by wind بِرِيحٍ destroyed
 nights لَيَالٍ for seven سَبْعَ on them عَلَيْهِمُ which Allâh imposed
 so that you قَرَرَى in succession حُسُومًا days and eight وَكُنُيَّةً
 lying overthrown صَرَعَى in it فِيهَا the people الْقَوْمَ could see
 hollow ۞ حَاوِيَةٍ date-palms تَخَلَّيْ أَعْجَازُ trunks of as if they were

Sûrat Al-Hâqqah (The Inevitable) LXIX

*In the Name of Allâh
 the Most Gracious, the Most Merciful.*

1. The Inevitable (i.e. the Day of Resurrection)! 2. What is the Inevitable? 3. And what will make you know what the Inevitable is? 4. Thamûd and 'Âd people denied the *Qâri'ah* (the striking Hour of Judgement)! 5. As for Thamûd, they were destroyed by the awful cry! 6. And as for 'Âd, they were destroyed by a furious violent wind! 7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ۞ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤَيَّفِكُمْ بِالطَّاغِيَةِ ۞ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ۞ إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكِ فِي الْغَارِ ۞ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۞ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۞ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۞

remnants ۞ بَاقِيَةٍ any مِنْ of them لَهُمْ you see تَرَى so do فَهَلْ
 before him قَبْلَهُ and those وَمَنْ Pharaoh فِرْعَوْنُ and brought وَجَاءَ
 and the cities وَالْمُؤَيَّفِكُمْ ۞ بِالطَّاغِيَةِ sin فَعَصَوْا رَسُولَ and they disobeyed
 ۞ أَخَذَةً so He seized them فَأَخَذَهُمْ their Lord's رَبِّهِمْ Messenger
 rose beyond طَغَى when لَمَّا verily we إِنَّا a strong رَابِيَةً ۞ a seizing
 the ۞ الْغَارِ in فِي We carried you حَمَلْنَاكِ the water الْمَاءِ limits
 a تَذْكِرَةً for you لَكُمْ that We might make it لِنَجْعَلَهَا floating

﴿١١﴾ an ear اُذُنْ and may understand it وَفِيهَا remembrance
the Trumpet الصُّورُ in فِي will be blown نُفِخْ then when فَإِنَّا a keen
and shall be removed (from وَجِلَتْ one ﴿١٣﴾ وَحِيدَةً with blowing نَفْحَةً
and the mountains وَالْجِبَالُ the earth الْأَرْضُ their places)
with a single وَحِيدَةً ﴿١١﴾ crushing دَكَّ crushed

8. Do you see any remnants of them? 9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin. 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment. 11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)]. 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears. 13. Then when the Trumpet will be blown with one blowing (the first one). 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١١﴾ وَانْشَقَّتِ السَّمَاءُ فِي يَوْمِئِذٍ وَاهِبَةً ﴿١٣﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أَوْفَى كِتَابِهِ بِسَمِيحِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِيَّةً ﴿١٩﴾ إِنِّي كُنْتُ مِنْكُمْ نَاقِيًا حَسَابِيَّةً ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

the (great) الْوَاقِعَةُ ﴿١١﴾ shall befall وَقَعَتِ then on that Day فَيَوْمَئِذٍ so it وَانْشَقَّتِ the heaven السَّمَاءُ and will split asunder فِي يَوْمِئِذٍ event and the الْمَلَكُ it will be frail and torn up وَاهِبَةً ﴿١٣﴾ on that Day يَوْمَئِذٍ the عَرْشُ and will bear وَيَحْمِلُ its sides أَرْجَائِهَا will be on angels
﴿١٧﴾ that Day فَوْقَهُمْ your Lord رَبِّكَ Throne of shall you be brought to تُعْرَضُونَ that Day يَوْمَئِذٍ eight angels a خَافِيَةٌ ﴿١٨﴾ of you مِنْكُمْ will be hidden تَخْفَى not judgment his كِتَابِهِ will be given أَوْفَى him who مَنْ then as for فَأَمَّا secret read أَقْرَبُوا take هَؤُلَاءِ will say فَيَقُولُ in his right hand بِسَمِيحِهِ record كِتَابِيَّةً ﴿١٩﴾ my record إِنِّي did believe كُنْتُ surely I إِنِّي my record حَسَابِيَّةً ﴿٢٠﴾ shall meet فَهُوَ my account عِيشَةٍ ﴿٢١﴾ in فِي so he shall be دَانِيَةٌ ﴿٢٢﴾

a lofty ١٦ Paradise ١٧ in ١٨ well-pleasing ١٩ life
will be low and near ٢٠ the fruits in bunches whereof ٢١
at hand

15. Then on that Day shall the (Great) Event befall. 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. 18. That Day shall you be brought to Judgement, not a secret of you will be hidden. 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record! 20. "Surely, I did believe that I shall meet my Account!" 21. So, he shall be in a life, well-pleasing. 22. In a lofty Paradise, 23. The fruits in bunches whereof will be low and near at hand.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ١٦ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلْبَسْنِي لَرَأْتُ كِذِّيبَةً ١٧ وَلَرَأْتُ مَا حِسَابِي ١٨ يَلْبَسْتُهَا كَأَنِّي الْفَاضِيَةُ ١٩ مَا أَغْنَىٰ عَنِّي مَالِي ٢٠ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ٢١ خُذُوا فَعْلَاوُهُ ٢٢ ثُمَّ لَنُحْضِمَنَّ صَلَوَهُ ٢٣ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ٢٤ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ٢٥

كُلُوا eat and drink ١٦ وَاشْرَبُوا at ease ١٧ هَنِيئًا for that which ١٨ أَسْلَفْتُمْ you have sent on before you ١٩ in ٢٠ الْأَيَّامِ days ٢١ الْخَالِيَةِ past ٢٢ وَأَمَّا ٢٣ but as for ٢٤ مَنْ أُوتِيَ him who ٢٥ كِتَابَهُ will be given ٢٦ بِشِمَالِهِ his record ٢٧ فَيَقُولُ he will say ٢٨ يَلْبَسْنِي in his left hand ٢٩ لَرَأْتُ not ٣٠ I wish ٣١ كِذِّيبَةً I had been ٣٢ تَرَأْتُ not ٣٣ my record ٣٤ كِذِّيبَةً given ٣٥ مَا I had known ٣٦ وَأَدْرُ and that not ٣٧ my record ٣٨ حِسَابِي what is ٣٩ my account ٤٠ يَلْبَسْتُهَا If only it ٤١ كَأَنِّي my end ٤٢ الْفَاضِيَةُ my end ٤٣ مَا not ٤٤ أَغْنَىٰ has availed ٤٥ عَنِّي me ٤٦ مَالِي my power and ٤٧ سُلْطَانِيَّةٌ from me ٤٨ هَلَكَ have gone ٤٩ عَنِّي wealth ٥٠ خُذُوا arguments ٥١ فَعْلَاوُهُ seize him ٥٢ ثُمَّ and fetter him ٥٣ لَنُحْضِمَنَّ then ٥٤ ثُمَّ a chain ٥٥ سِلْسِلَةٍ in ٥٦ فِي then ٥٧ بURN him ٥٨ صَلَوَهُ the blazing Fire ٥٩ ذَرْعُهَا whereof the length ٦٠ سَبْعُونَ is seventy ٦١ ذِرَاعًا cubits ٦٢ فَاسْلُكُوهُ ٦٣ إِنَّهُ fasten him ٦٤ كَانَ verily he ٦٥ لَا used to ٦٥ لا يُؤْمِنُ believe ٦٦ بِاللَّهِ in ٦٧ الْعَظِيمِ the Most Great ٦٨ Allah

24. Eat and drink at ease for that which you have sent on before you in days past!
25. But as for him who will be given his Record in his left hand, will say: "I wish

that I had not been given my Record! 26. "And that I had never known how my Account is! 27. "Would that it had been my end (death)! 28. "My wealth has not availed me; 29. "My power (and arguments to defend myself) have gone from me!" 30. (It will be said): "Seize him and fetter him; 31. Then throw him in the blazing Fire. 32. "Then fasten him with a chain whereof the length is seventy cubits!" 33. Verily, he used not to believe in Allâh, the Most Great,

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ﴿٢٦﴾ فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حِمِيمٌ ﴿٢٧﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَشِيلٍ ﴿٢٨﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٢٩﴾ فَلَا أَقِيمُ بِمَا تُبْصِرُونَ ﴿٣٠﴾ وَمَا لَا تُبْصِرُونَ ﴿٣١﴾ إِنَّمَا لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٣٢﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٣٣﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذْكُرُونَ ﴿٣٤﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٥﴾ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٣٦﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٣٧﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٣٨﴾ فَمَا يَنْكُرُ مِنْ أَحَدٍ عَنْهُ حَاجِيزٌ ﴿٣٩﴾ وَإِنَّهُ لِلذِّكْرِ لِلْمُتَّقِينَ ﴿٤٠﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤١﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٤٢﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٤٣﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٤٤﴾

وَلَا يَحْضُ and not he urged عَلَى on طَعَامِ the feeding of الْمُسْكِينِ the poor
فَلَيْسَ the poor لَهُ so not الْيَوْمَ this Day هَهُنَا here حِمِيمٌ
وَلَا friend nor طَعَامُ any food إِلَّا except مِنْ غَشِيلٍ the
يَأْكُلُهُ none لَا washing of wounds إِلَّا will eat it الْخَاطِئُونَ except
فَلَا the sinners أَقِيمُ so verily بِمَا I swear تُبْصِرُونَ by whatsoever
وَمَا you see لَا and by whatsoever وَمَا you see not تُبْصِرُونَ
إِنَّمَا you see لَقَوْلُ the word of رَسُولٍ Messenger كَرِيمٍ an honored
وَمَا and not هُوَ it is بِقَوْلِ the word of شَاعِرٍ a poet قَلِيلًا a little is
تُؤْمِنُونَ that you believe وَلَا nor is it بِقَوْلِ the word of كَاهِنٍ
قَلِيلًا a sooth sayer تَذْكُرُونَ that لITTLE is مَا you remember
نَزِيلٌ the Lord of رَبِّ from this is the revelation الْعَالَمِينَ sent down
وَلَوْ the worlds نَقُولُ and if عَلَيْنَا he forged بَعْضُ concerning Us
لَأَخَذْنَا false sayings الْأَقَاوِيلِ some We surely should have seized
مِنْهُ him بِالْيَمِينِ by his right hand ثُمَّ and then لَقَطَعْنَا certainly We
وَتِينَ would cut مِنْهُ from him الْوَتِينَ the life artery فَمَا and not
حَاجِيزٌ could withhold مِنْ of you أَحَدٍ any عَنْهُ one حَاجِيزٌ from him
وَلَقَدْ (Quran) وَإِنَّهُ and verily this لِلذِّكْرِ is a Reminder لِلْمُتَّقِينَ for the
وَلَقَدْ pious وَإِنَّا and verily We لَنَعْلَمُ know أَنَّ that مِنْكُمْ there are some

will be an **لَحَرَةً** and indeed it **وَإِنَّ** deny **مُكَذِّبِينَ** among you that
لَعَنُ and verily it is **وَإِنَّ** the disbelievers **الْكَافِرِينَ** for **عَلَى** anguish
 the **بِأَسْمِ** so glorify **فَسَبِّحْ** with certainty **الْبَيِّنِ** an absolute truth
 the Most Great **الْعَظِيمِ** your Lord **رَبِّكَ** Name of

34. And urged not on the feeding of *Al-Miskîn* (the poor). 35. So, no friend has he here this Day, 36. Nor any food except filth from the washing of wounds. 37. None will eat it except the *Khâtî 'ûn* (sinners, disbelievers, polytheists). 38. So, I swear by whatsoever you see, 39. And by whatsoever you see not, 40. That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad ﷺ which he has brought from Allâh]. 41. It is not the word of a poet, little is that you believe! 42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember! 43. This is the Revelation sent down from the Lord of the '*Âlamîn* (mankind, jinn and all that exists). 44. And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allâh ﷻ), 45. We surely would have seized him by his right hand (or with power and might), 46. And then We certainly would have cut off his life artery (aorta), 47. And none of you could have withheld Us from (punishing) him. 48. And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2). 49. And verily, We know that there are some among you that belie (this Qur'ân). [*Tafsir At-Tabarî*] 50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection). 51. And verily, it (this Qur'ân) is an absolute truth with certainty. 52. So, glorify the Name of your Lord, the Most Great.

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ① لِّلْكَافِرِينَ لَّيْسَ لَهُمْ دَافِعٌ ② مِّنْ أَفٍّ ذِي الْمَعَارِجِ ③ تَنفُخُ الْمَلائِكَةُ وَالرُّوحُ
 إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ④ فَأَصْبَرَ صَبْرًا جَبِيلًا ⑤ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑥ وَنَرَاهُ قَرِيبًا ⑦ يَوْمَ
 تَكُونُ السَّمَاءُ كَالْهَلِّ ⑧ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑨ وَلَا يَنْتَلِ حِمِيمٌ حِمِيمًا ⑩ يُصْرَوْنَهُمْ يَوْمَئِذٍ الْمُجْرِمُ لَوْ يَفْقَدُونَ مِنْ
 عَذَابٍ يَوْمِيذٍ بَيْنِيهِ ⑪

سَأَلَ asked سَائِلٌ a questioner بِعَذَابٍ concerning a torment وَاقِعٍ ①
 for it لَّيْسَ upon the disbelievers لِّلْكَافِرِينَ ② about to befall
 دَافِعٌ ③ can avert مِّنْ from أَفٍّ Allah ذِي the Lord of الْمَعَارِجِ ④

and الرَّوحُ the angels الْمَلَائِكَةُ ascend تَصْعَدُ the ways of ascent
 the spirit إِلَهِهِ to Him in يَوْمَ a Day كَانَ is مِقْدَارُهُ
 so قَاصِرٌ years سِتُّونَ thousand أَلْفٌ fifty خَمْسِينَ measure whereof
 verily they إِنَّهُمْ with a good حِيلًا patience صَبْرًا be patient
 the Day يَوْمَ near قَرِيبًا but We see it وَنَرَاهُ afar off بَعِيدًا see it
 وَتَكُونُ like melted lead كَالْمُهْلِ the sky السَّمَاءُ will be
 وَلَا like flakes of wool كَالْعِهْنِ the mountains الْجِبَالُ and will be
 of a friend حِمِيمًا a friend حِمِيمٌ will ask يَسْتَلْ and not
 would desire يَوْئُدُ though they shall be made to see one another
 from مِنْ he ransom himself يَفْتَدِي if لَوْ the criminal الْمُجْرِمُ
 by his children بَنِيهِ that Day يَوْمَ the punishment of

Sûrat Al-Ma'ârij (The Ways of Ascent) LXX

*In the Name of Allâh
 the Most Gracious, the Most Merciful.*

1. A questioner asked concerning a torment about to befall 2. Upon the disbelievers, which none can avert, 3. From Allâh, the Lord of the ways of ascent. 4. The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. 5. So be patient (O Muhammad ﷺ), with a good patience. 6. Verily, they see it (the torment) afar off. 7. But We see it (quite) near. 8. The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead). 9. And the mountains will be like flakes of wool. 10. And no friend will ask a friend (about his condition), 11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.

وَصَحْبَتِهِ وَأَخِيهِ ۚ وَفَصَّلَتِ أَلْفَى تَوْبَةٍ ۚ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۚ كَلَّا إِنَّمَا لَطْفٌ ۚ نَزَّاعَةً لِّلشَّوْطِ ۚ
 تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ۚ وَجَمَعَ فَأَوْعَى ۚ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۚ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۚ وَإِذَا مَسَّهُ الْخَيْرُ
 مَنُوعًا ۚ إِلَّا الْمُصَلِّينَ ۚ

and his brother وَأَخِيهِ and his wife وَصَاحِبَتِهِ and whoever وَمَنْ sheltered him who أَكْبَرُ the kindred
in فِي it might save him بِنَجْوِهِ so then ثُمَّ all the earth الْأَرْضُ
it might save him بِنَجْوِهِ so then ثُمَّ all the earth الْأَرْضُ
the Fire of Hell لَظَىٰ but no means إِنَّمَا
(all) such as تَدْعُوا calling the head skin لِلشَّوَى taking away
and turn away their faces وَوَلَّى turn their backs أَزْبَرَ
and hide it وَأَخْفَى collect (wealth) فَاكْتُمُوا
when إِذَا very impatient هَلُوعًا was created
and when إِذَا distressed جُرُوعًا evil أَكْثَرُ
except إِلَّا stingy مَنُوعًا good those devoted to Salat الْمُصَلِّينَ

12. And his wife and his brother, 13. And his kindred who sheltered him, 14. And all that are in the earth, so that it might save him. 15. By no means! Verily, it will be the fire of Hell, 16. Taking away (burning completely) the head skin! 17. Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up] (*Tafsir Al-Qurtubî*) 18. And collect (wealth) and hide it (from spending it in the Cause of Allâh). 19. Verily, man (disbeliever) was created very impatient; 20. Irritable (discontented) when evil touches him; 21. And niggardly when good touches him. 22. Except those who are devoted to *Salât* (prayers).

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَنْفُسِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يَبْذُلُونَ يَوْمَ
الَّذِينَ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَى
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

الَّذِينَ هُمْ those عَلَى in صَلَاتِهِمْ their Salat دَائِمُونَ ﴿٣٧﴾ remain
 is وَالَّذِينَ constant and those who فِي in أَمْوَالِهِمْ their wealth حَتَّى
 a right مَعْلُومٌ ﴿٣٨﴾ a known لِسَائِلِ the beggar who asks وَالْمَحْرُومِ ﴿٣٩﴾
 and for the deprived (who has lost his property and wealth) وَالَّذِينَ
 and those who يُصَدِّقُونَ believe يَوْمَ the Day of الَّذِينَ ﴿٤٠﴾
 and those هُمْ and those وَالَّذِينَ Recompense of عَذَابِ of the torment of

رَبِّهِمْ the torment of عَذَابٍ verily إِنَّ fear تُشْفِقُونَ their Lord
 can feel secure مَأْمُونٍ ﴿٢٨﴾ is that before which none عِبْرٌ their Lord
 وَالَّذِينَ guard حَفِظُونَ ﴿٢٩﴾ their chastity لِفُرُوجِهِمْ who هُمْ and those الَّذِينَ
 possess مَلَكَتْ what مَا or أَوْ their wives أَزْوَاجَهُمْ with عَلَى except
 to be مُؤْمِنِينَ ﴿٣٠﴾ not عِبْرٌ so they are فَاَيْتَهُمْ their right hands
 أَنِيسَتُهُمْ فَبِئْسَ blamed فَبِئْسَ but whoever فَبِئْسَ but whoever
 transgressors الْعَادُونَ ﴿٣١﴾ who are هُمْ then it is those

23. Those who remain constant in their *Salât* (prayers); 24. And those in whose wealth there is a recognised right 25. For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened). 26. And those who believe in the Day of Recompense. 27. And those who fear the torment of their Lord. 28. Verily, the torment of their Lord is that before which none can feel secure. 29. And those who guard their chastity (i.e. private parts from illegal sexual acts). 30. Except from their wives or (the women slaves) whom their right hands possess — for (then) they are not blameworthy. 31. But whosoever seeks beyond that, then it is those who are trespassers.

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٢٤﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٢٥﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٢٦﴾ أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٢٧﴾ قَالِ الَّذِينَ كَفَرُوا بِكَ مُهَيِّئِينَ ﴿٢٨﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٢٩﴾ أَطِيعُ كُلَّ أَمْرٍ مِنْهُمْ أَنْ يَدْخَلَ جَنَّةً نَّعِيمٍ ﴿٣٠﴾

وَالَّذِينَ and those هُمْ who لِأَمْتِنِهِمْ to their trusts وَعَهْدِهِمْ and their
 in رَاعُونَ ﴿٢٤﴾ they keep وَالَّذِينَ and those هُمْ who بِشَهَادَتِهِمْ in
 قَائِمُونَ ﴿٢٥﴾ stand firm وَالَّذِينَ and those هُمْ who عَلَى
 shall be فِي such أُولَئِكَ guard well يُحَافِظُونَ ﴿٢٦﴾ their Salat صَلَاتِهِمْ over
 so what is the matter قَالِ honored مُكْرَمُونَ ﴿٢٧﴾ the Gardens جَنَّاتٍ in
 that الَّذِينَ كَفَرُوا بِكَ disbelieve بِكَ from you مُهَيِّئِينَ ﴿٢٨﴾ that
 the يَمِينِ and on عَنِ the right الشِّمَالِ and on عَنِ they hasten to listen
 left عِزِينَ ﴿٢٩﴾ (sitting) in groups أَطِيعُ كُلَّ does hope كُلَّ every أَمْرٍ
 the Paradise of جَنَّةً be entered يَدْخَلَ of them مِنْهُمْ man
 delight نَّعِيمٍ ﴿٣٠﴾

32. And those who keep their trusts and covenants. 33. And those who stand firm in their testimonies. 34. And those who guard their *Salât* (prayers) well. 35. Such shall dwell in the Gardens (i.e. Paradise), honoured. 36. So, what is the matter with those who disbelieve that they hasten to listen to you [(O Muhammad ﷺ) in order to belie you and to mock at you, and at Allâh's Book (this Qur'ân)]. 37. (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)? 38. Does every man of them hope to enter the Paradise of Delight?

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٨﴾ فَلَا أُقِيمُ رَبِّ السُّرُجِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٣٩﴾ عَلَى أَنْ تُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤٠﴾ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلْقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤١﴾ يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ يِرَافًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ﴿٤٢﴾ خَشِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذُلُّ ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٣﴾

out of مِمَّا have created them خَلَقْنَاهُمْ verily We إِنَّا but nay كَلَّا by the رَبِّ I swear أُقِيمُ so فَلَا they know يَعْلَمُونَ ﴿٣٨﴾ that which and sunset in السُّرُجِ وَالْمَغْرِبِ all points of sunrise in the east Lord of السُّرُجِ Lord of the West إِنَّا that surely We لَقَدِيرُونَ ﴿٣٩﴾ that to أَنْ are Able that تُبَدِّلُ that خَيْرًا We replace (them) by better مِنْهُمْ than them وَمَا and not نَحْنُ to يَخُوضُوا so leave them فَذَرَهُمْ are to be outrun بِمَسْبُوقِينَ ﴿٤٠﴾ We they meet يُلْقُوا until حَتَّى and play about وَيَلْعَبُوا plunge in vain talk the Day يَوْمَهُمُ they are promised يُوعَدُونَ ﴿٤١﴾ which their Day الَّذِي the graves الْأَجْدَاثِ of مِنْ they will come out يَخْرَجُونَ when يِرَافًا the graves quickly كَأَنَّهُمْ racing بُوفِضُونَ ﴿٤٢﴾ a goal نُصُبٍ to إِلَى as if they خَشِيعَةً with their eyes أَبْصَرُهُمْ lowered in fear and humility ذُلُّ covering them ذُلُّ that is الْيَوْمِ the Day الَّذِي which كَانُوا they were يُوعَدُونَ ﴿٤٣﴾ promised

39. No, that is not like that! Verily, We have created them out of that which they know! 40. So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely, We are Able — 41. To replace them by (others) better than them; and We are not to be outrun. 42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised — 43. The Day when they will come out of the graves quickly as racing to a goal, 44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾ أَنْ
 أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ۖ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ
 كُنْتُمْ تَعْلَمُونَ ﴿٣﴾ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٤﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٥﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ
 لَهُمْ جَعَلُوا أَصْوَعَهُمْ فِي مَا ذُنِبُوا وَاسْتَفْسَحُوا يَابِئِهِمْ وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٦﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٧﴾ ثُمَّ إِنِّي
 أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٨﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿٩﴾

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ to Noah Noah sent verily We to his people (saying) to أَنْذِرْ قَوْمَكَ warn your people مِنْ قَبْلِ أَنْ before that He said يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ a painful torment comes to them قَالَ a plain Warner I am to you نَذِيرٌ مُبِينٌ O my people يَقَوْمِ be that أَنْ اplain you should worship أَعْبُدُوا Allah وَأَتَّقُوهُ and obey me وَأَطِيعُوا dutiful to Him He will forgive يَغْفِرُ and of you ذُنُوبِكُمْ your sins وَيُؤَخِّرَكُمْ and respite you إِلَىٰ أَجَلٍ to an appointed term مُّسَمًّى an appointed term إِنَّ أَجَلَ اللَّهِ the term of Allah إِذَا جَاءَ when it comes لَا cannot be delayed لَوْ if you كُنْتُمْ but I دَعَوْتُ O my Lord رَبِّ he said قَالَ know but not فَلَمْ and day وَنَهَارًا night my people قَوْمِي have called to their دُعَايَ increased them إِلَّا all my calling فِرَارًا but flight وَإِنِّي and verily I كُلَّمَا every time دَعَوْتُهُمْ they put جَعَلُوا them لَهُمْ that you might forgive لِتَغْفِرَ them covered themselves وَاسْتَفْسَحُوا their ears into مَا ذُنِبُوا and persisted وَاسْتَكْبَرُوا and proclaimed in public إِسْرَارًا to them وَأَسْرَرْتُ secretly I said فَقُلْتُ in private اسْتَغْفِرُوا رَبَّكُمْ from your Lord إِنَّهُ verily He غَفَّارًا is Oft-Forgiving

Sûrat Nûh (Noah) LXXI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." 2. He said: "O my people! Verily, I am a plain warner to you, 3. "That you should worship Allâh (Alone), be dutiful to Him, and obey me, 4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but know." 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), 6. "But all my calling added nothing but to (their) flight (from the truth). 7. "And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. 8. "Then verily, I called to them openly (aloud). 9. "Then verily, I proclaimed to them in public, and I have appealed to them in private. 10. "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِ وَجَنَّاتٍ لَّكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ يَرْجَا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

يُرْسِلِ He will send السَّمَاءَ the sky (rain) عَلَيْكُمْ to you مِدْرَارًا ﴿١١﴾ and وَيُمْدِدْكُمْ abundance and give you increase بِأَمْوَالٍ in wealth وَيَبْنِ and جَنَّاتٍ on you لَكُمْ and bestow وَجَنَّاتٍ children and what is the matter with أَنْهَارًا ﴿١٢﴾ on you لَكُمْ bestow مَا لَكُمْ لَا you do not تَرْجُونَ you expect لِلَّهِ for Allah وَقَارًا ﴿١٣﴾ and وَقَدْ any respect أَطْوَارًا ﴿١٤﴾ He has created you خَلَقَكُمْ and surely أَلَمْ تَرَوْا in stages كَيْفَ how خَلَقَ اللَّهُ has created سَبْعَ the seven سَمَوَاتٍ seven طِبَاقًا ﴿١٥﴾ and has made وَجَعَلَ one above another جَعَلَ the moon الْقَمَرَ فِيهِنَّ therein نُورًا and made وَجَعَلَ a light الشَّمْسُ and made الشَّمْسُ the sun يَرْجَا ﴿١٦﴾ and وَاللَّهُ a lamp أَنْبَتَكُمْ and اللَّهُ has brought you forth مِنْ

from الْأَرْضِ the (dust of) earth بَنَّاكَ ﴿٧١﴾ as a growth ثُمَّ then يُبْدِكُ ﴿٧٢﴾ and bring you وَنُخْرِجُكُمْ into it فِيهَا He will return you the earth وَاللَّهُ for you لَكُمْ has made جَعَلَ and Allah وَٱللَّهُ forth يَسَّطَا ﴿٧٣﴾ wide spread

11. 'He will send rain to you in abundance, 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' " 13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness). 14. While He has created you in (different) stages [i.e. first *Nutfah*, then '*Alaqah* and then *Mudghah*, see (V.23:13,14)]. 15. See you not how Allâh has created the seven heavens one above another? 16. And has made the moon a light therein, and made the sun a lamp? 17. And Allâh has brought you forth from the (dust of) earth? (*Tafsir At-Tabari*) 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)? 19. And Allâh has made for you the earth a wide expanse.

لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٧٤﴾ قَالَ نُوحٌ رَبِّ إِنِّي هُمْ عَصَوْتِي وَأَتَّبِعُوا مَن لَّرِ زِدَهُ مَالَهُ وَوَلَدَهُ ۖ إِلَّا خَسَارًا ﴿٧٥﴾ وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٧٦﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٧٧﴾ وَقَدْ أَضَلُّوا كَبِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٧٨﴾

لَتَسْلُكُوا therein سُبُلًا (on) roads فِجَاجًا ﴿٧٤﴾ verily they my Lord رَبِّ Noah قَالَ said إِنِّي هُمْ عَصَوْتِي disobeyed me وَأَتَّبِعُوا and followed مَن one لَّرِ not زِدَهُ give but وَلَدَهُ and his children ۖ إِلَّا but him increase مَالَهُ his wealth وَمَكَرُوا loss خَسَارًا ﴿٧٥﴾ and they have plotted مَكْرًا a كَبِيرًا ﴿٧٦﴾ plot you shall leave تَذَرُنَّ not لَا and they have said وَقَالُوا mighty nor تَذَرُنَّ shall you leave وَدًّا Wadd وَلَا your gods آلِهَتَكُمْ nor يَغُوثَ Yaguth وَيَعُوقَ Yaqooq nor نَسْرًا ﴿٧٧﴾ nor and indeed أَضَلُّوا they have led astray كَبِيرًا وَلَا many Nasr وَقَدْ and not تَزِدِ the wrong-doers الظَّالِمِينَ إِلَّا but ضَلَالًا ﴿٧٨﴾ error

20. That you may go about therein in broad roads. 21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. 22. "And they have plotted a mighty plot. 23. "And they have said: 'You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwâ*', nor *Yaghûth*, nor *Ya'ûq* nor *Nasr*' (these are the names of their idols). 24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) save error.' "

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢١﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنْ الْكَافِرِينَ دَبَّارًا ﴿٢٢﴾ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٣﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٤﴾

مِمَّا خَطِيئَتِهِمْ because of their sins أُغْرِقُوا they were drowned فَأَدْخِلُوا they were made to enter نَارًا the Fire فَلَمْ they and not يَجِدُوا any help أَنْصَارًا Allah instead of مِنْ دُونِ for them لَهُمْ found on leave نَذَرٌ not رَبِّ my Lord Noah and said وَقَالَ نُوحٌ any the disbelievers دَبَّارًا of the earth مِنْ they they يُضِلُّوهُمْ if تَذَرَهُمْ verily you إِنَّكَ inhabitant they will beget يَلِدُوا and not your slaves عِبَادَكَ will mislead إِلَّا but فَاجِرًا wicked كَفَّارًا disbelievers رَبِّ my Lord اغْفِرْ me and my parents وَلِوَالِدَيَّ and him who دَخَلَ and all the مُؤْمِنًا as a believer my home enters بَيْتِي enters believing men and women وَالْمُؤْمِنَاتِ and not تَزِدِ grant you and all the الظَّالِمِينَ increase to the wrong-doers إِلَّا but نَبَارًا destruction

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh. 26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!"

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِك بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَى اللَّهِ سَطَطًا ﴿٤﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

قُلْ say أُوحِيَ to me إِلَيَّ it has been revealed that اسْتَمَعَ they said فَقَالُوا of jinns اِسْمَاعِيلُ a group listened verily إِنَّا we سَمِعْنَا have heard قُرْآنًا (a Quran) عَجَبًا a wonderful Recital ﴿١﴾ and we believed فَآمَنَّا the Right path to الرُّشْدِ it guides يَهْدِي إِلَى therein وَلَمْ there and never نُشْرِك with our Lord رَبِّنَا we shall join جَدُّ exalted be تَعَالَى and verily وَأَنَّهُ anything ﴿٢﴾ of our Lord رَبِّنَا He has taken اتَّخَذَ neither مَا a wife صَاحِبَةً وَلَا nor وَلَدًا ﴿٣﴾ a son وَأَنَّهُ and that كَانَ used to يَقُولُ say سَفِيهًا the majesty of the الْجِنِّ foolish among us عَلَى Allah شَطَطًا ﴿٤﴾ that which was ظَنَنَّا thought أَن that and verily we وَأَنَا wrong and not right would never نَقُولَ say الْإِنسُ men وَالْجِنُّ and jinns عَلَى against اللَّهُ Allah كَذِبًا ﴿٥﴾ a lie وَأَنَّهُ and verily كَانَ there were رِجَالٌ men مِّنَ among the males رِجَالٍ who took refuge يَعُوذُونَ mankind الْجِنِّ among the jinns فَزَادُوهُمْ so they increased them رَهَقًا ﴿٦﴾ you ظَنَنْتُمْ as كَمَا thought and they وَأَنَّهُمْ sin and arrogance أَن thought لَّنْ will never يَبْعَثُ Allah أَحَدًا ﴿٧﴾ anyone

Sûrat Al-Jinn

(The Jinn) LXXII

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard

a wonderful Recitation (this Qur'ân)! 2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh). 3. 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). 4. 'And that the foolish among us [i.e. *Iblîs* (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood. 5. 'And verily, we thought that men and jinn would not utter a lie against Allâh. 6. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. 7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعَدًا لِّلسَّمْعِ فَمَن يَسْمِعُ الْآنَ يَجِدْ لَّمْ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَائِقَ قِدْدًا ﴿١١﴾

وَأَنَّا لَمَسْنَا the heaven السَّمَاءَ have sought to reach and we فَوَجَدْنَاهَا
 ﴿٨﴾ stern شَدِيدًا guards حَرَسًا filled with مُلِئَتْ but found it
 وَشُهَبًا ﴿٩﴾ we sit نَقْعُدُ used to كُنَّا and verily we وَأَنَّا and flaming fires
 but any فَمَن to (steal) a hearing لِّلسَّمْعِ stations مَقْعَدًا there at
 who يَسْمِعُ listens الْآنَ now يَجِدْ will find لَّمْ for him شِهَابًا
 and we وَأَنَّا watching in ambush رَّصَدًا ﴿٩﴾ a flaming fire
 نَدْرِي know أَشَرٌّ whether evil أُرِيدَ is intended بِمَن for those فِي
 on الْأَرْضِ earth أَمْ or whether رَبُّهُمْ intends بِهِمْ for them
 among us some مِنَّا and that وَأَنَّا a Right Path رَشَدًا ﴿١٠﴾ their Lord
 that الصَّالِحُونَ are righteous وَمِنَّا and of us دُونَ and of us (to) ذَٰلِكَ
 that كُنَّا we are طَرَائِقَ قِدْدًا ﴿١١﴾ on ways different groups

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. 10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

وَأَنَّا ظَنَنَّا أَن لَّنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُمْ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا بِهَٰذَا ءَامَنَّا بِهِ فَمَن يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَحْسَ وَلَا رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا

and whosoever **وَمَنْ** thereby **فِيهِ** that We might try them **لِنَفْتِنَهُمْ**
 his Lord **رَبِّهِ** the Reminder of **ذِكْرٍ** from **عَنْ** turns away **يُضِلُّ**
يَسْلُكُهُ torment **عَذَابًا** He will cause him to enter in **١٧**
 for Allah **لِلَّهِ** the mosques are **الْمَسَاجِدَ** and that **وَأَنَّ** a severe
 anyone **أَحَدًا** Allah **اللَّهُ** along with **مَعَ** invoke **تَدْعُوا** so not
 and that **لَا** when **فَإِذَا** stood up **عَبْدٌ** the slave of **اللَّهُ** Allah **يَدْعُوهُ**
 were **يَكُونُونَ** they almost **كَأَدْرَا** invoking in prayer to Him
 say **قُلْ** in a dense crowd (stifling him) **لِيَكُنَا** round him
 I only **أَدْعُوهُ** my Lord **رَبِّي** invoke **وَلَا** and none **أُشْرِكُ** I associate **يَدْعُو**
 as partners **أَحَدًا** along with Him

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, — and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). 18. And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. 19. And when the slave of Allâh (Muhammad ﷺ) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation). 20. Say (O Muhammad ﷺ): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا **١٨** **قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا** **١٩** **إِلَّا بَلَاغًا مِنَ اللَّهِ**
وَرِسَالَتِي **وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا** **٢٠** **حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ**
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا **٢١**

you **لَكُمْ** have power to cause **أَمْلِكُ** not **لَا** verily I **إِنِّي** say **قُلْ**
 say **قُلْ** to bring you to the Right Path **رَشَدًا** nor **وَلَا** harm **ضَرًّا**
 Allah's **اللَّهُ** from **مِنْ** can protect me **يُجِيرَنِي** never **لَنْ** verily I **إِنِّي**
 except in **مِنْ دُونِهِ** can I find **أَجِدَ** nor **وَلَنْ** anyone **أَحَدٌ** punishment
 Allah **اللَّهُ** from **مِنْ** conveyance **بَلَاغًا** but **إِلَّا** refuge **مُلْتَحَدًا** **١٩**
 disobeys **يَعْصِي** and whosoever **وَمَنْ** and His Messages **وَرِسَالَتِي**
 for him is **لَهُ** then verily **فَإِنَّ** and His Messenger **وَرَسُولُهُ** Allah
 therein **فِيهَا** they shall dwell **خَالِدِينَ** Hell **جَهَنَّمَ** the Fire of **نَارَ**

that which مَا they see رَأَوْا when إِذَا till حَتَّى forever ﴿١٢﴾
 who it مَنْ then they will know فَسَيَعْلَمُونَ they are promised
 ﴿١٣﴾ and less in أَقَلِّ helpers نَاصِرًا is weaker in أَضْعَفُ is that
 numbers

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."

22. Say (O Muhammad ﷺ): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him. 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

قُلْ إِنْ أَدْرَيْتَ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَكَ رَبِّي أَمَدًا ﴿١٢﴾ عَلِيمٌ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿١٣﴾ إِلَّا
 مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿١٤﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا
 لَدَيْهِمْ وَأَخَصَّىٰ كُلَّ شَيْءٍ عَدَدًا ﴿١٥﴾

قُلْ say إِنْ not أَدْرَيْتَ I know أَقْرَبُ whether is near مَا what
 تُوعَدُونَ you are promised أَمْ or whether يَجْعَلُ will appoint لَكَ for
 the All-Knower of عَلِيمٌ a distant term أَمَدًا my Lord رَبِّي it
 الْغَيْبِ the unseen فَلَا and not يُظْهِرُ he reveals عَلَى on غَيْبِهِ His
 he has unseen أَحَدًا anyone ﴿١٣﴾ إِلَّا except to مَنْ whom ارْتَضَىٰ he has
 he makes رَسُولٍ of chosen مِنْ of رَسُولٍ a Messenger فَإِنَّهُ so verily يَسْلُكُ so
 behind مِنْ to march مِنْ from بَيْنِ يَدَيْهِ before him وَمِنْ and from خَلْفِهِ
 that He may know رَصَدًا ﴿١٤﴾ لِيَعْلَمَ a band of watching guards
 the Messages أَبْلَغُوا they have conveyed قَدْ that أَن
 all that which is بِمَا and He sorrounds وَأَحَاطَ their Lord رَبِّهِمْ of
 لَدَيْهِمْ with them وَأَخَصَّىٰ and كُلَّ of all شَيْءٍ things عَدَدًا ﴿١٥﴾
 count

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. 26. "(He

Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen).” 27. Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. 28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

سُورَةُ الْمُزَّمِّلِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ فَرَّ الَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ يَضَعُهُ أَوْ أَقْصَ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا ﴿٧﴾ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ wrapped in garments فَرَّ الَّيْلَ stand (to pray) إِلَّا قَلِيلًا ﴿٢﴾ all night except قَلِيلًا ﴿٢﴾ a little يَضَعُهُ أَوْ أَقْصَ مِنْهُ قَلِيلًا ﴿٣﴾ or half of it or أَقْصَ or زِدْ عَلَيْهِ to it وَرَتِّلِ the Quran تَرْتِيلًا ﴿٤﴾ in a slow style إِنَّا سَنُلْقِي عَلَيْكَ shall send down قَوْلًا ثَقِيلًا ﴿٥﴾ a weighty word to you إِنَّ نَاشِئَةَ اللَّيْلِ the rising (at) أَشَدُّ وَطْأً is very hard وَطْأً and most potent وَأَقْوَمُ قِيلًا ﴿٦﴾ and most suitable for the word إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا ﴿٧﴾ day occupation prolonged and remember وَادْكُرْ اسْمَ رَبِّكَ the Name of the Lord and devote yourself وَتَبَتَّلْ إِلَيْهِ تَتَبِيلًا ﴿٨﴾ with a complete devotion رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ the Lord of the east and the west لَا إِلَهَ إِلَّا هُوَ but He فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ as Guardian take Him Alone

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! 2. Stand (to pray) all night, except a little — 3. Half of it or a little less than that, 4. Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style. 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). 6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh). 7. Verily, there is for you by day prolonged occupation with ordinary duties. 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion. 9. (He Alone is) the Lord of the east and the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَّهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَهِيدًا عَلَيْكَ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

وَأَصْبِرْ and be patient عَلَىٰ with مَا what يَقُولُونَ they say وَاهْجُرْهُمْ and withdraw جَمِيلًا a good way وَذَرْنِي a good way وَالْمُكَذِّبِينَ and leave Me Alone أُولَىٰ to deal with the deniers النَّعْمَةِ those who are in possession of good things of life وَمَهِّلْهُمْ verily إِنَّ for a little while قَلِيلًا and give them respite and طَعَامًا and raging Fire وَجَحِيمًا are fetters أَنكَالًا with Us a painful أَلِيمًا and torment غُصَّةٍ chokes ذَا a food the الْأَرْضُ will be in violent shake تَرْجُفُ on the Day when الْجِبَالُ and will be كَانَتِ and the mountains الْجِبَالُ earth poured out and flowing مَّهِيلًا a heap of sand كَيْبًا mountains إِنَّا down to you إِلَيْكَ have sent أَرْسَلْنَا verily We as كَمَا over you عَلَيْكَ to be a witness شَهِيدًا a Messenger We أَرْسَلْنَا as كَمَا over you عَلَيْكَ to be a witness رَسُولًا to Pharaoh إِلَىٰ did send

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. 11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while. 12. Verily, with Us are fetters (to bind them), and a raging Fire. 13. And a food that chokes, and a painful torment. 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a

He knows عَلِمَ and the day وَالنَّهَارُ the night اللَّيْل measures يُقَدِّرُ
 so He has قَاتَبَ you calculate it (night) تُحْصَوْنَ that can never أَنْ
 as much as مَا so recite you تَقْرَأُوا to you (in mercy) عَلَيْكُمْ turned
 He knows عِلْمَ the Quran الْقُرْآنِ of مِنْ may be easy for you يَسَّرَ
 sick مَرَضًا some among you مِنْكُمْ will be سَبْكُونُ that there أَنْ
 the land وَالْأَرْضِ through فِي travelling يَضْرِبُونَ and others وَمَاخِرُونَ
 and others يَبْتَغُونَ seeking مِنْ of فَضْلِ Allah's اللَّهُ Bounty
 so recite تَقْرَأُوا Allah's اللَّهُ Cause (Way) سَبِيلِ فِي fighting يُقَاتِلُونَ
 and of it (Quran) مِنْهُ may be easy يَسَّرَ as much as مَا
 Zakat الزَّكَاةَ and give وَأَتُوا As-Salat (prayer) الصَّلَاةَ perform
 (charity) وَأَقْرِضُوا and lend to Allah اللَّهُ a goodly قَرْضًا حَسَنًا
 for yourselves لِأَنْفُسِكُمْ you send before you تُقَدِّمُوا and whatsoever
 it is مِنْ خَيْرٍ of good تَجِدُوهُ you will find it عِنْدَ Allah اللَّهُ
 and seek رَأْسُوفِرُوا in reward أَجْرًا and greater وَأَعْلَمَ better خَيْرًا
 is عَفْوَرُ Allah اللَّهُ verily إِنَّ Allah اللَّهُ Forgiveness of
 Most Merciful رَحِيمٌ Oft-Forgiving

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful.

سُورَةُ الْمُدَّثِّرِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَبِابِكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنْ تَسْتَكْبِرُ ﴿٦﴾ وَلِربِّكَ

فَاصْبِرْ ۖ فَإِذَا يُنْفَرُ فِي النَّافُورِ ۚ فَذَلِكَ يَوْمٌ عَسِيرٌ ۙ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۚ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۚ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۚ وَبَيْنَ شُهُودًا ۚ وَمَهَّدْتُ لَهُ تَمْهِيدًا ۚ

يَا أَيُّهَا and warn ۞ مَا نَذِرْ arise ۞ enveloped ۞ O you
purify ۞ فَطَهِّرْ and your garments ۞ وَبِابِكَ magnify ۞ your Lord
and not ۞ وَلَا keep away from ۞ فَارْجُزْ and Filth (idols)
and for your Lord ۞ وَلِرَبِّكَ in order to have more ۞ فَتَسْكُنْ a thing
فَاصْبِرْ ۖ فَإِذَا be patient ۞ يُنْفَرُ then when ۞ النَّافُورِ into ۞
عَسِيرٌ a Day ۞ يَوْمٌ that Day will be ۞ يَوْمِزْ so that ۞ فَذَلِكَ the trumpet
عَلَى Hard ۞ الْكَافِرِينَ the disbelievers ۞ غَيْرُ not ۞ يَسِيرٍ easy ۞
ذَرْنِي Alone ۞ وَحِيدًا I created ۞ خَلَقْتُ with whom ۞ وَمَنْ Leave Me Alone
in ۞ مَمْدُودًا resources ۞ مَالًا to him ۞ لَهُ and then granted ۞ وَجَعَلْتُ
بِهِ ۞ شُهُودًا and children (to be) ۞ وَبَيْنَ abundance
بِهِ ۞ وَمَهَّدْتُ by his side ۞ تَمْهِيدًا for him ۞ لَهُ and made (life) smooth and comfortable
settled

Sûrat Al-Muddaththir (The One Enveloped) LXXIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O you (Muhammad ﷺ) enveloped in garments! 2. Arise and warn! 3. And magnify your Lord (Allâh)! 4. And purify your garments! 5. And keep away from *Ar-Rujz* (the idols)! 6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him). 7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)! 8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn). 9. Truly, that Day will be a Hard Day — 10. Far from easy for the disbelievers. 11. Leave Me Alone (to deal) with whom I created lonely (without any wealth and children, etc., i.e., Al-Walîd bin Al-Mughîrah Al-Makhzûmî). 12. And then granted him resources in abundance. 13. And children to be by his side. 14. And made life smooth and comfortable for him.

ثُمَّ يَطْمَعُ أَنْ أَرِيدَ ۖ كَلَّا ۖ إِنَّكَ كَانَ لِأَيِّنَّا عَصِيدًا ۚ سَأَرْهِفُهُ صَعُودًا ۚ إِنَّكَ فُكْرٌ وَمَذَرٌ ۚ نَقِيلُ ۚ كَيْفَ مَذَرٌ ۚ ثُمَّ قِيلَ

كَيْفَ مَدَّرَ ﴿٢٦﴾ ثُمَّ نَظَرَ ﴿٢٧﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٨﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٩﴾ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٣٠﴾ إِنَّ هَذَا إِلَّا قَوْلُ
الْبَشَرِ ﴿٣١﴾ سَأُصْلِيهِ سَقَرَ ﴿٣٢﴾

ثُمَّ then بِطَمَحَ he desires أَنْ that أُرِيدُ ﴿١٥﴾ I should give more كَلَّا I nay
إِنَّهُ he كَانَ verily لَآئِبِنَا has been عَيْنَنَا ﴿١٦﴾ to Our verses صَعُودًا ﴿١٧﴾ I shall oblige him to face
سَاهِقُهُ stubborn and opposing and plotted وَقَدَّرَ ﴿١٨﴾ thought نَكَرَ verily he severe torment
let him be cursed قَدَّرَ ﴿١٩﴾ how كَيْفَ so let him be cursed he plotted ثُمَّ then قِيلَ
he plotted ثُمَّ then قَدَّرَ ﴿٢٠﴾ how كَيْفَ him be cursed he then قَدَّرَ ﴿٢١﴾ then
and he looked in a bad وَبَسَرَ ﴿٢٢﴾ he frowned عَبَسَ then thought ثُمَّ then
and was وَاسْتَكْبَرَ ﴿٢٣﴾ he turned back أَدْبَرَ then tempered way
proud فَقَالَ then he said إِنَّ nothing هَذَا this is إِلَّا but سِحْرٌ magic
بُؤْتَرُ ﴿٢٤﴾ brought from old إِنَّ only هَذَا this is إِلَّا but قَوْلُ the
word الْبَشَرِ ﴿٢٥﴾ of the human being سَأُصْلِيهِ I will burn him in سَقَرَ ﴿٢٦﴾
Hell-Fire

15. After all that he desires that I should give more; 16. Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). 17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd*, or) face a severe torment! 18. Verily, he thought and plotted. 19. So let him be cursed, how he plotted! 20. And once more let him be cursed, how he plotted! 21. Then he thought. 22. Then he frowned and he looked in a bad tempered way; 23. Then he turned back, and was proud. 24. Then he said: "This is nothing but magic from that of old, 25. "This is nothing but the word of a human being!" 26. I will cast him into Hell-fire.

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَاحٌ لِلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَفِيقَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَرْجِدَ الَّذِينَ آمَنُوا إِلَيْنَا وَلَا يَرْجَبَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

وَمَا أُنذِرُكَ what is مَا will make you know exactly and what مَا
 لَا Hell-Fire does it leave نَذْرٌ nor وَلَا it spares نَفِي not لَا
 are nineteen نِسْفَةَ عَشْرٍ over it عَلَيْهَا the skins لَبْسَرٌ burning
 as guardians of أَنْعَبَ We have set جَمَعْنَا and not وَمَا (angels)
 We have fixed جَمَعْنَا and not وَمَا angels مَلَكِيَّةٌ but إِلَّا the Fire
 عِدَّتِهِمْ their numbers إِلَّا except فِتْنَةً as a trial لِلَّذِينَ for those كَفَرُوا
 in order that may arrive at certainty لِيَسْتَقِينَ who disbelieve
 and may وَرَدَادَ the Scripture الْكِتَابَ were given أَوْثَرًا those who
 and not وَلَا in Faith إِيْمَانًا who believe مَأْتَرًا those الَّذِينَ increase
 the الَّذِينَ were given أَوْثَرًا those who الَّذِينَ may doubt يَرْتَابُ
 those الَّذِينَ and may say وَلَيَقُولُ and the believers وَالْمُؤْمِنُونَ Scripture
 and the الَّذِينَ is a disease مَرَضٌ whose hearts قُلُوبِهِمْ in فِي
 by this يَهْدَا Allah الله intends أَرَادَ what مَا disbelievers
 whom مَنْ Allah الله leads astray يَضِلُّ thus كَذَلِكَ example
 and none وَمَا He wills يَهْدِي whom مَنْ and guides وَمَا He wills
 يَقَرُّ جُنُودَ the hosts of رَبِّكَ your Lord إِلَّا but هُوَ He وَمَا
 to mankind لِلْبَشَرِ a reminder ذِكْرًا but إِلَّا this is مِن and not

27. And what will make you know (exactly) what Hell-fire is? 28. It spares not (any sinner), nor does it leave (anything unburnt)! 29. Burning and blackening the skins! 30. Over it are nineteen (angels as guardians and keepers of Hell). 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

كَلَّا وَالْقَمَرِ ﴿٧٤﴾ وَإِلَّالِ إِذَا دَبَّرَ ﴿٧٣﴾ وَالصَّبِيحِ إِذَا أَفْطَرَ ﴿٧٢﴾ إِنَّهَا لَا يَحْدَى الْكَبِيرِ ﴿٧١﴾ نَذِيرًا لِلْبَشَرِ ﴿٧٠﴾ لِمَنْ شَاءَ وَنَحْنُ أَنْ بَعْدَمُ أَوْ

يَنَاقَرُ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةً ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَسَّاءُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَرَنَّا مِنَ الصَّالِينَ ﴿٤٣﴾ وَلَرَنَّا نَكُ نَطُوعُ الْمَسْكِينِ ﴿٤٤﴾ وَكُنَّا نَحُوسُ مَعَ الْفَاطِيضِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

when and by the night and by the moon nay
it withdraws and by the dawn when it brightens
the greatest it is but one of verily
(signs) a warning to mankind to any that remain or go forward to you chooses
he has earned for what every person behind
is a pledge except those on the Right
about they will ask one another gardens in
has caused you to enter what the criminals
of we were not they will say Hell into
we used nor used to offer their Salat those who
talk and we used to the poor feed to
and we used to the vain talkers with falsehood
Recompense the Day of we deny

32. Nay! And by the moon 33. And by the night when it withdraws. 34. And by the dawn when it brightens. 35. Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). 36. A warning to mankind — 37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins). 38. Every person is a pledge for what he has earned, 39. Except those on the Right (i.e. the pious true believers of Islâmic Monotheism). 40. In Gardens (Paradise) they will ask one another, 41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers) (and they will say to them): 42. "What has caused you to enter Hell?" 43. They will say: "We were not of those who used to offer the *Salât* (prayers), 44. "Nor we used to feed *Al-Miskîn* (the poor); 45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers. 46. And we used to belie the Day of Recompense,

حَتَّىٰ آتَنَّا الْيَقِينَ ﴿٤٧﴾ فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ ﴿٤٩﴾ كَانَهُمْ حُمُرٌ مَّنْفُورَةً ﴿٥٠﴾ فَزَرَتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٢﴾ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ

تَذَكُّرًا ۝ فَمَنْ شَاءَ ذَكَّرْهُ ۝ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَى وَأَهْلُ الْغَفْرِ ۝

حَتَّىٰ أُنْتَنَا there came to us ۝ الْيَقِينَ ۝ the certainty (death) ۝ فَمَا لَنَفْعُهُمْ so not ۝ شَفَعَتُهُ intercession of ۝ الشَّافِعِينَ ۝ intercessors ۝ فَمَا لَمْ then what is wrong ۝ عَنِ with them that ۝ كَانَهُمْ they turn away ۝ مُعْرِضِينَ ۝ the admonition ۝ التَّذَكُّرَ from ۝ مُسْتَنْفِرَةً ۝ fleeing ۝ فَرَّتْ frightened ۝ حُمُرُ donkeys ۝ قَسَورَ ۝ were ۝ قَسَورَ ۝ desires ۝ بَلْ a hunter or a lion or a beast of prey ۝ قَسَورَ ۝ he should be ۝ يَوْفَىٰ that ۝ أَنْ of them ۝ يَتَمَنَّوْنَ every ۝ كُلِّ ۝ person ۝ أَمْرِي ۝ spread out ۝ كَلَّا ۝ not ۝ بَلْ ۝ but ۝ لَا ۝ given ۝ صُحُفًا ۝ pages ۝ مُنَشَّرَةً ۝ ۝ they fear ۝ الْآخِرَةَ ۝ ۝ the Hereafter ۝ كَلَّا ۝ nay ۝ إِنَّهُ ۝ verily this ۝ تَذَكُّرًا ۝ is an admonition ۝ فَمَنْ ۝ so whosoever ۝ شَاءَ ۝ will ۝ ذَكَّرْهُ ۝ ۝ unless ۝ إِلَّا ۝ they will reflect ۝ يَذْكُرُونَ ۝ and not ۝ وَمَا ۝ reflect on it ۝ that ۝ يَشَاءَ ۝ Allah ۝ هُوَ ۝ He is ۝ أَهْلُ ۝ the One deserving ۝ الْقُوَى ۝ the One ۝ وَأَهْلُ ۝ that mankind should be afraid of Him ۝ Who forgives ۝ الْغَفْرَةَ ۝

47. "Until there came to us (the death) that is certain." 48. So no intercession of intercessors will be of any use to them. 49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? 50. As if they were (frightened) wild donkeys. 51. Fleeing from a hunter, or a lion, or a beast of prey. 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allāh with a writing that Islām is the right religion, and Muhammad ﷺ has come with the truth from Allāh, the Lord of the heavens and earth). 53. Nay! But they fear not the Hereafter (from Allāh's punishment). 54. Nay, verily, this (Qur'ân) is an admonition, 55. So whosoever will (let him read it), and receive admonition (from it)! 56. And they will not receive admonition unless Allāh wills; He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilāh* (god) along with Him, and He is the One Who forgives (sins).

سُورَةُ الْقِيَمَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقِيمُ يَوْمَ الْقِيَمَةِ ۝ وَلَا أُقِيمُ بِالنَّفْسِ الْوَامَةِ ۝ أَيْحَسِبُ الْإِنْسَانُ أَنْ يَجْمَعَ عِظَامَهُ ۝ بَلْ قَدِيرِينَ عَلَىٰ أَنْ تُسَوَّىٰ

Sûrat Al-Qiyâmah (The Resurrection) LXXV

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. I swear by the Day of Resurrection. 2. And I swear by the self-reproaching person (a believer). 3. Does man (a disbeliever) think that We shall not assemble his bones? 4. Yes, We are Able to put together in perfect order the tips of his fingers. 5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. 6. He asks: "When will be this Day of Resurrection?" 7. So, when the sight shall be dazed. 8. And the moon will be eclipsed. 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). 10. On that Day man will say: "Where (is the refuge) to flee?" 11. No! There is no refuge! 12. Unto your Lord (Alone) will be the place of rest that Day. 13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). 14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds], 15. Though he may put forth his excuses (to cover his evil deeds). 16. Move not your tongue concerning (the Qur'ân, O Muhammad ﷺ) to make haste therewith. 17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ân). 18. And when We have recited it to you [O Muhammad ﷺ through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recitation. 19. Then it is for Us (Allâh) to make it clear (to you). 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, 21. And neglect the Hereafter.

وَجُودٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢١﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٢﴾ وَجُودٌ يَوْمَئِذٍ بِاسِرٍّ ﴿٢٣﴾ تَنْظُرُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٤﴾ كَلَّا إِذَا بَلَغَتِ الْثَّرَاقِي ﴿٢٥﴾ وَقِيلَ مَنْ رَاقِي ﴿٢٦﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٧﴾ وَالْتَفَتِ الْإِنْسَانُ بِالسَّاقِ ﴿٢٨﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقِ ﴿٢٩﴾

وَجُودٌ some faces يَوْمَئِذٍ that Day نَّاصِرَةٌ ﴿٢١﴾ at إِلَى shall be radiant رَبِّهَا that Day يَوْمَئِذٍ and some faces وَجُودٌ looking نَاظِرَةٌ ﴿٢٢﴾ their Lord was about to يُفْعَلَ that أَنْ thinking تَنْظُرُ will be frowning بِاسِرٍّ ﴿٢٣﴾ كَلَّا some calamity فَاقِرَةٌ ﴿٢٤﴾ on them بِهَا be done and it will be وَقِيلَ to the collar bone الْثَّرَاقِي ﴿٢٥﴾ it (the soul) reaches and he وَقَالَ cure (save him from death) رَاقِي ﴿٢٦﴾ who can مَنْ said وَظَنَّ the time of departing الْفِرَاقُ ﴿٢٧﴾ that it was أَنَّهُ will conclude to الْإِنْسَانِ with another leg السَّاقِ ﴿٢٨﴾ the leg and will be joined رَبِّكَ your Lord يَوْمَئِذٍ on that Day الْمَسَاقِ ﴿٢٩﴾ the drive will be

22. Some faces that Day shall be *Nâdirah* (shining and radiant). 23. Looking at their Lord (Allâh). 24. And some faces that Day will be *Bâsirah* (dark, gloomy, frowning and sad), 25. Thinking that some calamity is about to fall on them. 26. Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit), 27. And it will be said: "Who can cure him (and save him from death)?" 28. And he (the dying person) will conclude that it was (the time) of parting (death); 29. And one leg will be joined with another leg (shrouded). 30. The drive will be on that Day to your Lord (Allâh)!

فَلَا صَدَقَ وَلَا صَلَّى ﴿٢٢﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٢٣﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ بِسَاطِنٍ ﴿٢٤﴾ أَزْوَاجٍ ﴿٢٥﴾ ثُمَّ أَزْوَاجٍ ﴿٢٦﴾ ثُمَّ أَزْوَاجٍ ﴿٢٧﴾ ثُمَّ أَزْوَاجٍ ﴿٢٨﴾ ثُمَّ أَزْوَاجٍ ﴿٢٩﴾ ثُمَّ أَزْوَاجٍ ﴿٣٠﴾ ثُمَّ أَزْوَاجٍ ﴿٣١﴾ ثُمَّ أَزْوَاجٍ ﴿٣٢﴾ ثُمَّ أَزْوَاجٍ ﴿٣٣﴾ ثُمَّ أَزْوَاجٍ ﴿٣٤﴾ ثُمَّ أَزْوَاجٍ ﴿٣٥﴾ ثُمَّ أَزْوَاجٍ ﴿٣٦﴾ ثُمَّ أَزْوَاجٍ ﴿٣٧﴾ ثُمَّ أَزْوَاجٍ ﴿٣٨﴾ ثُمَّ أَزْوَاجٍ ﴿٣٩﴾ ثُمَّ أَزْوَاجٍ ﴿٤٠﴾ ثُمَّ أَزْوَاجٍ ﴿٤١﴾ ثُمَّ أَزْوَاجٍ ﴿٤٢﴾ ثُمَّ أَزْوَاجٍ ﴿٤٣﴾ ثُمَّ أَزْوَاجٍ ﴿٤٤﴾ ثُمَّ أَزْوَاجٍ ﴿٤٥﴾ ثُمَّ أَزْوَاجٍ ﴿٤٦﴾ ثُمَّ أَزْوَاجٍ ﴿٤٧﴾ ثُمَّ أَزْوَاجٍ ﴿٤٨﴾ ثُمَّ أَزْوَاجٍ ﴿٤٩﴾ ثُمَّ أَزْوَاجٍ ﴿٥٠﴾ ثُمَّ أَزْوَاجٍ ﴿٥١﴾ ثُمَّ أَزْوَاجٍ ﴿٥٢﴾ ثُمَّ أَزْوَاجٍ ﴿٥٣﴾ ثُمَّ أَزْوَاجٍ ﴿٥٤﴾ ثُمَّ أَزْوَاجٍ ﴿٥٥﴾ ثُمَّ أَزْوَاجٍ ﴿٥٦﴾ ثُمَّ أَزْوَاجٍ ﴿٥٧﴾ ثُمَّ أَزْوَاجٍ ﴿٥٨﴾ ثُمَّ أَزْوَاجٍ ﴿٥٩﴾ ثُمَّ أَزْوَاجٍ ﴿٦٠﴾ ثُمَّ أَزْوَاجٍ ﴿٦١﴾ ثُمَّ أَزْوَاجٍ ﴿٦٢﴾ ثُمَّ أَزْوَاجٍ ﴿٦٣﴾ ثُمَّ أَزْوَاجٍ ﴿٦٤﴾ ثُمَّ أَزْوَاجٍ ﴿٦٥﴾ ثُمَّ أَزْوَاجٍ ﴿٦٦﴾ ثُمَّ أَزْوَاجٍ ﴿٦٧﴾ ثُمَّ أَزْوَاجٍ ﴿٦٨﴾ ثُمَّ أَزْوَاجٍ ﴿٦٩﴾ ثُمَّ أَزْوَاجٍ ﴿٧٠﴾ ثُمَّ أَزْوَاجٍ ﴿٧١﴾ ثُمَّ أَزْوَاجٍ ﴿٧٢﴾ ثُمَّ أَزْوَاجٍ ﴿٧٣﴾ ثُمَّ أَزْوَاجٍ ﴿٧٤﴾ ثُمَّ أَزْوَاجٍ ﴿٧٥﴾ ثُمَّ أَزْوَاجٍ ﴿٧٦﴾ ثُمَّ أَزْوَاجٍ ﴿٧٧﴾ ثُمَّ أَزْوَاجٍ ﴿٧٨﴾ ثُمَّ أَزْوَاجٍ ﴿٧٩﴾ ثُمَّ أَزْوَاجٍ ﴿٨٠﴾ ثُمَّ أَزْوَاجٍ ﴿٨١﴾ ثُمَّ أَزْوَاجٍ ﴿٨٢﴾ ثُمَّ أَزْوَاجٍ ﴿٨٣﴾ ثُمَّ أَزْوَاجٍ ﴿٨٤﴾ ثُمَّ أَزْوَاجٍ ﴿٨٥﴾ ثُمَّ أَزْوَاجٍ ﴿٨٦﴾ ثُمَّ أَزْوَاجٍ ﴿٨٧﴾ ثُمَّ أَزْوَاجٍ ﴿٨٨﴾ ثُمَّ أَزْوَاجٍ ﴿٨٩﴾ ثُمَّ أَزْوَاجٍ ﴿٩٠﴾ ثُمَّ أَزْوَاجٍ ﴿٩١﴾ ثُمَّ أَزْوَاجٍ ﴿٩٢﴾ ثُمَّ أَزْوَاجٍ ﴿٩٣﴾ ثُمَّ أَزْوَاجٍ ﴿٩٤﴾ ثُمَّ أَزْوَاجٍ ﴿٩٥﴾ ثُمَّ أَزْوَاجٍ ﴿٩٦﴾ ثُمَّ أَزْوَاجٍ ﴿٩٧﴾ ثُمَّ أَزْوَاجٍ ﴿٩٨﴾ ثُمَّ أَزْوَاجٍ ﴿٩٩﴾ ثُمَّ أَزْوَاجٍ ﴿١٠٠﴾

but nor prayed ﴿٢٢﴾ nor he believed صَدَقَ so neither صَلَّى ﴿٢٣﴾ he denied كَذَّبَ (on the contrary) and turned away وَتَوَلَّى ﴿٢٤﴾ he went ذَهَبَ then إِلَىٰ أَهْلِهِ his family بِسَاطِنٍ ﴿٢٥﴾ admiring أَزْوَاجٍ ﴿٢٦﴾ himself أَزْوَاجٍ ﴿٢٧﴾ woe to you أَزْوَاجٍ ﴿٢٨﴾ to you أَزْوَاجٍ ﴿٢٩﴾ and then woe to you أَزْوَاجٍ ﴿٣٠﴾ then أَزْوَاجٍ ﴿٣١﴾ and then woe to you أَزْوَاجٍ ﴿٣٢﴾ to you أَزْوَاجٍ ﴿٣٣﴾ then أَزْوَاجٍ ﴿٣٤﴾ he will be left سُنَى ﴿٣٥﴾ that man أَن without requital أَزْوَاجٍ ﴿٣٦﴾ he was he not نَفَسَ ﴿٣٧﴾ a sperm drop مِنْ of نَفَسَ ﴿٣٨﴾ semen يَتَنَّى ﴿٣٩﴾ then أَزْوَاجٍ ﴿٤٠﴾ a hanging clot فَتَنَّى ﴿٤١﴾ he became أَزْوَاجٍ ﴿٤٢﴾ then أَزْوَاجٍ ﴿٤٣﴾ and fashioned in due proportion فَتَنَّى ﴿٤٤﴾ (Allah) created أَزْوَاجٍ ﴿٤٥﴾ made أَزْوَاجٍ ﴿٤٦﴾ from him أَزْوَاجٍ ﴿٤٧﴾ two sexes أَزْوَاجٍ ﴿٤٨﴾ أَزْوَاجٍ ﴿٤٩﴾ أَزْوَاجٍ ﴿٥٠﴾ أَزْوَاجٍ ﴿٥١﴾ أَزْوَاجٍ ﴿٥٢﴾ أَزْوَاجٍ ﴿٥٣﴾ أَزْوَاجٍ ﴿٥٤﴾ أَزْوَاجٍ ﴿٥٥﴾ أَزْوَاجٍ ﴿٥٦﴾ أَزْوَاجٍ ﴿٥٧﴾ أَزْوَاجٍ ﴿٥٨﴾ أَزْوَاجٍ ﴿٥٩﴾ أَزْوَاجٍ ﴿٦٠﴾ أَزْوَاجٍ ﴿٦١﴾ أَزْوَاجٍ ﴿٦٢﴾ أَزْوَاجٍ ﴿٦٣﴾ أَزْوَاجٍ ﴿٦٤﴾ أَزْوَاجٍ ﴿٦٥﴾ أَزْوَاجٍ ﴿٦٦﴾ أَزْوَاجٍ ﴿٦٧﴾ أَزْوَاجٍ ﴿٦٨﴾ أَزْوَاجٍ ﴿٦٩﴾ أَزْوَاجٍ ﴿٧٠﴾ أَزْوَاجٍ ﴿٧١﴾ أَزْوَاجٍ ﴿٧٢﴾ أَزْوَاجٍ ﴿٧٣﴾ أَزْوَاجٍ ﴿٧٤﴾ أَزْوَاجٍ ﴿٧٥﴾ أَزْوَاجٍ ﴿٧٦﴾ أَزْوَاجٍ ﴿٧٧﴾ أَزْوَاجٍ ﴿٧٨﴾ أَزْوَاجٍ ﴿٧٩﴾ أَزْوَاجٍ ﴿٨٠﴾ أَزْوَاجٍ ﴿٨١﴾ أَزْوَاجٍ ﴿٨٢﴾ أَزْوَاجٍ ﴿٨٣﴾ أَزْوَاجٍ ﴿٨٤﴾ أَزْوَاجٍ ﴿٨٥﴾ أَزْوَاجٍ ﴿٨٦﴾ أَزْوَاجٍ ﴿٨٧﴾ أَزْوَاجٍ ﴿٨٨﴾ أَزْوَاجٍ ﴿٨٩﴾ أَزْوَاجٍ ﴿٩٠﴾ أَزْوَاجٍ ﴿٩١﴾ أَزْوَاجٍ ﴿٩٢﴾ أَزْوَاجٍ ﴿٩٣﴾ أَزْوَاجٍ ﴿٩٤﴾ أَزْوَاجٍ ﴿٩٥﴾ أَزْوَاجٍ ﴿٩٦﴾ أَزْوَاجٍ ﴿٩٧﴾ أَزْوَاجٍ ﴿٩٨﴾ أَزْوَاجٍ ﴿٩٩﴾ أَزْوَاجٍ ﴿١٠٠﴾

31. So, he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad ﷺ) nor prayed! 32. But on the contrary, he belied (this Qur'ân and the Message of Muhammad ﷺ) and turned away! 33. Then he walked in conceit (full pride) to his family admiring himself! 34. Woe to you [O man (disbeliever)]! And then (again) woe to you! 35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you! 36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)? 37. Was he not a *Nutfah* (mixed drops of male and female sexual discharge) emitted (poured forth)? 38. Then he became an '*Alaqah* (a clot); then

(Allâh) shaped and fashioned (him) in due proportion. 39. And made of him two sexes, male and female. 40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

سُورَةُ الْإِنْسَانِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَاقًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَنَّا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

of a period حِينٌ man الْإِنْسَانِ over عَلَى come أَتَى has there هَلْ
to be مَذْكُورًا thing شَيْئًا he was يَكُنْ not لَمْ time when الدَّهْرِ
from الْإِنْسَانَ We have created خَلَقْنَا verily إِنَّا mentioned
in order to نَّبْتَلِيهِ drops of mixed semen أَمْشَاجٍ a sperm drop نُّطْفَةٍ
إِنَّا seer بَصِيرًا hearer سَمِيعًا so We made him فَجَعَلْنَاهُ try him
إِنَّمَا whether السَّبِيلَ We showed him هَدَيْنَاهُ verily
We أَعْتَدْنَا ungrateful كَفُورًا or وَإِمَّا he be grateful
iron chains سَلَاسِلًا for the disbelievers لِلْكَافِرِينَ have prepared
وَأَغْلَاقًا and iron collars وَسَعِيرًا and a blazing fire ﴿٤﴾ and إِنَّ الْأَبْرَارَ
will يَشْرَبُونَ the righteous بِشْرَبُونَ shall drink مِن كَأْسٍ a cup كَانَ
water from a spring in Paradise كَافُورًا mixed with مِزَاجُهَا be
بِهَا wherefrom يَشْرَبُ a spring عَنَّا called Kaafoor
تَفْجِيرًا causing it to gush forth يُفَجِّرُونَهَا Allah the slaves of
abundantly

Sûrat Al-Insân or Ad-Dahr (Man or Time) LXXVI

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there not been over man a period of time, when he was not a thing worth mentioning? 2. Verily, We have created man from *Nutfah* (mixed drops of male

and female sexual discharge), in order to try him, so We made him hearer and seer. 3. Verily, We showed him the way, whether he be grateful or ungrateful. 4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. 5. Verily, the *Abrâr* (the pious and righteous) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfur*. 6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

يُؤْتُونَ بِالْأَنْذَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حَيْدٍ مُّسْكِينًا وَوَيْلًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا تُطْعَمُونَ لِرُحْمِ اللَّهِ
لَا تُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ﴿١٠﴾ فَوَقَدْنَاهُمْ اللَّهُ شَرًّا ذَلِكَ الْيَوْمَ وَلَفَتْنَاهُمْ نَصْرَهُ
وَسُرُورًا ﴿١١﴾ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

يُؤْتُونَ بِالْأَنْذَرِ (their) vows they fulfil وَخَافُونَ and they fear يَوْمًا a Day
كَانَ شَرُّهُ will be its evil مُسْتَطِيرًا wide-spreading وَيُطْعَمُونَ and they feed
أَلْطَعَامَ the food عَلَىٰ in spite of حَيْدٍ their love for it مُسْكِينًا the poor
وَيْلًا and the orphan وَأَسِيرًا and the captive إِنَّمَا only
لِرُحْمِ اللَّهِ seeking the Face of اللَّهِ We feed you تُطْعَمُونَ (saying) only
لَا Allah nor تُرِيدُ we wish for مِنْكُمْ from you جَزَاءً reward وَلَا nor
شُكْرًا thanks إِنَّا verily نَخَافُ We fear مِنْ رَبِّنَا from Our Lord يَوْمًا
and distressful that will make the faces قَتَطِيرًا hard عَبُوسًا a Day
فَوَقَدْنَاهُمْ look horrible اللَّهُ so saved them شَرًّا Allah from the evil of
وَلَفَتْنَاهُمْ Day وَلَفَتْنَاهُمْ and gave them نَصْرَهُ a radiant light
وَسُرُورًا joy and جَزَّاهُمْ He compensated them بِمَا because
وَحَرِيرًا Paradise جَنَّةً they were patient وَحَرِيرًا and silken garments

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. 8. And they give food, in spite of their love for it (or for the love of Him), to the *Miskîn* (the poor), the orphan, and the captive, 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you. 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." 11. So, Allâh saved them from the evil of that Day, and gave them *Nadhrâh* (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا سَمَاسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَائِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَلْفُوتُهَا نَذِيرًا ﴿١٤﴾ وَطَافَ عَلَيْهِم

يَآئِنُ مِنْ فَضَّةٍ وَأَكْوَابٍ ۖ كَانَتْ قَوَارِيرًا ۚ قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۚ وَتُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۚ عِثَابُهَا
شَمْنٌ سَلْسَبِيلًا ۚ وَتُطَوَّفُ عَلَيْهِمْ وَلَدُنْ مَعْلُونٌ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنشُورًا ۚ

تُشْكِبِينَ reclining فِيهَا therein عَلَى on الْأَرْكَانِ raised thrones لَا the excessive heat of شَمْسًا therein فِيهَا they will see بَرْدٌ neither and is وَكَايَةٌ the excessive bitter cold زَهْرًا nor وَلَا the sun and will hang low وَكُلَّتْ its shade عَلَيْهِمْ upon them close and will be وَطَافٌ lowly تَدْلِيلًا the bunches of fruit thereof فَطَوَّفَهَا passed عَلَيْهِمْ amongst them يَلَيُّوْنَ round vessels مِنْ of فِضَّةٍ silver crystal-clear قَوَارِيرًا of crystal ۚ كَانَتْ and cups وَأَكْوَابٍ and they will determine the measure قَدَّرُوهَا silver of فِضَّةٍ made and they will be تَقْدِيرًا according to their measure وَتُسْقَوْنَ thereof mixed عِثَابُهَا that is كَأْسًا a cup therein فِيهَا given to drink زَنْجَبِيلًا with ginger عِثَابُهَا therein فِيهَا a spring شَمْنٌ called سَلْسَبِيلًا will be وَطَوَّفٌ about them عَلَيْهِمْ and going round وَلَدُنْ Salsabil you see رَأَيْتَهُمْ if إِنَّا of everlasting youth مَعْلُونٌ boys (servants) scattered تَدْلِيلًا pearls لُؤْلُؤًا you would think them حَسِبْتَهُمْ

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon). 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. 15. And amongst them will be passed round vessels of silver and cups of crystal — 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). 17. And they will be given to drink there of a cup (of wine) mixed with *Zanjabil* (ginger), 18. A spring there, called *Salsabil*. 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نِعْمًا وَمَلَكًا كَبِيرًا ۚ عَلَيْهِمْ يَابُّ سُدُنٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُطُوا أَشَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۚ إِنَّ هَذَا كَانَ لَكُنْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ۚ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۚ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ۚ وَأَذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۚ

وَلَمَّا and when رَأَيْتَ you look تَمَّ there رَأَيْتَ you will see فِيمَا their honoring عَلَيْهِم a great كِبَرًا and dominion وَمَلَكًا a delight and ثِيَابٌ (will be) garments سُدُودٍ green خَضِرٌ and رَاسِبَاتٍ bracelets مِنْ they will be adorned with رِشَاطًا fine silk their Lord رُبُّهُمْ and will give them to drink وَفِضْوًا silver شَرَابًا a drink طَهُورًا a pure إِنَّ verily هَذَا this كَانَ is لَكُمْ your endeavour سَعْيُكُمْ and has been وَكَانَ a reward جَزَاءً you have sent نَزَّلْنَا We who نَحْنُ verily it is إِنَّا appreciated مَشْكُورًا down عَلَيْكَ the Quran الْقُرْآنَ تَنْزِيلًا a revelation فَاصْبِرْ your Lord رَبِّكَ for the Command of إِحْكَمْ therefore be patient or أَوْ a sinner أَسِيًّا among them يَتَّبِعْ you obey and not كُفُورًا a disbeliever وَادْكُرْ the Name of اِسْمِ and remember رَبِّكَ every morning وَأَصْبِلًا and afternoon

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. 21. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted." 23. Verily, it is We Who have sent down the Qur'ân to you (O Muhammad ﷺ) by stages. 24. Therefore be patient (O Muhammad ﷺ) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and *'Asr* prayers].

وَمِنْ أَيْلٍ فَاسْجُدْ لَمْ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۖ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۖ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ۖ إِنَّ هَؤُلَاءِ يَذْكُرُونَ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۖ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۖ

وَمِنْ أَيْلٍ and during فَاسْجُدْ prostrate yourself لَمْ to Him وَسَبِّحْهُ and glorify Him لَيْلًا night طَوِيلًا a long إِنَّ verily

the present life of this ^{٢٧} love ^{٢٨} these (disbelievers) ^{٢٩} love ^{٣٠} these (disbelievers) ^{٣١} love
^{٣٢} Day ^{٣٣} behind them ^{٣٤} and leave ^{٣٥} world
 and ^{٣٦} We Who created them ^{٣٧} it is We ^{٣٨} a heavy
 We ^{٣٩} and when ^{٤٠} their build ^{٤١} We have made strong
 like them ^{٤٢} We can replace (them with others) ^{٤٣} will
^{٤٤} this is ^{٤٥} verily ^{٤٦} with a complete replacement ^{٤٧}
 let him take ^{٤٨} wills ^{٤٩} so whosoever ^{٥٠} an admonition
 you can will ^{٥١} and not ^{٥٢} a path ^{٥٣} his Lord ^{٥٤} to
 Allah ^{٥٥} verily ^{٥٦} Allah ^{٥٧} wills ^{٥٨} that ^{٥٩} unless ^{٦٠}
 He will ^{٦١} All-Wise ^{٦٢} All-Knowing ^{٦٣} is Ever ^{٦٤}
 His Mercy ^{٦٥} to ^{٦٦} He wills ^{٦٧} whom ^{٦٨} admit
 for them ^{٦٩} He has prepared ^{٧٠} and as for the wrong-doers
 a painful ^{٧١} torment

26. And during the night, prostrate yourself to Him (i.e. the offering of *Maghrib* and '*Ishâ*' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).
 27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard). 28. It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement. 29. Verily, this (Verses of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh). 30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise. 31. He will admit to His Mercy whom He wills and as for the *Zâlimûn* — (polytheists, wrongdoers), He has prepared a painful torment.

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ۝ ١ ۝ فَالْعَصْفَاتِ ۝ ٢ ۝ وَالنَّشِيرَاتِ تَشَارًا ۝ ٣ ۝ فَأَلْفِرَقَتِ فَرَقًا ۝ ٤ ۝ فَأَلْمَلِيعَتِ ذِكْرًا ۝ ٥ ۝ عَذْرًا أَوْ نَذْرًا ۝ ٦ ۝
 إِنَّمَا تُوعَدُونَ لَوَاقِعَ ۝ ٧ ۝ فَإِذَا التَّجُومُ طُمِسَتْ ۝ ٨ ۝ وَإِذَا السَّمَاءُ فُرِجَتْ ۝ ٩ ۝ وَإِذَا الْجِبَالُ سُيِفَتْ ۝ ١٠ ۝ وَإِذَا الرُّسُلُ أُقِنَتْ ۝ ١١ ۝
 لِأَيِّ يَوْمٍ أُخِّلَتْ ۝ ١٢ ۝

and by the winds **وَالْمُرْسَلَاتِ** one after another **عُرْفًا** by the winds **وَالْمُرْسَلَاتِ** and by the winds that blow violently **وَالشَّارِبَاتِ** winds that blow **عَصَافًا** and by the verses that scatter clouds and rain **وَالْفَرْقَاتِ** scatter **نَثَرًا** and by the verses that separate the right from the wrong **وَالْمُفْرِقَاتِ** separated **فَرَقًا** the angels that bring revelations (to the Messengers) **وَالْمُزَكِّاتِ** the angels that bring surely what **إِنَّمَا** to warn **نَذْرًا** or **أَوْ** to (cut off all) excuses then when **فَإِذَا** must come to pass **لَوَاقِعٌ** you are promised **تُوعَدُونَ** the stars **طُمِسَتْ** and when **فَإِذَا** are wiped out **النَّجْمَاتِ** the heaven **فُجِّرَتْ** and when **فَإِذَا** is cleft asunder **الْجِبَالِ** mountains **ثُبَّتْ** and when **فَإِذَا** are blown away **الْأَرْسُلِ** Messengers **أُفْتُتْ** are gathered to their time appointed **أُفْتُتْ** what **يَوْمَ** Day **أُفْتُتْ** are those signs postponed

Sûrat Al-Mursalât

(Those sent forth) LXXVII

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the winds (or angels or the Messengers of Allâh) sent forth one after another. 2. And by the winds that blow violently. 3. And by the winds that scatter clouds and rain. 4. And by the Verses (of the Qur'ân) that separate the right from the wrong. 5. And by the angels that bring the Revelations to the Messengers, 6. To cut off all excuses or to warn. 7. Surely, what you are promised must come to pass. 8. Then when the stars lose their lights. 9. And when the heaven is cleft asunder. 10. And when the mountains are blown away. 11. And when the Messengers are gathered to their time appointed. 12. For what Day are these signs postponed?

لَيَوْمِ الْفَصْلِ ۚ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ۚ وَلَيَوْمَ يُنْفَخُ لِلْمُكَذِّبِينَ ۚ أَلَمْ تَهْدِ الْأَوَّلِينَ ۚ ثُمَّ تَتَّبِعُهُمُ الْآخِرِينَ ۚ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۚ وَلَيَوْمَ يُنْفَخُ لِلْمُكَذِّبِينَ ۚ أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ۚ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ۚ إِنَّ قَدْرَ مَعْلُومٍ ۚ فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ۚ وَلَيَوْمَ يُنْفَخُ لِلْمُكَذِّبِينَ ۚ أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ۚ

will **وَمَا** and what **أَدْرَاكَ** sorting out **لَيَوْمِ** for the Day of **لَيَوْمِ** sorting out **لَيَوْمِ** that Day **لَيَوْمِ** what is **لَيَوْمِ** make you know

We did not **أَلَزَّ** to the deniers **لِلْمُكَذِّبِينَ** that Day **يَوْمَئِذٍ** woe shall We make to **تَتَّبِعُهُمْ** then **ثُمَّ** the ancients **الْأَوَّلِينَ** destroy We **نَفْعَلُ** thus do **كَذَلِكَ** later generations **الْآخِرِينَ** follow them that Day **يَوْمَئِذٍ** woe **وَبِئْسَ** with the criminals **بِالْمُجْرِمِينَ** deal from **بَيْنَ** We create you **خَلَقْنَا** did not **أَلَزَّ** to the deniers **لِلْمُكَذِّبِينَ** **ثُمَّ** We placed it **فَجَعَلْنَاهُ** a worthless **مُهِينًا** water **ثُمَّ** in **فِي** then We placed it **فَجَعَلْنَاهُ** a worthless **مُهِينًا** water **ثُمَّ** a known **مَعْلُومًا** period **قَدَرٍ** for **إِكَ** safety **ثُمَّ** a place of **ثُمَّ** to **وَلَقَدْ** and We are the Best **فَبِعَمْرٍو** so We did measure **فَقَدَرْنَا** **وَبِئْسَ** measure **وَبِئْسَ** that Day **يَوْمَئِذٍ** to the deniers **لِلْمُكَذِّبِينَ** a receptacle **كِهَاتَا** the earth **الْأَرْضَ** We made **نَجْعَلُ** have not

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell). 14. And what will explain to you what is the Day of Sorting Out? 15. Woe that Day to the deniers (of the Day of Resurrection)! 16. Did We not destroy the ancients? 17. So shall We make later generations to follow them. 18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). 19. Woe that Day to the deniers (of the Day of Resurrection)! 20. Did We not create you from a despised water (semen)? 21. Then We placed it in a place of safety (womb), 22. For a known period (determined by gestation)? 23. So We did measure; and We are the Best to measure (the things). 24. Woe that Day to the deniers (of the Day of Resurrection)! 25. Have We not made the earth a receptacle

أَحْيَاءَ وَأَمْوَاتًا **وَجَعَلْنَا فِيهَا رُوسًا شَامِخَاتٍ وَأَسْقَيْنَكُم مَّا قَرَّاتَا** **وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ** **أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ** **لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ** **إِنَّمَا تَرَى بِشَكْرِ كَالْقَصْرِ** **كَأَنَّهُمْ جُمُلٌ صَفَرٌ** **وَبِئْسَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ** **هَذَا يَوْمٌ لَا يَنْطِقُونَ** **وَلَا يُؤْذَنُ لَهُمْ فَيَعْلَزُونَ**

and have placed **وَجَعَلْنَا** and the dead **وَأَمْوَاتًا** for the living **أَحْيَاءَ** therein **فِيهَا** **رُوسًا** firm mountains **شَامِخَاتٍ** tall and high **وَأَسْقَيْنَكُم** **ثُمَّ** have given you to drink **قَرَّاتَا** **وَبِئْسَ** woe **يَوْمَئِذٍ** that Day **لِلْمُكَذِّبِينَ** to the deniers **أَنْطَلِقُوا** **إِلَى** to **مَا** which **كُنْتُمْ** you used to **بِهِ** in it **تَكْذِبُونَ** deny **أَنْطَلِقُوا** **إِلَى** to **ظِلٍّ** a shadow **ذِي** in **ثَلَاثِ** three **شُعَبٍ** columns **لَا** neither

the **ظِلِيلٍ** against **مِنْ** of any use **يَعْنَى** nor **وَلَا** shading **ظِلِيلٍ**
 throws **تَرْمِي** verily it (Hell) **إِنَّهَا** fierce flame of the Fire
 as if they were **كَأَنَّهُمْ** (huge) like a castle **كَالْقَصْرِ** sparks
 to the **لِلْمُكَذِّبِينَ** that Day **يَوْمَئِذٍ** woe **وَيْلٌ** yellow **صُفْرًا** camals
 they **يَطِيقُونَ** not **لَا** a Day when **يَوْمَ** this will be **هَذَا** deniers
 for them **لَهُمْ** they will be permitted **يُؤْذَنُ** and not **وَلَا** shall speak
 to put forth any excuse **فَيَعْتَذِرُونَ**

26. For the living and the dead? 27. And have placed therein firm and tall mountains, and have given you to drink sweet water? 28. Woe that Day to the deniers (of the Day of Resurrection)! 29. (It will be said to the disbelievers): "Depart you to that which you used to deny! 30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns, 31. Neither shady nor of any use against the fierce flame of the Fire." 32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood), 33. As if they were yellow camels or bundles of ropes. 34. Woe that Day to the deniers (of the Day of Resurrection)! 35. That will be a Day when they shall not speak (during some part of it), 36. And they will not be permitted to put forth any excuse.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٧٧﴾ هَذَا يَوْمُ الْفَصْلِ جَمَعْتُمْ وَالْأَوَّلِينَ ﴿٧٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٧٩﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٠﴾ إِنَّ الْمُنْفِقِينَ فِي ظُلُلٍ وَعُيُونٍ ﴿٨١﴾ وَفَوْقَهُمْ مِمَّا يَشْتَهُونَ ﴿٨٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨٣﴾ إِنَّكَ بِعَذَابِكُمْ يُحْزِنِينَ ﴿٨٤﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٥﴾ كُلُوا وَتَمَنَعُوا لِقِيلِ إِنْكُمْ مُجْرِمُونَ ﴿٨٦﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٧﴾ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٨٨﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٩﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٩٠﴾

that will be **هَذَا** to the deniers **لِلْمُكَذِّبِينَ** that Day **يَوْمَئِذٍ** woe **وَيْلٌ**
 We have brought you together **جَمَعْتُمْ** decision **الْفَصْلِ** a Day of **يَوْمَ**
 and the men of old **وَالْأَوَّلِينَ** **فَإِنْ** so if **كَانَ** did **لَكُمْ** you have **كَيْدٌ**
 that Day **يَوْمَئِذٍ** woe **وَيْلٌ** then plot against Me **يَكِيدُونَ** a plot
 shall be in **فِي** the pious **الْمُنْفِقِينَ** verily **إِنَّ** to the deniers **لِلْمُكَذِّبِينَ**
 such as **وَعُيُونٍ** and fruits **وَفَوْقَهُمْ** and springs **يَشْتَهُونَ** shades **ظُلُلٍ**
 comfortably **يَكِيدُونَ** **كُلُوا** they desire **وَأَشْرَبُوا** eat **هَنِيئًا** and drink
 verily We **إِنَّا** do **تَعْمَلُونَ** you used to **كُنتُمْ** for that which **بِمَا**

كَذَلِكَ thus نَجْرِي We reward الْحَسِينَ ﴿١١﴾ the good-doers وَيَلُومُ woe وَيَلُومُ and enjoy وَتَسْمَعُوا eat كُلُوا to the deniers ﴿١٢﴾ that Day إِنَّكُمْ for a little while قَلِيلًا yourselves ﴿١٣﴾ verily you are تُجْرِمُونَ ﴿١٤﴾ to the deniers ﴿١٥﴾ that Day وَيَلُومُ woe وَيَلُومُ criminals ﴿١٦﴾ and when قِيلَ it is said اِرْكَعُوا to them لَا bow down yourself لَا يَرْكَعُونَ ﴿١٧﴾ they bow down وَيَلُومُ woe وَيَلُومُ that day إِنَّكُمْ that day ﴿١٨﴾ after it بَعْدُ statement حَدِيث then in which فَيَأْتِي to the deniers they will believe يُؤْمِنُونَ ﴿١٩﴾

37. Woe that Day to the deniers (of the Day of Resurrection)! 38. That will be a Day of Decision! We have brought you and the men of old together! 39. So, if you have a plot, use it against Me (Allâh ﷻ)! 40. Woe that Day to the deniers (of the Day of Resurrection)! 41. Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs. 42. And fruits, such as they desire. 43. "Eat and drink comfortably for that which you used to do." 44. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112). 45. Woe that Day to the deniers (of the Day of Resurrection)! 46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals). 47. Woe that Day to the deniers (of the Day of Resurrection)! 48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers). 49. Woe that Day to the deniers (of the Day of Resurrection)! 50. Then in what statement after this (the Qur'ân) will they believe?

سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاهُ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا تَوْمَكُمْ سُبُلًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

about they are asking one another عَمَّ يَتَسَاءَلُونَ ﴿١﴾ about what
 in it (about) they هُمُ which الَّذِي great الْعَظِيمِ ﴿٢﴾ the news
 مُخْتَلِفُونَ ﴿٣﴾ disagree كَلَّا سَيَعْلَمُونَ ﴿٤﴾ nay they will (come to) know
 have not ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ nay again they will (come to) know
 as a bed (vast expanse) مِهْدًا ﴿٦﴾ (the) earth الْأَرْضَ We made
 and We have وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ (as) pegs وَخَلَقْنَاهُ أَزْوَاجًا ﴿٨﴾ created you
 your تَوْمَكُمْ ﴿٩﴾ and We have made وَجَعَلْنَا in pairs
 the night لِبَاسًا ﴿١٠﴾ and We have made وَجَعَلْنَا for rest
 the day مَعَاشًا ﴿١١﴾ and We have made وَجَعَلْنَا as a covering
 above you فَوْقَكُمْ ﴿١٢﴾ and We have built (for) livelihood
 strong سَبْعًا شِدَادًا seven (heavens)

Sûrat 78. An-Naba' (The Great News)

In the Name of Allâh
 the Most Gracious, the Most Merciful.

1. What are they asking (one another) about? 2. About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad ﷺ brought and the Day of Resurrection), 3. About which they are in disagreement. 4. Nay, they will come to know! 5. Nay, again, they will come to know! 6. Have We not made the earth as a bed, 7. And the mountains as pegs? 8. And We have created you in pairs (male and female, tall and short, good and bad). 9. And We have made your sleep as a thing for rest. 10. And We have made the night as a covering (through its darkness), 11. And We have made the day for livelihood. 12. And We have built above you seven strong (heavens),

وَجَعَلْنَا يَرْبَا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَعَلْنَا أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُفْعَفُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

وَجَعَلْنَا and يَرْبَا lamp هَاجًا ﴿١٣﴾ shining and وَأَنْزَلْنَا water the rainy clouds الْمُعْصِرَاتِ from We have sent down ثَجَّاجًا ﴿١٤﴾ abundant لِنُخْرِجَ that We may produce حَبًّا therewith وَنَبَاتًا ﴿١٥﴾ and gardens وَجَعَلْنَا أَلْفَافًا ﴿١٦﴾ (of) thick (of) Decision الْفَصْلِ (the) Day يَوْمَ verily إِنَّ growth مِيقَاتًا ﴿١٧﴾ a fixed time (the) Day (when) يُفْعَفُ will be blown in أَفْوَاجًا ﴿١٨﴾ you shall come forth the Trumpet فَتَأْتُونَ the sky, heaven وَفُتِحَتِ crowds, groups and shall be opened فَكَانَتْ (as) doors, gates أَبْوَابًا ﴿١٩﴾ it will become

13. And We have made (therein) a shining lamp (sun). 14. And We have sent down from the rainy clouds abundant water. 15. That We may produce therewith corn and vegetations, 16. And gardens of thick growth. 17. Verily, the Day of Decision is a fixed time, 18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). 19. And the heaven shall be opened, and it will become as gates,

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلظَّالِمِينَ مَنَاقِبًا ﴿٢٢﴾ لِيُثَبِّتَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَدْخُلُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حِيمًا وَغَسَاقًا ﴿٢٥﴾ جَزَاءً وَفَاءً ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

وَسُيِّرَتِ the mountains الْجِبَالُ and shall be moved away فَكَانَتْ is Hell جَهَنَّمَ truly إِنَّ (as) a mirage سَرَابًا ﴿٢٠﴾ will become مِرْصَادًا ﴿٢١﴾ a place of ambush لِلظَّالِمِينَ ﴿٢٢﴾ for the transgressors لِيُثَبِّتَ ﴿٢٣﴾ a dwelling place فِيهَا they will dwell (abide) أَحْقَابًا ﴿٢٣﴾ therein لَا for ages يَدْخُلُونَ ﴿٢٤﴾ not فِيهَا they will taste بَرْدًا وَلَا cool شَرَابًا ﴿٢٤﴾ nor (any) drink حِيمًا ﴿٢٥﴾ except غَسَاقًا ﴿٢٥﴾ boiling water جَزَاءً ﴿٢٦﴾ and (dirty wound discharges) pus وَفَاءً ﴿٢٦﴾ as a recompense إِنَّهُمْ fitting were كَانُوا ﴿٢٧﴾ not يَرْجُونَ expecting and they denied وَكَذَّبُوا ﴿٢٧﴾ a reckoning, account حِسَابًا ﴿٢٧﴾ looking for in complete rejection كِذَابًا ﴿٢٨﴾ Our Signs

20. And the mountains shall be moved away from their places and they will be as if they were a mirage. 21. Truly, Hell is a place of ambush — 22. A dwelling place for the *Tâghûn*, 23. They will abide therein for ages. 24. Nothing cool shall they taste therein, nor any drink. 25. Except boiling water, and dirty wound discharges — 26. An exact recompense (according to their evil crimes). 27. For verily, they used not to look for a reckoning. 28. But they belied Our *Ayât* completely.

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٠﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٢١﴾ إِنَّ لِلْمُتَّقِينَ مَفَارِجًا ﴿٢٢﴾ حَتَائِقَ وَاعْتَبَاءً ﴿٢٣﴾ وَكَوَامِبَ ﴿٢٤﴾ وَكُاسًا دِهَاقًا ﴿٢٥﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٢٦﴾ جَزَاءً مِنْ رَبِّكَ عَطَاءٌ حَسَبًا ﴿٢٧﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٢٨﴾

وَكُلُّ شَيْءٍ We have recorded أَحْصَيْنَاهُ thing and every كِتَابًا ﴿٢٠﴾ We shall give فَلَئِنْ نَزِيدَكُمْ ﴿٢١﴾ so not (in) a book فَذُوقُوا (in) taste except عَذَابًا ﴿٢٢﴾ you increase إِلَّا (in) torment لِلْمُتَّقِينَ ﴿٢٣﴾ verily حَتَائِقَ (will be) a success وَاعْتَبَاءً ﴿٢٤﴾ the righteous gardens and كُوَامِبَ ﴿٢٥﴾ of equal age and وَكَوَامِبَ ﴿٢٤﴾ and buxom girls and كُاسًا ﴿٢٥﴾ grapes filled/full لَا يَسْمَعُونَ ﴿٢٦﴾ they shall hear وَلَا كِذَابًا ﴿٢٦﴾ nor lying جَزَاءً ﴿٢٧﴾ a reward, an ample عَطَاءٌ ﴿٢٧﴾ your Lord رَبِّكَ ﴿٢٧﴾ from recompense رَبِّ السَّمَوَاتِ ﴿٢٧﴾ Lord (of) the heavens and the earth رَبِّ السَّمَوَاتِ ﴿٢٧﴾ calculated the Most Gracious الرَّحْمَنُ ﴿٢٨﴾ (is) between them and whatever بَيْنَهُمَا ﴿٢٨﴾ and whatever لَا يَمْلِكُونَ ﴿٢٨﴾ they have power not to speak خِطَابًا ﴿٢٨﴾ with Him

29. And all things We have recorded in a Book. 30. So taste you. No increase shall We give you, except in torment. 31. Verily, for the *Muttaqûn*, there will be a success (Paradise); 32. Gardens and vineyards, 33. And young full-breasted (mature) maidens of equal age, 34. And a full cup (of wine). 35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying; 36. A reward from your Lord, an ample calculated gift, 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُوذِيَ مِنَ الرَّحْمَنِ وَقَالَ صَوَابًا ﴿٢٩﴾ ذَلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَنَابًا ﴿٣٠﴾ إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٣١﴾

the Spirit (Gabriel) **يَوْمَ** will stand **بِقَوْلِهِ** (the) Day (when) they will **لَا** not **يَتَكَلَّمُونَ** in rows **صَفًّا** and the angels **وَالْمَلَائِكَةُ** speak **إِلَّا** except him **أَوْذَنَ** gives permission, allows **لَهُ** and he will say, speak **وَقَالَ** the Most Gracious **الرَّحْمَنُ** (him) whom **صَوَابًا** right **ذَلِكَ** (is) the Day **الْيَوْمَ** the **الْحَقُّ** True **فَمَنْ** so towards/with **إِلَى** he will take **أَتَّخَذَ** wishes, wills **شَاءَ** whosoever have warned **أَنذَرْتَكُمْ** verily We **إِنَّا** a place **مَنَابًا** his Lord **رَبِّهِ** you **عَذَابًا** (of) a torment **قَرِيبًا** near **يَوْمَ** the Day (when) **يَنْظُرُ** will see **الْمَرءُ** man **مَا** which **فَعَمَّتْ** have sent forth **يَدَاوُ** his hands **وَيَقُولُ** would **كُنتُ** woe to me **يَلَيْتَنِي** the disbeliever **أَلَكَاوُ** and will say **زُبَّانًا** dust that I were

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right. 39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! 40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرْقًا ① وَالنَّشِيطَاتِ شَطَا ② وَالسَّيِّحَاتِ مَسْبَحًا ③ فَالْمُتَقَاتِلَاتِ سَبَاقًا ④ فَالْمُدِيرَاتِ أَمْرًا ⑤ يَوْمَ تَرْجُفُ ⑥ الرَّاحِفَةُ ⑦ تَتَّبِعُهَا الرَّاوِدَةُ ⑧ قُلُوبٌ يَوْمِيذٍ وَاجِفَةٌ ⑨ أَتُصْنَرُهَا خَشِيعَةٌ ⑩

by those (angels) who tear out (the souls of the **وَالنَّازِعَاتِ** disbelievers) **غَرْقًا** ① by those (angels) who **وَالنَّشِيطَاتِ** with violence **شَطَا** ② by those (angels) who **وَالسَّيِّحَاتِ** gently **مَسْبَحًا** ③ draw out (the souls of believers) **شَطَا** ② and by those (angels) who **وَالْمُتَقَاتِلَاتِ** swiftly **سَبَاقًا** ④ who swim **سَبَاقًا** ④ and by those (angels) who **وَالْمُدِيرَاتِ** in a race **سَبَاقًا** ④ press forward (on) **يَوْمَ** the Commands (of their Lord) **أَمْرًا** ⑤ arrange to execute the trembling/the first blowing of **الرَّاحِفَةُ** ⑥ shakes **تَرْجُفُ** the Day

that which is subsequent (the **الرَّادَّةُ** follows it **تَبَعَهَا** Trumpet that day **يَوْمَئِذٍ** hearts **قُلُوبٌ** second blowing of the Trumpet) **وَأَجْفَةٌ** (will be) **خَشِيعَةٌ** their eyes **أَبْصَرُهَا** will beat (with fear) **أَجْفَةٌ** downcast

Sûrat 79. An-Nâzi'ât

(Those Who pull out)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. 2. By those (angels) who gently take out. 3. And by those that swim along. 4. And by those that press forward as in a race. 5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). 6. On the Day, the earth and the mountains will shake violently. 7. The second blowing of the Trumpet follows it (and everybody will be resurrected). 8. (Some) hearts that Day will shake with fear and anxiety. 9. Their eyes will be downcast.

يَقُولُونَ أَوَلَمْ نَكُنْ لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ أَوَلَمْ نَكُنْ عَظْمًا خَجْرًا ﴿١١﴾ قَالُوا يَٰلَا إِلَهَ إِلَّا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَلَمَّا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾ هَلْ أُنَبِّئُكَ حَدِيثَ مُوسَى ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدَسِ طُوًى ﴿١٦﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَرْكَىٰ ﴿١٨﴾

to (in) **بِ** be returned **لَمَرْدُودُونَ** shall we indeed **أَوَلَمْ** they say **يَقُولُونَ** **الْحَافِرَةِ** we are **كُنَّا** even after **أَوَلَمْ** the former state of life **عَظْمًا** bones **خَجْرًا** crumbled **قَالُوا** they say **يَٰلَا** that **إِلَهَ إِلَّا** in that case **كَرَّةٌ** it (will) but only **فَلَمَّا** with loss **خَاسِرَةٌ** (would be) a return **زَجْرَةٌ** they when (behold) **فَإِذَا** a single **وَاحِدَةٌ** cry **بِالسَّاهِرَةِ** **أُنَبِّئُكَ** has there **هَلْ** (will be) awakened (alive after death) **حَدِيثَ** come to you **مُوسَى** story **إِذْ** (of) Musa (Moses) **نَادَاهُ** when **رَبُّهُ** his Lord **طُوًى** sacred **الْقَدَسِ** in the valley **أَذْهَبَ** called him **إِنَّهُ** Pharaoh **فِرْعَوْنَ** to **إِلَٰهَ إِلَّا** you go **أَن تَرْكَىٰ** (of) Tuwa **طَغَىٰ** verily he **فَقُلْ** has transgressed all bounds **هَلْ لَكَ** is it **إِلَٰهَ إِلَّا** for you **تَرْكَىٰ** until

that after بَدَّ and the earth وَالْأَرْضِ its forenoon مَضْنَهَا ﴿٢٨﴾
 therefrom مِنْهَا and He brought forth أَخْرَجَ He spread it دَحَّهَا ﴿٢٩﴾
 and the mountains وَالْجِبَالِ and its pasture وَزَعَهَا ﴿٣٠﴾ its water
 to be a provision and مَتْنًا He has fixed them firmly أَوْسَنَهَا ﴿٣١﴾
 but when إِذَا and for your cattle وَلَكُمْ ﴿٣٢﴾ for you لَكُمْ benefit
 the greatest الْكَبْرَى ﴿٣٣﴾ the catastrophe الْكَلْبَةُ comes بَلَاءٌ

27. Are you more difficult to create or is the heaven that He constructed? 28. He raised its height, and has perfected it. 29. Its night He covers with darkness and its forenoon He brings out. 30. And after that He spread the earth, 31. And brought forth therefrom its water and its pasture. 32. And the mountains He has fixed firmly, 33. (To be) a provision and benefit for you and your cattle. 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٤﴾ وَتَرَىٰ الْجَحِيمَ لِمَن بَرَىٰ ﴿٣٥﴾ فَأَمَّا مَنْ طَغَىٰ ﴿٣٦﴾ وَآثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٧﴾ فَإِنَّ الْجَحِيمَ هِيَ ﴿٣٨﴾
 الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

يَوْمَ Day (when) يَتَذَكَّرُ shall remember what مَا man الْإِنْسَانُ سَعَى ﴿٣٤﴾
 and shall be made apparent in full view وَتَرَىٰ he strove for الْجَحِيمَ ﴿٣٥﴾
 him who لِمَن then for فَأَمَّا sees بَرَىٰ ﴿٣٦﴾ for one who Hell- Fire
 the طَغَىٰ ﴿٣٧﴾ and preferred وَآثَرَ has transgressed all bounds الْحَيٰوةَ
 (it) الدُّنْيَا ﴿٣٨﴾ Hell-Fire الْجَحِيمَ then verily فَإِنَّ worldly ﴿٣٩﴾
 who الْمَأْوَىٰ ﴿٣٩﴾ him مَنْ but as for وَأَمَّا (will be his) abode
 and restrained وَنَهَىٰ his Lord رَبِّهِ standing (before) مَقَامَ feared
 then verily فَإِنَّ evil desires/lust الْهَوَىٰ ﴿٤٠﴾ from عَنِ himself
 الْجَنَّةَ ﴿٤١﴾ Paradise هِيَ (it) الْمَأْوَىٰ (will be his) abode

35. The Day when man shall remember what he strove for. 36. And Hell-fire shall be made apparent in full view for (every) one who sees. 37. Then for him who transgressed all bounds. 38. And preferred the life of this world, 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿١١﴾ قِيمَ أَنْتَ مِنْ ذِكْرهَا ﴿١٢﴾ إِلَىٰ رَبِّكَ مُنْتَهَاهَا ﴿١٣﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا ﴿١٤﴾ كَانَتْهُمْ يَوْمَ بَرَزَتَا لَمْ يَلْبِسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿١٥﴾

يَسْأَلُونَكَ when أَيَّانَ the Hour السَّاعَةِ about عَنِ they ask you عَنِ they ask you (have) أَنْتَ about which not قِيمَ (will be) its appointed time
 مِنْ ذِكْرهَا ﴿١٢﴾ any (its) knowledge إِلَىٰ to رَبِّكَ your Lord مُنْتَهَاهَا ﴿١٣﴾
 (are) a warner أَنْتَ only إِنَّمَا (belongs) the term thereof
 مَنْ كَانَتْهُمْ fear it يَوْمَ the Day (for) those who يَخْشَاهَا ﴿١٤﴾
 بَرَزَتَا لَمْ they see it يَلْبِسُوا not إِلَّا they had tarried عَشِيَّةً except
 or afternoon ضُحَاهَا ﴿١٥﴾ its morning

42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time? 43. You have no knowledge to say anything about it. 44. To your Lord belongs (the knowledge of) the term thereof? 45. You (O Muhammad ﷺ) are only a warner for those who fear it, 46. The Day they see it, (it will be) as if they had not tarried except an afternoon or a morning.

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّكَ بُرْهَنٌ ﴿٣﴾ أَوْ يُدْرِكُ فَنَنْفَعُهُ الذِّكْرَى ﴿٤﴾ أَمَّا مَنِ اسْتَغْنَى ﴿٥﴾ فَأَنَّى لَهُ فَضْلَى ﴿٦﴾ وَمَا عَلَيْكَ إِلَّا بُرْهَنٌ ﴿٧﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾ وَهُوَ يَخْشَى ﴿٩﴾ فَأَنَّى عَنِ اللَّغَى ﴿١٠﴾

عَبَسَ he frowned وَتَوَلَّى ﴿١﴾ and turned away أَنْ because جَاءَهُ came
 (could) inform يُدْرِيكَ and what وَمَا the blind man الْأَعْمَى ﴿٢﴾
 might بُرْهَنٌ that he لَعَلَّكَ you أَوْ might become pure يُدْرِكُ ﴿٣﴾
 the الذِّكْرَى ﴿٤﴾ and might profit him فَضْلَى receive admonition
 thinks himself اسْتَغْنَى ﴿٥﴾ him who مَنْ as for أَمَّا admonition
 and what فَضْلَى attend وَمَا self-sufficient أَنَّى so you
 عَلَيْكَ (is) upon you بُرْهَنٌ ﴿٧﴾ if not يَخْشَى ﴿٩﴾ he will become pure
 and he مَنْ as to جَاءَكَ came to you يَسْعَى ﴿٨﴾ running وَهُوَ
 are unmindful, لَغَى ﴿١٠﴾ from him عَنِ so you فَضْلَى is afraid
 neglectful

Sûrat 80. 'Abasa (He frowned)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. (The Prophet ﷺ) frowned and turned away. 2. Because there came to him the blind man (i.e. 'Abdullâh bin Umm Maktûm). 3. And how can you know that he might become pure (from sins)? 4. Or he might receive admonition, and the admonition might profit him? 5. As for him who thinks himself self-sufficient, 6. To him you attend; 7. What does it matter to you if he will not become pure. 8. But as to him who came to you running, 9. And is afraid (of Allâh and His punishment). 10. Of him you are neglectful and divert your attention to another,

كَلَّا إِنَّهَا تَذِكْرَةٌ ۝١١ فَمَنْ شَاءَ ذَكَرْهُ ۝١٢ فِي مِصْحَفٍ مُّكْرَمٍ ۝١٣ تَرْفُوعَةٍ مُّطَهَّرَةٍ ۝١٤ بِأَيْدِي سَفَرَةٍ ۝١٥ كِرَامٍ بَرَرَةٍ ۝١٦ قِيلَ الْإِنْسَانُ
مَا أَكْفَرُوا ۝١٧ مِنْ أَمْرِ شَيْءٍ ۝١٨ خَلَقَهُمْ خَلَقَهُمْ فَقَدَّرَهُمْ ۝١٩ ثُمَّ السَّبِيلَ يَسَّرَهُ ۝٢٠

so كَلَّا nay إِنَّهَا indeed it is تَذِكْرَةٌ an admonition ۝١١
مَنْ whosoever ذَكَرْهُ ۝١٢ in فِي he should remember it ۝١٢
مِصْحَفٍ in فِي he should remember it ۝١٢
مُكْرَمٍ exalted ۝١٣
مُطَهَّرَةٍ honoured ۝١٣
سَفَرَةٍ purified ۝١٤
بَرَرَةٍ (of) scribes (angels) ۝١٥
الْإِنْسَانُ (be cursed) be killed ۝١٦
قِيلَ obedient, pious ۝١٦
أَكْفَرُوا ۝١٧ how the man ۝١٧
مِنْ ungrateful he is ۝١٧
خَلَقَهُمْ ۝١٨ He created him ۝١٨
فَقَدَّرَهُمْ ۝١٩ He created him ۝١٩
ثُمَّ then set him in due proportion (proper form) ۝١٩
يَسَّرَهُ ۝٢٠ He makes easy (for) him ۝٢٠

11. Nay, (do not do like this); indeed it is an admonition. 12. So whoever wills, let him pay attention to it. 13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*), 14. Exalted (in dignity), purified, 15. In the hands of scribes (angels). 16. Honourable and obedient. 17. Be cursed man! How ungrateful he is! 18. From what thing did He create him? 19. From *Nutfah* He created him and then set him in due proportion. 20. Then He makes the Path easy for him.

ثُمَّ أَمَانَةً فَأَقْبَرَهُمْ ۝٢١ ثُمَّ إِذَا شَاءَ أَنْشَرَهُمْ ۝٢٢ كَلَّا لَمَّا يَقِضْ مَا أَمَرُوا ۝٢٣ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝٢٤ أَنَا صَبَّيْنَا الْمَاءَ صَبًّا ۝٢٥ ثُمَّ
شَقَقْنَا الْأَرْضَ شَقًّا ۝٢٦ فَأَلْبَسْنَا فِيهَا جَبًّا ۝٢٧ وَعَبَّأْنَا وَقْصَبًا ۝٢٨ وَزَيَّنَّاهَا وَمَخْلَافًا ۝٢٩ وَحَدَّادِينَ عَلَيْهَا ۝٣٠

and puts him in his **قَاتِرُهُ** He causes him to die **ثُمَّ** then **ثُمَّ** He will resurrect **أَنْشُرُهُ** He wills **ثُمَّ** when **إِنَّا** then **ثُمَّ** grave **كَلَّا** him **لَا** nay **لَكَ** not **يَقِضُ** fulfilled (has done) **مَا** what **أَمْرُهُ** at **إِلَّا** the man **الْإِنْسَانُ** then let look **فَيَنْظُرْ** He commanded him in **طَعَامِهِ** his food **إِنَّا** We **صَبَّأْنَا** pour forth **الْمَاءَ** water **صَبَّأْنَا** in clefts **ثُمَّ** the earth **الْأَرْضَ** We split **ثُمَّ** then **ثُمَّ** abundance **ثُمَّ** and We cause to grow **ثُمَّ** therein **ثُمَّ** and **ثُمَّ** the grain **ثُمَّ** and **ثُمَّ** and grapes **ثُمَّ** and olives **ثُمَّ** and clover plants **ثُمَّ** and date-palms **ثُمَّ** and gardens **ثُمَّ** dense with many trees **ثُمَّ**

21. Then He causes him to die and puts him in his grave. 22. Then when it is His Will, He will resurrect him (again). 23. Nay, but (man) has not done what He commanded him. 24. Then let man look at his food: 25. We pour forth water in abundance. 26. And We split the earth in clefts. 27. And We cause therein the grain to grow, 28. And grapes and clover plants, 29. And olives and date palms, 30. And gardens dense with many trees,

وَفَكَهْمَهُ وَأَبَا **ثُمَّ** لَكُمْ وَلَآتَمِيزُكُمْ **ثُمَّ** فَإِذَا جَاءَتِ الصَّلَافَةُ **ثُمَّ** يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ **ثُمَّ** وَأُمِّهِ وَأَبِيهِ **ثُمَّ** وَصَجِيهِ **ثُمَّ** وَلَيْلِهِ **ثُمَّ** لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ **ثُمَّ** وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ **ثُمَّ** ضَاحِكَةٌ مُسْتَبْشِرَةٌ **ثُمَّ** وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ **ثُمَّ** تَرْفَعُهَا قَدَرٌ **ثُمَّ** أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ **ثُمَّ**

to be a provision and benefit **ثُمَّ** and herbage **ثُمَّ** and fruits **ثُمَّ** **لَكُمْ** for you **ثُمَّ** **لَكُمْ** and for your cattle **ثُمَّ** **ثُمَّ** then when **ثُمَّ** **ثُمَّ** (there) comes **ثُمَّ** deafening cry, shout **ثُمَّ** that day **ثُمَّ** a man **ثُمَّ** shall flee **ثُمَّ** from **ثُمَّ** his brother **ثُمَّ** and his mother **ثُمَّ** and his father **ثُمَّ** and his wife **ثُمَّ** and his brother **ثُمَّ** of them **ثُمَّ** man **ثُمَّ** for every **ثُمَّ** his children **ثُمَّ** it will make him careless (of **ثُمَّ** (will be) enough concern **ثُمَّ** (will be) bright **ثُمَّ** that day **ثُمَّ** (some) faces **ثُمَّ** others **ثُمَّ** rejoicing at good news **ثُمَّ** laughing **ثُمَّ** and (other) **ثُمَّ** faces **ثُمَّ** that Day **ثُمَّ** will be dust **ثُمَّ** on them **ثُمَّ** that Day **ثُمَّ** such, those **ثُمَّ** darkness **ثُمَّ** cover them **ثُمَّ** the evil-doers **ثُمَّ** the disbelievers **ثُمَّ**

31. And fruits and herbage. 32. (To be) a provision and benefit for you and your cattle. 33. Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection) — 34. That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children. 37. Every man that Day will have enough to make him careless of others. 38. Some faces that Day will be bright, 39. Laughing, rejoicing at good news (of Paradise). 40. And other faces that Day will be dust-stained. 41. Darkness will cover them. 42. Such will be the *Kafarah*, the *Fajarah* (wicked evil doers).

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ① وَإِذَا النُّجُومُ انْكَدَرَتْ ② وَإِذَا الْجِبَالُ سُيِّرَتْ ③ وَإِذَا الْعِشَارُ عُطِّلَتْ ④ وَإِذَا الْوُحُوشُ حُشِرَتْ ⑤ وَإِذَا الْبِحَارُ سُجِّرَتْ ⑥ وَإِذَا النُّفُوسُ زُوِّجَتْ ⑦ وَإِذَا الْمَوْءِدَةُ سُيِّتَتْ ⑧ بِأَيِّ ذَنْبٍ قُتِلَتْ ⑨ وَإِذَا الصُّحُفُ نُشِرَتْ ⑩

and would be round wound ① the sun when إِذَا the الشَّمْسُ كُوِّرَتْ
the النُّجُومُ انْكَدَرَتْ ② and when إِذَا shall fall
the الْجِبَالُ سُيِّرَتْ ③ and when إِذَا shall be moved away
the الْعِشَارُ عُطِّلَتْ ④ and when إِذَا shall be neglected
the الْوُحُوشُ حُشِرَتْ ⑤ the pregnant she-camels shall be gathered together
the الْبِحَارُ سُجِّرَتْ ⑥ the wild beast when shall be made to overflow
the النُّفُوسُ زُوِّجَتْ ⑦ and when إِذَا shall be joined
the الْمَوْءِدَةُ سُيِّتَتْ ⑧ the female (infant) buried alive shall be
the الصُّحُفُ نُشِرَتْ ⑩ questioned بِأَيِّ ذَنْبٍ قُتِلَتْ ⑨ and when إِذَا she was killed
shall be laid the written pages (of deeds) when open

Sûrat 81. At-Takwîr

(Wound round and lost its Light)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the sun is wound round (and its light is lost and is overthrown). 2. And when the stars fall. 3. And when the mountains are made to pass away; 4. And

when the pregnant she-camels are neglected; 5. And when the wild beasts are gathered together. 6. And when the seas become as blazing Fire or overflow. 7. And when the souls are joined with their bodies. 8. And when the female (infant) buried alive is questioned: 9. For what sin was she killed. 10. And when the (written) pages are laid open.

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ فَلَا أَقِيمُ بِالْخَنَسِ ﴿١٥﴾
لِلْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسَسَ ﴿١٧﴾ وَالضُّحَىٰ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

وَإِذَا shall be stripped off كُشِطَتْ the heaven السَّمَاءُ and when وَإِذَا is kindled (to fierce heat) سُعِرَتْ Hell-Fire الْجَحِيمُ and when will أُزْلِفَتْ Paradise الْجَنَّةُ shall be brought near عَلِمَتْ shall be brought near نَفْسٌ every person know (of) أَحْضَرَتْ what مَّا every person know by the planets الْخَنَسِ I swear أَقِيمُ so verily فَلَا good and evil) that move swiftly الْكُنَّسِ and by the planets الْجَوَارِ that recede it عَسَسَ as إِذَا and by the night اللَّيْلِ and hide themselves it brightens تَنَفَّسَ (when) as إِذَا and by the dawn الضُّحَىٰ departs إِنَّهُمْ لَقَوْلُ verily this رَسُولٍ (is) the Word كَرِيمٍ (of) a messenger most honourable

11. And when the heaven is stripped off and taken away from its place; 12. And when Hell-fire is set ablaze. 13. And when Paradise is brought near. 14. (Then) every person will know what he has brought (of good and evil). 15. So verily, I swear by the planets that recede. 16. And by the planets that move swiftly and hide themselves. 17. And by the night as it departs. 18. And by the dawn as it brightens. 19. Verily, this is the Word a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad ﷺ].

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿١٢﴾ مُطَاعٌ ثَمَّ أَمِينٍ ﴿١٣﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿١٤﴾ وَقَدْ رَآهُ بِالْأَفْقِ الْيَقِينِ ﴿١٥﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿١٦﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ ﴿١٧﴾ فَاَيَّنْ تَذْهَبُونَ ﴿١٨﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٩﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَفِيمَ ﴿٢٠﴾ وَمَا تَشَاكُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢١﴾

ذِي قُوَّةٍ mighty عِنْدَ with ذِي الْعَرْشِ the Lord of the Throne مَكِينٍ and وَمَا trustworthy أَمِينٍ then/and مُطَاعٌ established and مَا صَاحِبُكُمْ your companion بِمَجْنُونٍ (is) a mad man وَقَدْ not

indeed **وَإِنَّا** he saw him **بِالْأَفْقِ** in the horizon **الْبَهِينِ** clear **وَمَا**
 and not **هُوَ** he **عَلَى** (on) **الْغَيْبِ** the Unseen **بِضَرِينِ** withholds **وَمَا**
 it (is) **يَقُولُ** the word **شَيْطَانِي** (of) Satan **رَجِيمِ** outcast **وَمَا**
 then where **تَذْهَبُونَ** you are going **إِنْ** not **هُوَ** this (is) **إِلَّا**
 but **ذِكْرٌ** a Reminder **لِّلْعَالَمِينَ** to the worlds **لِمَن** to whomsoever
 who wills **مِنْكُمْ** among you **أَنْ** to **يَسْتَقِيمَ** walk straight **وَمَا**
 and not **تَسَاءَلُونَ** you can will **إِلَّا** unless **أَنْ** that **يَشَاءَ** wills **اللَّهُ**
 (of) the worlds **الْمَلَكُوتِ** the Lord **رَبُّ** Allah

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,
 21. Obeyed (by the angels in the heavens) and trustworthy. 22. And (O people)
 your companion (Muhammad ﷺ) is not a madman. 23. And indeed he
 (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).
 24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. 25. And it
 (the Qur'ân) is not the word of the outcast *Shaitân* (Satan). 26. Then where are
 you going? 27. Verily, this (the Qur'ân) is no less than a Reminder to the '*Ālamîn*
 (mankind and jinn) 28. To whomsoever among you who wills to walk straight.
 29. And you cannot will unless (it be) that Allâh wills — the Lord of the '*Ālamîn*.

سُورَةُ الْإِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ۝ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ۝ وَإِذَا الْبِحَارُ فُجِرَتْ ۝ وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝ عَلِمَتْ نَفْسٌ مَّا
 قَدَّمَتْ وَأَخَّرَتْ ۝ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝ الَّذِي خَلَقَكَ فَسَوَّدَكَ فَعَدَلَكَ ۝ فِي أَيِّ صُورَةٍ مَا شَاءَ
 رَكَّبَكَ ۝

when **إِذَا** the heaven **انْفَطَرَتْ** is cleft asunder **وَالْأَرْضُ** and
 when **إِذَا** the stars **انْتَرَتْ** have scattered **وَالْأَرْضُ** and when
 the oceans **فُجِرَتْ** are burst forth **وَالْأَرْضُ** and when **إِذَا** the graves
 (every) **نَفْسٌ** will know **عَلِمَتْ** are turned upside down **بُعْثِرَتْ**
 and left behind **وَأَخَّرَتْ** it has sent forward **قَدَّمَتْ** what **مَا** soul
 O **يَا أَيُّهَا** **الْإِنْسَانُ** man **مَا** what **غَرَّكَ** made you careless **بِرَبِّكَ**
 your Lord **الْكَرِيمِ** the Most Generous **الَّذِي** Who **خَلَقَكَ** created
 you **فَسَوَّدَكَ** fashioned you (perfectly) **فَعَدَلَكَ** and gave you (due)

that He willed form مَا شَاءَ whatever أَيُّ in فِي proportion
He put you together رَكَّبَكَ ﴿٨﴾

Sûrat 82. Al-Infitâr (The Cleaving)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the heaven is cleft asunder. 2. And when the stars have fallen and scattered. 3. And when the seas are burst forth. 4. And when the graves are turned upside down (and bring out their contents) 5. (Then) a person will know what he has sent forward and (what he has) left behind. 6. O man! What has made you careless about your Lord, the Most Generous? 7. Who created you, fashioned you perfectly, and gave you due proportion. 8. In whatever form He willed, He put you together.

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَتِيبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الَّذِينَ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾

كَلَّا the Judgement بِالَّذِينَ ﴿٩﴾ you deny/belie but بَلْ nay
عَلَيْكُمْ but verily ﴿١٠﴾ over you كِرَامًا (are) vigilants
what مَا they know يَعْلَمُونَ writing down ﴿١١﴾ honourable
(will be) in لَفِي the righteous الْأَبْرَارَ verily إِنَّ you do ﴿١٢﴾
(will be) in لَفِي the wicked الْفُجَّارَ and verily وَلَئِنَّ Delight ﴿١٣﴾
(of) ﴿١٤﴾ on the Day يَوْمَ they will burn in it يَصْلَوْنَهَا Fire ﴿١٥﴾
(will be) ﴿١٦﴾ therefrom عَنْهَا they هُمْ and not وَمَا Recompense
the يَوْمَ what مَا will make you know أَدْرَاكَ and what وَمَا absent
of the Recompense (is) يَوْمَ الَّذِينَ ﴿١٧﴾ Day

9. Nay! But you deny *Ad-Dîn*. 10. But verily, over you (are appointed angels in charge of mankind) to watch you, 11. *Kirâman* (Honourable) *Kâtibîn* —writing down (your deeds), 12. They know all that you do. 13. Verily, the *Abrâr* will be in Delight (Paradise); 14. And verily, the *Fujjâr* (the wicked), will be in the blazing Fire, 15. Therein they will enter, and taste its burning flame on the Day of Recompense, 16. And they (*Al-Fujjâr*) will not be absent therefrom. 17. And what will make you know what the Day of Recompense is?

ثُمَّ مَا أَدْرَكَكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

ثُمَّ then مَا what أَدْرَكَكَ will make you know مَا what يَوْمَ the Day (when) of Recompense (is) الدِّينِ Day تَمْلِكُ shall have power نَفْسٌ a soul (person) لِّنَفْسٍ for any soul شَيْئًا anything وَالْأَمْرُ and the Decision يَوْمَئِذٍ that Day لِلَّهِ will be with Allah

18. Again, what will make you know what the Day of Recompense is? 19. (It will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allāh.

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

وَيْلٌ to Al-Mutaffifin (those who give less in measure and weight) لِّلْمُطَفِّفِينَ they receive أَكَالُوا when إِذَا those who الَّذِينَ measure and weight) they demand full يَسْتَوْفُونَ men النَّاسِ from (on) عَلَى by measure وَإِذَا measure and when كَالُوهُمْ they give by measure to them أَوْ they give by weight to them وَزَنُوهُمْ they give less يُخْسِرُونَ they give by weight to them أَنَّهُمْ they think أُولَئِكَ that they مَبْعُوثُونَ that they do not يَظُنُّ than due the Day يَوْمَ Great عَظِيمٍ on a Day لِيَوْمٍ (will be) resurrected before the Lord يَقُومُ mankind النَّاسُ will stand (when) الْعَالَمِينَ (of) the worlds

Sûrat 83. Al-Mutaffifin (Those Who deal in Fraud)

In the Name of Allāh
the Most Gracious, the Most Merciful.

1. Woe to Al-Mutaffifin (those who give less in measure and weight).
2. Those who, when they have to receive by measure from men, demand full measure,
3. And when they have to give by measure or weight to (other) men, give less than

will make you أَدْرِيكَ and what وَآ Illiyin ﴿١٨﴾ be) indeed in
 ﴿١٩﴾ اِليُّونَ what مَا know
 inscribed

15. Nay! Surely, they (evil doers) will be veiled from seeing their Lord that Day. 16. Then verily, they will indeed enter (and taste) the burning flame of Hell. 17. Then, it will be said to them: "This is what you used to deny!" 18. Nay! Verily, the Record (writing of the deeds) of *Al- Abrâr* (the pious believers of Islamic Monotheism) is (preserved) in 'Illiyûn. 19. And what will make you know what 'Illiyûn is? 20. A Register inscribed,

يَشْهَدُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴿٢٥﴾ خِتَمُهُمُ مِنْ مِسْكِ ﴿٢٦﴾ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٧﴾ وَمِرَاجُهمُ مِنْ تَنْعِيمٍ ﴿٢٨﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٩﴾

يَشْهَدُ those nearest (to Allah) الْمُقَرَّبُونَ ﴿٢١﴾ to which bear witness
 on عَلَى Delight نَعِيمٍ ﴿٢٢﴾ (will be) in لَفِي the righteous الْأَبْرَارَ verily
 in فِي you will recognise تَعْرِفُ looking ﴿٢٣﴾ thrones الْأَرَائِكِ
 وَجُوهِهِمْ their faces نَضْرَةَ the brightness النَّعِيمِ ﴿٢٤﴾ (of) delight
 يُسْقَوْنَ pure wine رَحِيقٍ from/of مِنْ they will be given to drink
 خِتَمُهُ sealed the last thereof مِسْكِ ﴿٢٦﴾ (will be) smell of musk
 and for ذَلِكَ فَلْيَتَنَافَسِ the الْمُتَنَافِسُونَ ﴿٢٧﴾ let strive
 Tasmim تَنْعِيمٍ ﴿٢٨﴾ from مِنْ and its mixture (will be) وَمِرَاجُهمُ strive
 those nearest to عَيْنًا يَشْرَبُ بِهَا whereof الْمُقَرَّبُونَ ﴿٢٩﴾ will drink
 Allah

21. To which bear witness those nearest (to Allâh, i.e. the angels). 22. Verily, *Al-Abrâr* will be in Delight (Paradise). 23. On thrones, looking (at all things). 24. You will recognise in their faces the brightness of delight. 25. They will be given to drink of pure sealed wine. 26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive. 27. It (that wine) will be mixed with *Tasnîm*: 28. A spring whereof drink those nearest to Allâh.

إِنَّ الَّذِينَ لَجَرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

إِنَّ الَّذِينَ لَجَرَمُوا those who committed crimes لَجَرَمُوا they used to at the الَّذِينَ those who ءَامَنُوا believed يَضْحَكُونَ laugh وَإِذَا مَرُّوا and whenever they passed بِهِمْ by them يَتَغَامَرُونَ they returned and when انْقَلَبُوا used to wink one to another إِلَىٰ أَهْلِهِمْ their own people انْقَلَبُوا they would return فَكِهِينَ they said قَالُوا they saw them رَأَوْهُمْ and when هَٰؤُلَاءِ these لَضَالُّونَ indeed have gone astray وَمَا أُرْسِلُوا عَلَيْهِمْ they had been sent حَافِظِينَ over them (as) watchers فَالْيَوْمَ but this Day الَّذِينَ those ءَامَنُوا who believe at الْكُفَّارِ the disbelievers يَضْحَكُونَ will laugh عَلَى الْأَرَائِكِ on thrones يَنْظُرُونَ look هَلْ are not ثَوَابَ paid الْكُفَّارِ the disbelievers مَا for what كَانُوا they used to do يَفْعَلُونَ

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. 30. And, whenever they passed by them, used to wink one to another (in mockery). 31. And when they returned to their own people, they would return jesting; 32. And when they saw them, they said: "Verily, these have indeed gone astray!" 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers). 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers 35. On (high) thrones, looking (at all things). 36. Are not the disbelievers paid (fully) for what they used to do?

سُورَةُ الْإِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُمَتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُمَتْ ﴿٥﴾ يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأْتِيهِ ﴿٦﴾ فَأَمَّا مَنْ أَوْفَىٰ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يَحَاسِبُ حِسَابًا سِيرًا ﴿٨﴾ وَنُقَلِّبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

and رَأَوْتَ is split asunder ۞ انشَقَّتْ the heaven ۞ when إِذَا and when رَأَى and it must do so ۞ وَحُفَّتْ to its Lord ۞ لِرَبِّهَا listens all مَا and cast out ۞ أَلْقَتْ is stretched forth ۞ مَدَّتْ the earth ۞ فِيهَا that and became empty ۞ وَخَلَّتْ (was) in it ۞ رَأَدَتْ and ۞ O يَا أَيُّهَا and it must do so ۞ وَحُفَّتْ its Lord ۞ لِرَبِّهَا to and obeys your رَبَّكَ towards إِيَّاي are exerting كَافٍ verily you إِنَّكَ man الْإِنْسَانُ then as فَمَا (you) will meet Him ۞ فَلَقِيْهِ very hard كَدًا Lord in ۞ بِيَمِينِهِ his Record ۞ كِتَابُهُ will be given أُوْرَى him who مَنْ for ۞ حِسَابُهُ he be reckoned ۞ يُحَاسَبُ surely will فَسَوْفَ his right hand ۞ وَيَسِّرَا easy ۞ يَسِيرًا a reckoning his أَهْلِهِ to إِيَّاهُ and will return وَنَقْلَبُ easy ۞ وَيَسِّرَا a reckoning happy, glad ۞ مَسْرُورًا family

Sûrat 84. Al-Inshiqâq (The Splitting Asunder)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the heaven is split asunder, 2. And listens to and obeys its Lord — and it must do so. 3. And when the earth is stretched forth, 4. And has cast out all that was in it and became empty. 5. And listens to and obeys its Lord — and it must do so. 6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet. 7. Then as for him who will be given his Record in his right hand, 8. He surely, will receive an easy reckoning, 9. And will return to his family in joy!

وَأَمَّا مَنْ أُوْرَى كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝ فَسَوْفَ يَدْعُوا ثُبُورًا ۝ وَيَصْلَى سَعِيرًا ۝ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۝ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ۝ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۝ فَلَا أُقْسِمُ بِالشَّفَقِ ۝ وَاللَّيْلِ وَمَا وَسَقَ ۝ وَالْقَمَرِ إِذَا اتَّسَقَ ۝

but وَأَمَّا مَنْ أُوْرَى his Record ۞ كِتَابَهُ is given ۞ أُوْرَى whosoever مَنْ but ۞ وَرَاءَ (for) ۞ ظَهْرِهِ he invoke ۞ يَدْعُوا will ۞ فَسَوْفَ his back ۞ وَصَلَّى destruction ۞ سَعِيرًا and burn ۞ إِنَّهُ in a blazing Fire ۞ إِنَّهُ in joy ۞ مَسْرُورًا his people ۞ أَهْلِهِ among ۞ كَانَ was ۞ ظَنَّ thought ۞ أَنْ that ۞ لَنْ he would come back ۞ يَحُورَ never ۞ إِنَّ رَبَّهُ verily ۞ إِنَّ yes ۞ بَصِيرًا at him ۞ بِه has been ۞ كَانَ his Lord ۞ رَبَّهُ by the afterglow of ۞ الشَّفَقِ I swear ۞ أُقْسِمُ so ۞ فَلَا beholding

it gathers in **وَسَقَى** and whatever **وَمَا** and the night **وَالَّيْلِ** sunset
it is at the **أَسَقَى** when **إِنَّا** and the moon **وَالْقَمَرِ** its darkness
full

10. But whosoever is given his Record behind his back, 11. He will invoke (for his) destruction, 12. And he shall enter a blazing Fire, and made to taste its burning. 13. Verily, he was among his people in joy! 14. Verily, he thought that he would never come back (to Us)! 15. Yes! Verily, his Lord has been ever beholding him! 16. So I swear by the afterglow of sunset; 17. And by the night and whatever it gathers in its darkness, 18. And by the moon when it is at the full.

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ **﴿١٠﴾** فَمَا لَهُمْ لَا يُؤْمِنُونَ **﴿١١﴾** وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ **﴿١٢﴾** بَلِ الَّذِينَ كَفَرُوا
يَكْذِبُونَ **﴿١٣﴾** وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ **﴿١٤﴾** فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ **﴿١٥﴾** إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
غَيْرُ مَسْنُونٍ **﴿١٦﴾**

لَتَرْكَبَنَّ from **عَنْ** to stage **طَبَقًا** you shall certainly travel **﴿١٠﴾**
they **﴿١١﴾** not **لَا** with them **لَهُمْ** what is the matter **فَمَا** stage
the **﴿١٢﴾** to them **عَلَيْهِمْ** is recited **قُرِئَ** and when **وَإِذَا** believe
those **﴿١٣﴾** nay **بَلِ** they fall prostrate **﴿١٤﴾** not **لَا** Quran
knows **﴿١٥﴾** and Allah **﴿١٦﴾** deny **﴿١٧﴾** disbelieve **﴿١٨﴾** who
so announce to them **﴿١٩﴾** they gather **﴿٢٠﴾** what **﴿٢١﴾** best
﴿٢٢﴾ those who **﴿٢٣﴾** save **﴿٢٤﴾** painful **﴿٢٥﴾** a torment **﴿٢٦﴾**
believe **﴿٢٧﴾** and do **﴿٢٨﴾** righteous deeds **﴿٢٩﴾** for them **﴿٣٠﴾**
ending **﴿٣١﴾** never **﴿٣٢﴾** (is) a reward

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).
20. What is the matter with them, that they believe not? 21. And when the Qur'ân
is recited to them, they fall not prostrate. 22. Nay, those who disbelieve belie
(Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ân and Islâmic
Monotheism). 23. And Allâh knows best what they gather (of good and bad
deeds), 24. So announce to them a painful torment. 25. Save those who believe
and do righteous good deeds, for them is a reward that will never come to an end
(i.e. Paradise).

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ① وَالْيَوْمِ الْمَوْعُودِ ② وَشَاهِدٍ مُّشْهُورٍ ③ قِيلَ أَمْحَسَّ الْأَعْدُوْدُ ④ النَّارِ ذَاتِ الْوُقُوْدِ ⑤ إِذْ هُمْ عَلَيْهَا قُعُوْدٌ ⑥ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ⑦ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑧

وَالسَّمَاءِ the big stars ① with/holding ذَاتِ by the heaven ② and the Witnessing day ③ Promised ④ and the Day ⑤ the People ⑥ were cursed ⑦ and the Witnessed day ⑧ the Ditch ① (of) the Ditch ② (of) fire ③ fuel ④ with ⑤ (of) fire ⑥ ذَاتِ ⑦ fuel ⑧ إِذْ what ① on ② and they ③ sat ④ by it ⑤ قُعُوْدٌ ⑥ they were doing ⑦ بِالْمُؤْمِنِينَ ⑧ to ⑨ the believers ⑩ شُهُودٌ ⑪ (were) ⑫ witness ⑬ وَمَا ⑭ and not ⑮ نَقَمُوا ⑯ they took revenge ⑰ مِنْهُمْ ⑱ on them ⑲ إِلَّا ⑳ except ㉑ أَن ㉒ that ㉓ يُؤْمِنُوا ㉔ they believed ㉕ بِاللَّهِ ㉖ in Allah ㉗ الْعَزِيزِ ㉘ the All-Mighty ㉙ Worthy of all praise ㉚ الْحَمِيدِ ㉛ All-Mighty

Sûrat 85. Al-Burûj (The Big Stars "Burûj")

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars. 2. And by the Promised Day (i.e. the Day of Resurrection). 3. And by the Witnessing Day (i.e. Friday), and by the Witnessed Day [i.e. the day of 'Arafah (Hajj)]; 4. Cursed were the People of the Ditch. 5. Of fire fed with fuel, 6. When they sat by it (fire), 7. And they witnessed what they were doing against the believers (i.e. burning them). 8. And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all praise!

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ① ۖ إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ② ۖ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ③

الَّذِي ① Who ② لَهُ ③ to Him (belongs) ④ مُلْكُ ⑤ dominion ⑥ السَّمَوَاتِ ⑦ (of) the heavens ⑧ وَالْأَرْضِ ⑨ and the earth ⑩ وَاللَّهُ ⑪ and Allah ⑫ عَلَىٰ ⑬ over ⑭ كُلِّ ⑮ every ⑯ شَيْءٍ ⑰ thing ⑱ شَهِيدٌ ⑲ (is) Witness ㉑ إِنَّ ㉒ the ㉓ الَّذِينَ ㉔ who put ㉕ قَتَلُوا ㉖ those ㉗ الْمُؤْمِنِينَ ㉘ and ㉙ الْمُؤْمِنَاتِ ㉚ then ㉛ لَمْ ㉜ they ㉝ تَتُوبُوا ㉞ did not repent ㉟

and believing women **وَالْمُؤْمِنَاتِ** the believing men **الْمُؤْمِنِينَ** into trial **لَمْ** then **ثُمَّ** will have **فَلَهُمْ** they turn in repentance **يَتُوبُوا** not **لَا** torment **جَهَنَّمَ** (of) Hell **وَلَهُمْ** and they will have **عَذَابُ** punishment **عَذَابُ** those who **مَنْتُوا** verily **إِنَّ** (of) the burning Fire **الْمَرْيِقِ** **۝١٥** believe **وَعَمِلُوا** and do **الصَّالِحَاتِ** the righteous deeds **لَهُمْ** for them **جَنَّاتُ** Gardens **تَجْرِي** (are) flowing **مِنْ تَحْتِهَا** under which **الْأَنْهَارُ** rivers **ذَلِكَ** that **النَّوْزُ** the success **الْكَبِيرُ** **۝١٦** great

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything. 10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ **۝١٦** إِنَّهُ هُوَ بَدِئُ وَبَعْدُ **۝١٧** وَهُوَ الْغَفُورُ الْودُودُ **۝١٨** ذُو الْعَرْشِ الْمَجِيدُ **۝١٩** فَقَالَ لِمَا يُرِيدُ **۝٢٠** هَلْ أُنَبِّئُكَ حَدِيثَ الْجَنَّةِ **۝٢١** فِرْعَوْنَ وَثَمُودَ **۝٢٢** بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ **۝٢٣** وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ **۝٢٤** بَلْ هُوَ قُرْآنٌ مَجِيدٌ **۝٢٥** فِي لَوْحٍ مَحْفُوظٍ **۝٢٦**

إِنَّ بَطْشَ رَبِّكَ **۝١٦** (of) your lord **لَشَدِيدٌ** (is) indeed severe **۝١٦** إِنَّهُ **۝١٧** verily He (Allah) **هُوَ** and repeats **وَبَعْدُ** **۝١٧** begins **يَدِئُ** (He) **وَهُوَ** Owner **الْغَفُورُ** (is) Oft-Forgiving **۝١٨** and He **ذُو** full of love **۝١٨** **الْعَرْشِ** (of) the Throne **الْمَجِيدُ** **۝١٩** **فَقَالَ** the Glorious **۝١٩** He is the Doer **لِمَا** reached you **أُنَبِّئُكَ** **۝٢٠** He intends **۝٢٠** of what **الْجَنَّةِ** story **۝٢١** (of) the hosts **فِرْعَوْنَ** (of) Pharaoh **۝٢٢** and Thamud **۝٢٢** denying **۝٢٢** in **تَكْذِيبٍ** **۝٢٣** those who **كَفَرُوا** disbelieve **۝٢٣** **بَلِ** nay **۝٢٣** **وَاللَّهُ** and Allah **۝٢٤** **مِنْ** from **وَرَائِهِمْ** **۝٢٤** behind them **مُحِيطٌ** **۝٢٤** encompasses **۝٢٤** **بَلِ** nay **۝٢٥** this **قُرْآنٌ** (is) a Quran **۝٢٥** **مَجِيدٌ** (is) Glorious **۝٢٥** **فِي** in **لَوْحٍ** Tablet **۝٢٦** Preserved **۝٢٦**

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. 13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter). 14. And He is Oft-Forgiving, full of love, 15. Owner of the

Throne, the Glorious, 16. (He is the) Doer of whatsoever He intends (or wills). 17. Has the story reached you of the hosts, 18. Of Fir'aun (Pharaoh) and Thamûd? 19. Nay! The disbelievers (persisted) in denying. 20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). 21. Nay! This is a Glorious Qur'ân, 22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ① وَمَا أَدْرَاكَ مَا الطَّارِقُ ② النَّجْمُ الثَّاقِبُ ③ إِنَّ كُلَّ نَفْسٍ لَّأَعْلَيْهَا حَافِظٌ ④ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ⑤ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ⑥ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ⑦ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ⑧

وَالسَّمَاءِ and At-Tariq (the night comer) ① by the heaven ② and what ③ أَدْرَاكَ and what ④ (is) ⑤ the طَّارِقُ what ⑥ مَا will make you know ⑦ النَّجْمُ At-Tariq (the night comer) ⑧ (it is) the star ⑨ الثَّاقِبُ (it is) the star ⑩ piercing ⑪ over عَلَيَّ but ⑫ لَّ human being ⑬ قَسِيرٌ every ⑭ كُلَّ (is) not ⑮ إِنَّ bright ⑯ from ⑰ حَافِظٌ him ⑱ فَلْيَنْظُرِ (is) a protector ⑲ الْإِنْسَانُ so let see ⑳ مِمَّ man ㉑ اَخْلَقَ what ㉒ اَخْلَقَ he is created ㉓ خُلِقَ he is created ㉔ مِنْ from ㉕ مَاءٍ a water ㉖ دَافِقٍ from ㉗ بَيْنِ between ㉘ الصُّلْبِ and the ribs ㉙ وَالتَّرَائِبِ the back-bone ㉚ إِنَّهُ verily He (Allah) ㉛ عَلَى to ㉜ رَجْعِهِ (is) Able ㉝ قَادِرٌ bring him back ㉞

Sûrat 86. At-Târiq (The Night-Comer)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the heaven, and At-Târiq (the night-comer, i.e. the bright star); 2. And what will make you to know what At-Târiq (night-comer) is? 3. (It is) the star of piercing brightness; 4. There is no human being but has a protector over him (or her). 5. So let man see from what he is created! 6. He is created from a water gushing forth, 7. Proceeding from between the backbone and the ribs. 8. Verily, (Allâh) is Able to bring him back (to life)!

يَوْمَ تَبْلَى السَّرَائِرُ ① فَآلَمْ يَكُنْ مِنْ قَبْلُ وَلَا نَاصِرٌ ② وَالسَّمَاءِ ذَاتِ الرَّجْعِ ③ وَالْأَرْضِ ذَاتِ الصَّالِعِ ④ إِنَّهُمْ لَقَوْلُ فَصْلٍ ⑤ وَمَا هُوَ ⑥ بِالْمَقُولِ ⑦ وَإِنَّهُمْ لَيَكِيدُونَ كَيْدًا ⑧ وَأَكِيدُ كَيْدًا ⑨ فَوَيْلٌ لِلْكَافِرِينَ مِنْ آسَافِهِمْ وَرُؤَسَا ⑩

the secrets ① النَّكَيرُ will be examined ② the Day (when) ③ any helper ④ ناصِر nor ⑤ وَلَا power ⑥ قُوَّة any ⑦ مِنْ for him ⑧ ثُمَّ then not ⑨ and the ⑩ وَالْأَرْضِ the returning rain ⑪ الرَّجْع with ⑫ ذَاتِ by the sky ⑬ and the earth ⑭ أَلْصَنَعَ with ⑮ ذَاتِ split (it opens out for gushing of springs) ⑯ فَصَلَّ (is) the Word ⑰ لَقَوْلُ verily this (Quran) ⑱ إِنَّهُ and not ⑲ وَمَا ⑳ بِأَمْرٍ it (is) ㉑ بِالْأَمْرِ for amusement ㉒ إِنَّهُمْ verily they ㉓ كَيْدًا a plan ㉔ كَيْدًا and I am planning ㉕ وَآيَكُ a plot ㉖ كَيْدًا are plotting ㉗ فَهَبْ give ㉘ أَتَاهُمْ (to) the disbelievers ㉙ الْكَافِرِينَ so give a respite ㉚ رَوْحًا gently (for a while) ㉛ رَوْحًا respite to them

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). 10. Then he will have no power, nor any helper. 11. By the sky (having rain clouds) which gives rain, again and again. 12. And the earth which splits (with the growth of trees and plants). 13. Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). 14. And it is not a thing for amusement. 15. Verily, they are but plotting a plot (against you O Muhammad ﷺ). 16. And I (too) am planning a plan. 17. So give a respite to the disbelievers; deal gently with them for a while.

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحِ اسْمَ رَبِّكَ الْأَعْلَى ① الَّذِي خَلَقَ فَسَوَّى ② وَالَّذِي قَدَّرَ فَهَدَى ③ وَالَّذِي أَخْرَجَ الْمَرْعَى ④ فَجَعَلَهُ غُثَاءً أَحْوَى ⑤ سَتَقْرِضُكَ فَلَا تَنْسَى ⑥ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ⑦ وَيُبَشِّرُكَ لِلْيُسْرَى ⑧ فَذَكِّرْ ⑨ إِنَّ نَفْعَ الْذِكْرِ ⑩

the Most ① الْأَعْلَى (of) your Lord ② رَبِّكَ the Name ③ اسْمَ glorify ④ سُبْحِ Who ⑤ خَلَقَ created ⑥ فَسَوَّى and then proportioned ⑦ وَالَّذِي and Who ⑧ قَدَّرَ measured ⑨ فَهَدَى then guided ⑩ وَالَّذِي and Who ⑪ أَخْرَجَ the pasturage ⑫ الْمَرْعَى and then makes it ⑬ فَجَعَلَهُ stubble ⑭ أَحْوَى so We shall make you to recite ⑮ سَتَقْرِضُكَ dark ⑯ فَذَكِّرْ not ⑰ تَنْسَى you shall forget ⑱ إِلَّا what ⑲ مَا except ⑳ لَ what ㉑ شَاءَ wills ㉒ اللَّهُ and ㉓ رَبِّ the apparent ㉔ الْجَهْرَ knows ㉕ بَشِّرُ verily He (Allah) ㉖ إِنَّهُ Allah ㉗ وَبَشِّرُ and We shall make easy for you ㉘ يَخْفَى what ㉙ يَبَشِّرُ is hidden ㉚ وَيُبَشِّرُ if ㉛ ذَكِّرْ therefore give advice/admonition ㉜ الْيُسْرَى to the path ㉝ ذَكِّرْ the admonition ㉞ الْذِكْرِ profits ㉟ نَفْعَ

Sûrat 87. Al-A'la (The Most High)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Glorify the Name of your Lord, the Most High, 2. Who has created (everything), and then proportioned it. 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided. 4. And Who brings out the pasturage, 5. And then makes it dark stubble. 6. We shall make you to recite (the Qur'ân), so you (O Muhammad ﷺ) shall not forget (it), 7. Except what Allâh may will. He knows what is apparent and what is hidden. 8. And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). 9. Therefore remind (men) in case the reminder profits (them).

سَيَذَكَّرُ مَنْ يَخْشَى ﴿١٠﴾ وَتَجَنَّبَهَا الَّذِينَ أَشْقَى ﴿١١﴾ الَّذِينَ يَصِلُ النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

سَيَذَكَّرُ who مَنْ he will receive the admonition يَخْشَى ﴿١٠﴾ fears وَتَجَنَّبَهَا and avoid it الَّذِينَ أَشْقَى ﴿١١﴾ the wretched الَّذِينَ يَصِلُ who يَصِلُ the النَّارَ الْكُبْرَى ﴿١٢﴾ (in) the Fire ثُمَّ great لَا then ثُمَّ لَا neither يَمُوتُ he will die وَلَا in it يَحْيَى ﴿١٣﴾ nor قَدْ live أَفْلَحَ indeed shall achieve success تَزَكَّى ﴿١٤﴾ whosoever مَنْ وَذَكَرَ and remembers فَصَلَّى ﴿١٥﴾ purifies himself وَتَزَكَّى ﴿١٤﴾ the Name رَبِّهِ (of) his Lord بَلْ and prays تُؤْثِرُونَ you although the الدُّنْيَا ﴿١٦﴾ worldly وَالْآخِرَةَ the life أَحْيَا ﴿١٦﴾ prefer خَيْرٌ Hereafter (is) better وَأَبْقَى ﴿١٧﴾ and more lasting إِنَّ هَذَا verily this لَفِي in الصُّحُفِ (is) the former الْأُولَى ﴿١٨﴾ the Scriptures صُحُفِ the and Musa وَمُوسَى ﴿١٩﴾ (of) Ibrahim (Abraham) إِبْرَاهِيمَ Scriptures (Moses)

10. The reminder will be received by him who fears (Allâh), 11. But it will be avoided by the wretched, 12. Who will enter the great Fire (and will be made to taste its burning). 13. There he will neither die (to be in rest) nor live (a good living). 14. Indeed whosoever purifies himself shall achieve success, 15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays. 16. Nay, you prefer the life of this world, 17. Although the Hereafter is better and more lasting. 18. Verily, this is in the former Scriptures — 19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ① وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ② عَامِلَةٌ نَاصِبَةٌ ③ تَصَلَّى نَارًا حَامِيَةً ④ تُشَقَّى مِنْ عَيْنٍ ⑤ مَائِنَةٍ ⑥ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ⑦ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ⑧ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ⑨ لِسَعْيِهَا رَاضِيَةٌ ⑩ فِي جَنَّةٍ عَالِيَةٍ ⑪

هَلْ أَتَاكَ has (of) the الْغَاشِيَةِ ① the narration حَدِيثُ come to you (will) خَاشِعَةٌ ② that day يَوْمَئِذٍ (some) faces وَجُوهٌ overwhelming they will burn تَصَلَّى weary ③ نَاصِبَةٌ labouring (be) عَامِلَةٌ humiliated نَارًا ④ حَامِيَةً in fire ⑤ تُشَقَّى hot ⑥ مِنْ they will be given to drink عَيْنٍ ⑦ مَائِنَةٍ a spring ⑧ لَيْسَ (there will be) no طَعَامٌ food إِلَّا ⑨ but مِنْ ⑩ from ضَرِيحٍ ⑪ a poisonous thorny plant against مِنْ ⑫ avail يُغْنِي nor وَلَا ⑬ that will nourish يُسْمِنُ neither (will be) ⑭ جُوعٍ ⑮ hunger وَجُوهٌ ⑯ (other) faces يَوْمَئِذٍ ⑰ that day نَاعِمَةٌ ⑱ (will be) ⑲ رَاضِيَةٌ joyful ⑳ لِسَعْيِهَا with their endeavour ㉑ غَاشِيَةِ ㉒ in جَنَّةٍ ㉓ Garden ㉔ عَالِيَةٍ ㉕ high (Paradise)

Sûrat 88. Al-Ghâshiyah (The Overwhelming)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? 2. Some faces, that Day will be humiliated (in the Hell-fire). 3. Labouring, weary. 4. They will enter in the hot blazing Fire. 5. They will be given to drink from a boiling spring, 6. No food will there be for them but a poisonous thorny plant, 7. Which will neither nourish nor avail against hunger. 8. (Other) faces that Day will be joyful, 9. Glad with their endeavour. 10. In a lofty Paradise.

لَا تَسْمَعُ فِيهَا لُغِيَّةً ① فِيهَا عَيْنٌ جَارِيَةٌ ② فِيهَا سُرُرٌ مَرْفُوعَةٌ ③ وَأَكْوَابٌ مَوْضُوعَةٌ ④ وَنَارٌ فِيهَا مَصْفُوفَةٌ ⑤ وَذُرَابُ ⑥ مَبْنُوتَةٌ ⑦ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ ⑧ كَيْفَ خُلِقَتْ ⑨ وَإِلَى السَّمَاءِ ⑩ كَيْفَ رُفِعَتْ ⑪ وَإِلَى الْجِبَالِ ⑫ كَيْفَ نُصِبَتْ ⑬ وَإِلَى الْأَرْضِ ⑭ كَيْفَ سُطِحَتْ ⑮

لَا تَسْمَعُ neither لَا تَسْمَعُ therein فِيهَا they shall hear لَا تَسْمَعُ therein (will be) جَارِيَةً a spring جَارِيَةً therein (will be) running فِيهَا set مَرْفُوعَةً thrones مَرْفُوعَةً raised high مَرْفُوعَةً and cups مَوْضُوعَةً set مَوْضُوعَةً and rich وَرَكَائِي set in rows وَرَكَائِي and cushions مَصْفُوفَةً مَصْفُوفَةً set in rows مَصْفُوفَةً and rich وَرَكَائِي at hand وَرَكَائِي carpets مَبْثُوثَةً مَبْثُوثَةً spread out مَبْثُوثَةً they look إِلَى they look إِلَى do not يَنْظُرُونَ spread out إِلَى they look إِلَى they are created وَهَلْ they are created وَهَلْ and at وَهَلْ the camels الْإِبِلِ الْإِبِلِ كَيْفَ how كَيْفَ the camels الْإِبِلِ and at وَهَلْ it is raised وَهَلْ it is raised وَهَلْ the heaven أَسْمَاءُ كَيْفَ how كَيْفَ the heaven أَسْمَاءُ and at وَهَلْ they are fixed firm وَهَلْ they are fixed firm وَهَلْ the mountains كَيْفَ how كَيْفَ the mountains وَهَلْ it is spread out مَبْثُوثَةً it is spread out مَبْثُوثَةً the earth أَرْضِ

11. Where they shall neither hear harmful speech nor falsehood. 12. Therein will be a running spring. 13. Therein will be thrones raised high. 14. And cups set at hand. 15. And cushions set in rows. 16. And rich carpets (all) spread out. 17. Do they not look at the camels, how they are created? 18. And at the heaven, how it is raised? 19. And at the mountains, how they are rooted (and fixed firm)? 20. And at the earth, how it is outspread?

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۖ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۖ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۚ إِنَّ إِلَيْنَا إِيَابَهُمْ ۖ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۚ

فَذَكِّرْ so remind فَذَكِّرْ only أَنْتَ you أَنْتَ only أَنْتَ (are) a reminder ۚ لَسْتَ you are not لَسْتَ عَلَيْهِمْ over them عَلَيْهِمْ over them عَلَيْهِمْ a dictator إِلَّا a dictator إِلَّا save مَنِ the one who تَوَلَّى turns away تَوَلَّى وَكَفَرَ and disbelieves وَكَفَرَ فَيُعَذِّبُهُ and disbelieves وَكَفَرَ Fَيُعَذِّبُهُ the punishment الْعَذَابَ the punishment الْعَذَابَ Allah then will punish him اللَّهُ then will punish him اللَّهُ the punishment الْأَكْبَرَ the punishment الْأَكْبَرَ greatest إِنَّ verily إِنَّ greatest to Us إِيَابَهُمْ (will be) their return إِيَابَهُمْ (will be) their return ثُمَّ then إِنَّ verily إِنَّ then عَلَيْنَا for Us (will be) حِسَابَهُمْ their reckoning حِسَابَهُمْ

21. So remind them (O Muhammad ﷺ) — you are only one who reminds. 22. You are not a dictator over them — 23. Save the one who turns away and disbelieves. 24. Then Allâh will punish him with the greatest punishment. 25. Verily, to Us will be their return; 26. Then verily, for Us will be their reckoning.

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾ وَبِلَيْلٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَالْأَيْلِ إِذَا يَسِرُ ﴿٤﴾ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِمْرَءَاتٍ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَتُمُودَ الَّذِينَ جَاءُوا الضَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْتَارِ ﴿١٠﴾

وَالْقَمَرِ ﴿١﴾ by the dawn وَيَالِ by the nights and by the nights عَشْرِ ﴿٢﴾ ten وَالشَّفْعِ and by the even وَالْوَتْرِ ﴿٣﴾ and the odd وَالْأَيْلِ and by the night إِذَا an when يَنْتَرِ ﴿٤﴾ it departs هَلْ is it فِي in ذَٰلِكَ them قَسَمَ an (of) understanding أَلَمْ for those (men) حِجْرٍ ﴿٥﴾ oath/evidence لِي did not تَرَوْ how فَعَلَ dealt رَبُّكَ your Lord يَمَّاوَا ﴿٦﴾ not not تَمَّ which أَلْيَ pillars أَلْعَمَاوَا ﴿٧﴾ (of) Iram ذَاتَ were created مِثْلَهُمَا in فِي the land أَلْبَلَدِ ﴿٨﴾ وَتَمُودَ and (with) Thamud أَلَّذِينَ who جَاؤُوا hewed out الصَّخَرِ rocks بِالْوَادِ ﴿٩﴾ with the stakes ذِي الْأَوْدَادِ ﴿١٠﴾ and (with) Pharaoh وَفِرْعَوْنَ in the valley

Sûrat 89. Al-Fajr

(The Break of Day or the Dawn)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the dawn; 2. By the ten nights, 3. And by the even and the odd (of all the creations of Allâh). 4. And by the night when it departs. 5. There is indeed in them (the above oaths) sufficient proofs for men of understanding! 6. Saw you (O Muhammad ﷺ) not how your Lord dealt with 'Âd (people) 7. Of *Iram* (who were very tall) like (lofty) pillars, 8. The like of which were not created in the land? 9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)? 10. And (with) Fir'aun (Pharaoh) who had the stakes?

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفُسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبَّهُ فَأُحْرَمَهُ وَنَحَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَرَهُ فَيَقُولُ رَبِّي أَهْنَنِ ﴿١٦﴾

الَّذِينَ طَغَوْا who transgressed beyond bounds فِي the اَلْبَلَدِ ۝
 and made much فَاكْتَرُوا lands فِيهَا therein ۝
 and mischief فَصَبَّ your Lord رَبُّكَ on them عَلَيْهِمْ so poured
 سَوَّطَ lash, whip عَذَابِ ۝
 (of) torment اِنَّ (is) Ever رَبُّكَ your Lord لَبِالْبُرْصَادِ ۝
 as for الْاِنْسَانُ man اِذَا مَا when اَبْلَكُهُ tries him رَبُّهُ
 and gives him honours فَكَرَّمَهُ and gives him bounties وَنَسَمَهُ
 he says رَبِّي my Lord اَكْرَمَنِي ۝
 has honoured me وَاِنَّمَا upon him عَلَيْهِ He straitens فَقَدَّرَ He tries him اَبْلَكُهُ when
 اِذَا مَا رَبِّي then he says رَبِّي my Lord اَهْتَنِي ۝
 his means of life رَبِّقَهُ
 has humiliated me

11. Who did transgress beyond bounds in the lands. 12. And made therein much mischief. 13. So your Lord poured on them different kinds of severe torment. 14. Verily, your Lord is Ever Watchful (over them). 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

كَلَّا بَلْ لَا تُحْكِمُونَ أَلْيَمَ ﴿١٧﴾ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمُسَكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْثَلًا لِّمَّا ﴿١٩﴾
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئْتَهُ
يَوْمَئِذٍ بِحَمَلٍ بَيْنَ يَدَيْهِ وَإِنَّ لَهُ الِذِّكْرَىٰ ﴿٢٣﴾

١٧) أَلَيْسَ you treat with generosity تَكْرُمُونَ not لَا but بَلْ nay كَلَّا
 on عَلَيَّ you urge one another تَحْضُونَ and not وَلَا the orphans
 and you devour تَأْكُلُونَ (of) the poor ١٨) الْيَسِيرِينَ feeding طَعَامِ
 (with) greed ١٩) لَئِيْ devours أَكَلَا the inheritance الْوَرَاثَ
 ٢٠) كَثِيرًا much ٢١) جَمًّا with love حُبًّا wealth أَلْمَالِ and you love وَحِبُّونَ
 with ٢٢) دَنَّا the earth الْأَرْضِ is ground دَكَّتْ when إِذَا nay
 with رَبِّكَ your Lord رَبُّكَ and comes وَجَاءَ exceeding grinding
 and will be brought near رَوَّاجِيْ in rows ٢٣) صَفًّا صَفًّا the angels
 will يَوْمَئِذٍ on that Day يَوْمَئِذٍ Hell جَهَنَّمَ that Day يَوْمَئِذٍ
 (will avail) him لَهُ but how وَأَنْ man الْإِنْسَانُ remember
 the remembrance ٢٤) الذِّكْرَ

17. Nay! But you treat not the orphans with kindness and generosity! 18. And urge not one another on the feeding of *Al-Miskîn* (the poor)! 19. And you devour the inheritance — all with greed. 20. And you love wealth with much love. 21. Nay! When the earth is ground to powder. 22. And your Lord comes with the angels in rows. 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

يَقُولُ يَلَيِّنَنِي قَدَمْتُ لِيَاكِي ١٧ فَيَوْمَئِذٍ لَا يَعْذِبُ عَذَابُهُ أَحَدًا ١٨ وَلَا يُؤْنِقُ وَاقَهُ أَحَدًا ١٩ يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ٢٠ أَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ٢١ فَأَدْخِلْنِي فِي عِبْدِي ٢٢ وَأَدْخِلْنِي جَنَّتِي ٢٣

يَقُولُ يَلَيِّنَنِي he will say قَدَمْتُ would that I لِيَاكِي had sent forth فَيَوْمَئِذٍ for my life لَا so on that Day يَعْذِبُ none عَذَابُهُ will punish وَلَا anyone يَأْتِيهَا and none will bind وَاقَهُ the soul أَرْجِعْ O (you) anyone مُرْضِيَةً (like) His punishment رَاضِيَةً (like) His binding your Lord إِلَىٰ come back in satisfaction وَأَدْخِلْنِي and well-pleasing (unto) well-pleased (yourself) فَأَدْخِلْنِي Him) My slaves among enter you then and enter you My Paradise

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" 25. So on that Day none will punish as He will punish. 26. And none will bind as He will bind. 27. (It will be said to the pious — believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! 28. "Come back to your Lord, — well-pleased (yourself) and well-pleasing (unto Him)! 29. "Enter you then among My (honoured) slaves, 30. "And enter you My Paradise!"

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ١ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ٢ وَالْوَالِدِ وَمَا وَلَدَ ٣ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ٤ أَيْحَسِبُ أَنْ لَنْ يَفْدِرَ عَلَيْهِ أَحَدٌ ٥ يَقُولُ أَهْلَكَ مَا لَا يُبْدَا ٦ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ٧ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ٨ وَلِسَانًا ٩ وَشَفَتَيْنِ ١٠ وَهَدَيْنَاهُ النَّجْدَيْنِ ١١

لَا أَقْسِمُ I swear بِهَذَا by this الْبَلَدِ city (Makkah) وَأَنْتَ and you حِلٌّ (are) free (from sin) بِهَذَا in this الْبَلَدِ city وَالْوَالِدِ and by the

We **وَلَا** verily **لَقَدْ** he begot **وَلَدًا** and that which **وَمَا** begetter does he think **أَيَحْسَبُ** toil **كَبِيرًا** in **فِي** man **الْإِنْسَانَ** have created **أَنْ** that **لَنْ** not **يَقْدِرَ** can overcome **عَلَيْهِ** him **أَحَدٌ** anyone **يَقُولُ** in abundance **لُبًّا** wealth **مَا** I have wasted **أَهْلَكَتُ** he says **أَيَحْسَبُ** does he think **أَنْ** that **لَمْ** not **يَرَهُ** sees him **أَحَدٌ** anyone **أَلَمْ** have not **تَجْعَلْ** We made **لَهُ** for him **عَيْنَيْنِ** a pair of eyes **وَلِسَانًا** and shown him **وَهَدَيْنَاهُ** and a pair of lips **وَشَفَتَيْنِ** and a tongue **التَّجْدِيْنِ** the two ways **١٥**

Sûrat 90. Al-Balad

(The City)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. I swear by this city (Makkah); 2. And you are free in this city (Makkah). 3. And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny). 4. Verily, We have created man in toil. 5. Does he think that none can overcome him? 6. He says (boastfully): "I have wasted wealth in abundance!" 7. Does he think that none sees him? 8. Have We not made for him two eyes, 9. And a tongue and two lips? 10. And shown him the two ways (good and evil)?

فَلَا أَفْنَحَمُ الْعَقَبَةَ ١١ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ١٢ فَكُ رَقَبَةً ١٣ أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْغَبٍ ١٤ يَبْسُمَا ذَا مَقْرَبَةٍ ١٥ أَوْ مَسْكِينًا ذَا مَقْرَبَةٍ ١٦ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ١٧ أُولَئِكَ أَصْحَابُ الْإِيمَانِ ١٨ وَالَّذِينَ كَفَرُوا إِنَّا بَيْنَهُمْ أَصْحَابُ الْمَشْأَمَةِ ١٩ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ٢٠

the steep **الْعَقَبَةَ** he has attempted to pass on **أَفْنَحَمُ** but not **فَلَا** **الْعَقَبَةُ** what **مَا** will make you know **أَدْرَاكَ** and what **وَمَا** path **١١** **رَقَبَةً** (it is) freeing **فَكُ** (is) the steep path **١٢** **إِطْعَمْتُ** or **أَوْ** a neck **١٣** **ذِي مَسْغَبٍ** a day **يَوْمٍ** in **فِي** giving food **١٤** **يَبْسُمَا** of hunger **١٥** **مَسْكِينًا** or **أَوْ** near of kin **١٦** **ذَا مَقْرَبَةٍ** orphan **١٧** **ثُمَّ** then **كَانَ** he became **١٨** **وَتَوَاصَوْا بِالصَّبْرِ** believed **ءَامَنُوا** those who **الَّذِينَ** (one) of **١٩** **وَتَوَاصَوْا** to the patience **أُولَئِكَ** one another **٢٠** **أَصْحَابُ الْمَشْأَمَةِ** another **٢١** **وَتَوَاصَوْا** they **أُولَئِكَ** to pity **٢٢** **أَصْحَابُ** another **٢٣**

disbelieved كَفَرُوا but those who وَالَّذِينَ (of) the Right Hand اليمين (18) (are) the companions أَصْحَابُ they هُمْ in Our Signs/Verses آيَاتِنَا (19) the Fire نَارُ over them عَلَيْهِم (of) the Left Hand الشِّمَّةُ (20) (will be) shut

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). 12. And what will make you know the path that is steep? 13. (It is) freeing a neck (slave) 14. Or giving food in a day of hunger (famine), 15. To an orphan near of kin. 16. Or to a *Miskîn* (poor) cleaving to dust (out of misery). 17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. 18. They are those on the Right Hand, 19. But those who disbelieved in Our *Ayât*, they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them.

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ① وَالْقَمَرِ إِذَا تَلَّهَا ② وَالنَّهَارِ إِذَا جَلَّهَا ③ وَاللَّيْلِ إِذَا يَغْشَاهَا ④ وَالسَّمَاءَ وَمَا بَنَاهَا ⑤ وَالْأَرْضَ وَمَآئِنَهَا ⑥ وَنَفْسٍ وَمَا سَوَّاهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ أَفْلَحَ مَنْ رَزَّاهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑩

وَالشَّمْسِ by sun وَضُحَاهَا ① and its brightness وَالْقَمَرِ by the moon إِذَا ① as/when تَلَّهَا ② and by the day وَالنَّهَارِ it follows it إِذَا ② as/when جَلَّهَا ③ by the night وَاللَّيْلِ it shows up (sun's) brightness وَالسَّمَاءَ ④ as/when يَغْشَاهَا ④ and Him وَمَا ⑤ by the heaven وَالْأَرْضَ ⑥ Who built it وَمَا ⑥ and Him وَمَا ⑦ by the person (soul) سَوَّاهَا ⑦ spread it and by the person (soul) وَمَا ⑦ and Him وَمَا ⑦ and by the person (soul) سَوَّاهَا ⑦ spread it then He (showed) فَأَلْهَمَهَا ⑧ Who perfected him in proportion and its purity, وَتَقْوَاهَا ⑧ its impurity, wrong فُجُورَهَا ⑧ inspired him purifies his رَزَّاهَا ⑨ who مَنْ ⑨ he succeeds أَفْلَحَ ⑨ indeed قَدْ ⑨ right corrupts دَسَّاهَا ⑩ who مَنْ ⑩ he fails خَابَ ⑩ and indeed وَقَدْ ⑩ himself his ownself

Sûrat 91. Ash-Shams (The Sun)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the sun and its brightness. 2. By the moon as it follows it (the sun). 3. By the day as it shows up (the sun's) brightness. 4. By the night as it conceals it (the sun). 5. By the heaven and Him Who built it. 6. By the earth and Him Who spread it. 7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; 8. Then He showed him what is wrong for him and what is right for him. 9. Indeed he succeeds who purifies his ownself. 10. And indeed he fails who corrupts his ownself.

كَذَّبَتْ ثَمُودُ بِطَغْوَنِهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

كَذَّبَتْ ثَمُودُ denied through their transgression بِطَغْوَنِهَا ﴿١١﴾
the most wicked man among أَشْقَاهَا ﴿١٢﴾ went forth انْبَعَثَ إِذِ
(of) the Messenger رَسُولُ اللَّهِ ﴿١٣﴾ to them لَهُمْ but said فَقَالَ
and (of) Allah نَاقَةَ (that is) the she-camel وَسُقْيَاهَا ﴿١٣﴾
then they denied him فَكَذَّبُوهُ (bar it not from having) its drink
فَعَقَرُوهَا so destroyed عَلَيْهِمْ and they killed/hamstrung it
and رَبُّهُمْ because of their sin ذُنُوبِهِمْ their Lord
He feared يَخَافُ and not وَلَا made them equal in destruction
the consequences thereof عُقْبَاهَا ﴿١٥﴾

11. Thamûd (people) denied (their Prophet) through their transgression. 12. When the most wicked man among them went forth (to kill the she-camel). 13. But the Messenger of Allâh [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!" 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction! 15. And He (Allâh) feared not the consequences thereof.

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ① وَالنَّهَارِ إِذَا تَجَلَّى ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③ إِنَّ سَعْيَكُمْ لَشَتَّى ④ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤ وَصَدَّقَ بِالْحُسْنَى ⑥ فَسَنِيَرُهُ لِلْيُسْرَى ⑦ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ⑧ وَكَذَّبَ بِالْحُسْنَى ⑨ فَسَنِيَرُهُ لِلْعُسْرَى ⑩ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪

وَاللَّيْلِ إِذَا يَغْشَى ① when/as by the night it envelops and by the day ② إِذَا تَجَلَّى as/when it appears in brightness and by ③ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ④ Who created Him as for ⑤ فَأَمَّا (are) indeed diverse your efforts ⑥ وَاتَّقَى ⑤ gives him who ⑦ فَسَنِيَرُهُ in the best ⑧ بِالْحُسْنَى ⑥ and believes him ⑨ لِلْيُسْرَى ⑦ (the path) to ease and but ⑩ وَمَا ⑧ وَكَذَّبَ ⑨ and thinks himself self-sufficient miser ⑩ وَاسْتَغْنَى ⑧ then We will make smooth for him ⑪ فَسَنِيَرُهُ the best ⑨ بِالْحُسْنَى ⑩ him ⑪ لِلْعُسْرَى ⑩ (the path) for evil and what ⑪ وَمَا ⑩ will benefit him ⑪ تَرَدَّى ⑪ when ⑪ إِذَا ⑪ his wealth ⑪ مَالُهُ ⑪ he goes down ⑪

Sûrat 92. Al-Lail (The Night)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the night as it envelops. 2. By the day as it appears in brightness. 3. By Him Who created male and female. 4. Certainly, your efforts and deeds are diverse (different in aims and purposes); 5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him, 6. And believes in *Al-Husnâ*. 7. We will make smooth for him the path of ease (goodness). 8. But he who is greedy miser and thinks himself self-sufficient. 9. And belies *Al-Husnâ*. 10. We will make smooth for him the path for evil. 11. And what will his wealth avail him when he goes down (in destruction)?

إِنَّ عَلَيْنَا لَلْهُدَى ⑫ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ⑬ فَأَنذَرْتُكُمْ نَارًا تَلَظَّى ⑭ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ⑮ الَّذِي كَذَّبَ وَتَوَلَّى ⑯ وَسَيُجَنَّبُهَا الْأَتْقَى ⑰ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ⑱ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ⑲ إِلَّا إِلَّا أَتِنَاءً وَجْهَ رَبِّهِ الْأَعْلَى ⑳ وَلَسَوْفَ يَرْضَى ㉑

- 1.** By the fig, and the olive. **2.** By Mount Sinai. **3.** By this city of security (Makkah). **4.** Verily, We created man in the best stature (mould). **5.** Then We reduced him to the lowest of the low. **6.** Save those who believe (in Islāmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise). **7.** Then what (or who) causes you (O disbelievers) to deny the Recompense? **8.** Is not Allāh the Best of judges?

and turns away ﴿١٣﴾ وَتَوَلَّى he denies كَذَّبَ if إِنْ have you seen أَرَيْتَ
 ١٣ nay لَا sees ﴿١١﴾ رَى Allah الله that بِأَنَّ he know يَلَمْ does not أَرِ
 by the ﴿١٥﴾ بِالنَّاصِيَةِ We will catch him لَنْتَقِمَّا he ceases بَلْ not لَوْ if
 then let قَلْبُهُ sinful ﴿١٦﴾ خَائِفَةٍ a lying كَذِبُهُ forelock نَاصِيَةٍ forelock
 ﴿١٧﴾ الرَّبَّانِيَةِ We will call out سَتَعُ his council ﴿١٩﴾ نَادِيَهُ him call upon
 and fall وَاسْجُدْ obey him طُفَعُهُ do not لَا nay لَا the guards of Hell
 and draw near (to Allah) ﴿٢٠﴾ وَاقْرَبْ prostrate

13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away?
 14. Knows he not that Allâh does see (what he does)? 15. Nay! If he (Abû Jahl)
 ceases not, We will catch him by the forelock — 16. A lying, sinful forelock!
 17. Then let him call upon his council (of helpers). 18. We will call out the guards
 of Hell (to deal with him)! 19. Nay! (O Muhammad ﷺ)! Do not obey him (Abû
 Jahl). Fall prostrate and draw near to Allâh!

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّكَّابِ الْعَظِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُكُ
 وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

(is) the night of لَيْلَةِ in فِي have sent it down أَنْزَلْنَاهُ verily We إِنَّا
 what مَا will make you know أَدْرَاكَ and what وَمَا Decree ﴿١﴾ الْقَدْرِ
 (of) the night لَيْلَةِ (of) Decree ﴿٢﴾ الْقَدْرِ the night (of) Decree
 months شَهْرٍ a thousand أَلْفِ than مِنْ (is) better خَيْرٌ Decree
 نَزَّلَ the Spirit (Gabriel) وَالرُّوحُ the angels الْمَلَكُكُ descend فِيهَا
 all كُلِّ with مِنْ (of) their Lord رَبِّهِمْ by permission بِإِذْنِ therein
 the مَطْلَعِ until حَتَّىٰ (it) is هِيَ (there is) peace سَلَامٌ Decrees ﴿٤﴾ أَمْرٍ
 (of) dawn الْفَجْرِ appearance

Sûrat 97. Al-Qadr (The Night of Decree)

*In the Name of Allâh
 the Most Gracious, the Most Merciful.*

1. Verily, We have sent it (this Qur'ân) down in the Night of Al-Qadr (Decree).

2. And what will make you know what the Night of *Al-Qadr* (Decree) is? 3. The Night of *Al-Qadr* (Decree) is better than a thousand months. 4. Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees, 5. (All that night), there is peace until the appearance of dawn

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ① رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ② فِيهَا كُتِبَ قِيمَةٌ ③ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ④

لَمْ يَكُنِ those who كَفَرُوا disbelieve from among أَهْلِ the people of the الْكِتَابِ the Scripture (of) وَالْمُشْرِكِينَ polytheists and the مُنْفَكِينَ going to leave (their disbelief) حَتَّى until تَأْتِيَهُمُ a Messenger رَسُولٌ clear evidence ① came to them from the اللَّهِ Allah يَتْلُو reciting صُحُفًا purified ② pages مُطَهَّرَةً wherein ③ فِيهَا purified ④ كُتِبَ (are) laws قِيمَةٌ ⑤ correct and straight وَمَا and not تَفَرَّقَ the Scripture الْكِتَابِ were given أُوتُوا those who الَّذِينَ differed ⑥ إِلَّا clear evidence ⑦ جَاءَهُمُ after تَأْتِيَهُمُ until ⑧

Sûrat 98. Al-Baiyyinah (The Clear Evidence)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikân*, were not going to leave (their disbelief) until there came to them clear evidence. 2. A Messenger (Muhammad ﷺ) from Allâh, reciting purified pages. 3. Wherein are correct and straight laws from Allâh. 4. And the people of the Scripture differed not until after there came to them clear evidence.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُفَاءً وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ① إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ②

وَمَا أُمِرُوا and not لِيَعْبُدُوا but they were commanded إِلَّا they were commanded to Him ﷻ Allah ﷻ should worship مُخْلِصِينَ making sincere لَهُ

and being upright وَبِقِيَمَتِهِمُ faith, religion الَّذِينَ (Allah) and that وَذَلِكَ Zakatُ and give وَيُؤْتُوا prayer الصَّلَاةَ perform those الَّذِينَ verily إِنَّ (of) rightness الْقِيَمَةِ (is) the religion دِينُ (of) الَّذِينَ the people أَهْلِ from among مَنْ who disbelieve كَفَرُوا (of) the people أَلْكَتِبِ the people أَهْلِ from among مَنْ who disbelieve كَفَرُوا the Scripture وَالْمُشْرِكِينَ and the polytheists فِي (will be) in النَّارِ the Fire جَهَنَّمَ (of) Hell خَالِدِينَ they will abide فِيهَا therein أُولَئِكَ they are هُمْ (they) are شَرُّ the worst الْبَرِيَّةِ (of) creatures

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform *As-Salât* and give *Zakât*, and that is the right religion. 6. Verily, those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the fire of Hell. They are the worst of creatures.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۖ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۚ

إِنَّ الَّذِينَ آمَنُوا those الَّذِينَ verily إِنَّ the best خَيْرُ (they) are هُمْ they أُولَئِكَ righteous good deeds their رَبِّهِمْ with عِنْدَ their reward جَزَاؤُهُمْ (of) creatures الْبَرِيَّةِ Lord جَنَّاتٌ (is) Gardens عَدْنٌ (of) (Eden) Eternity تَجْرِي مِنْ تَحْتِهَا flowing rivers خَالِدِينَ therein أَبَدًا they will abide فِيهَا there forever رَضِيَ will be pleased اللَّهُ Allah عَنْهُمْ with them وَرَضُوا and (is) for him who لِمَنْ that ذَٰلِكَ with Him عَنْهُ they will be pleased his Lord رَبِّهِ fears خَشِيَ

7. Verily, those who believe and do righteous good deeds, they are the best of creatures. 8. Their reward with their Lord is '*Adn* (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

سُورَةُ الزَّلْزَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ الْإِنْسَانُ مَا لَهَا ③ يَوْمَئِذٍ تُخْبِرُهَا ④ أَنَّ رَبَّكَ أَوْحَى ⑤ لَهَا ⑥ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ⑦ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑨

إِذَا (with) its ① زُلْزِلَتِ the earth الْأَرْضُ is shaken when ①
 its ② أَثْقَالَهَا the earth الْأَرْضُ and throws out earthquake
 ③ مَا what is the matter مَا man الْإِنْسَانُ and will say قَالَ burdens
 its ④ تُخْبِرُهَا it will declare تُخْبِرُ that Day يَوْمَئِذٍ with it
 ⑤ لَهَا will inspire أَوْحَى your Lord رَبَّكَ because ⑤
 ⑥ لَهَا information بِأَنَّ (for) it يَوْمَئِذٍ that day يَصْدُرُ will proceed النَّاسُ mankind أَشْتَاتًا
 ⑦ أَعْمَالَهُمْ that they may be shown لِيُرَوْا in scattered groups
 equal to the مِثْقَالَ does يَعْمَلُ so whomsoever فَمَنْ deeds
 and وَمَنْ shall see it ⑧ يَرَهُ good خَيْرًا (of) an atom ذَرَّةٍ weight
 (of) an atom ذَرَّةٍ equal to the weight مِثْقَالَ does يَعْمَلُ whomsoever
 shall see it ⑨ يَرَهُ evil شَرًّا atom

Sûrat 99. Az-Zalzalah (The Earthquake) XCIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: "What is the matter with it?" 4. That Day it will declare its information. 5. Because your Lord will inspire it. 6. That Day mankind will proceed in scattered groups that they may be shown their deeds. 7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

سُورَةُ الْعَادِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَّاتِ ضَبْحًا ① فَالْمُورِيَّاتِ قَدْحًا ② فَالْمُغِيرَاتِ صُبْحًا ③ فَأَنْزَنَّ بِهِنَّ نَقْعًا ④ فَوْسَطْنَ بِهِنَّ جَمْعًا ⑤ إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ⑥ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑦ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ⑧ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي
الْقُبُورِ ⑨ وَخُصِّلَ مَا فِي الصُّدُورِ ⑩ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑪

وَالْعَادِيَّاتِ with panting ① ضَبْحًا by the (steeds) that run ② فَالْمُورِيَّاتِ قَدْحًا striking sparks of fire ③ فَالْمُغِيرَاتِ صُبْحًا (with) a flint ④ فَأَنْزَنَّ بِهِنَّ نَقْعًا in it ⑤ فَوْسَطْنَ بِهِنَّ and they raise ⑥ جَمْعًا into the ⑦ (with it) ⑧ and penetrate forthwith ⑨ dust into the ⑩ midst (of the foe) ⑪ man (disbeliever) is ungrateful ⑫ to his Lord ⑬ and verily he ⑭ (is) ungrateful ⑮ وَإِنَّهُ (is) witness ⑯ and verily he ⑰ (is) witness ⑱ in the love ⑲ of wealth ⑳ (of) wealth ㉑ he know ㉒ does not ㉓ (is) violent ㉔ in the love ㉕ of wealth ㉖ knows he not that ㉗ when the contents of the graves are poured forth (all mankind is resurrected)? ㉘ 10. And that which is in the breasts (of men) shall be made known? 11. Verily, that Day their Lord will be Well-Acquainted with them.

Sûrat 100. Al-‘Âdiyât

(Those that run)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. By the (steeds) that run, with panting. 2. Striking sparks of fire (by their hooves). 3. And scouring to the raid at dawn. 4. And raise the dust in clouds the while. 5. And penetrating forthwith as one into the midst (of the foe). 6. Verily, man (disbeliever) is ungrateful to his Lord. 7. And to that he bears witness (by his deeds). 8. And verily, he is violent in the love of wealth. 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? 10. And that which is in the breasts (of men) shall be made known? 11. Verily, that Day their Lord will be Well-Acquainted with them.

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨ فَأُمُّهُ هَاوِيَةٌ ٩ وَمَا أَدْرَاكَ مَا هِيَةٌ ١٠ نَارٌ حَامِيَةٌ ١١

(is) the striking ١ الْقَارِعَةُ what ٢ the striking (Hour) ٣ (Hour) what ٤ will make you know أَدْرَاكَ and what ٥ (Hour) الْقَارِعَةُ ٦ (it is) the Day (when) يَوْمَ the striking (Hour) (is) ٧ scattered ٨ like moths كَالْفَرَاشِ mankind ٩ will be كَالْعِهْنِ the mountains ١٠ and will be وَتَكُونُ about ١١ him مَنْ then as for ثَقُلَتْ wool ١٢ carded ١٣ مَوَازِينُهُ heavy ١٤ whose balance ١٥ فَهُوَ then he ١٦ (will be) in ١٧ عِيشَةٍ a life ١٨ رَاضِيَةٍ pleasant ١٩ وَأَمَّا but as for ٢٠ him مَنْ خَفَّتْ his abode ٢١ مَوَازِينُهُ whose balance ٢٢ هَاوِيَةٌ will be light ٢٣ (will be) Hell ٢٤ مَا أَدْرَاكَ and what ٢٥ (it is) a Fire ٢٦ نَارٌ it is ٢٧ هِيَةٌ what ٢٨

Sûrat 101. Al-Qâri'ah (The Striking Hour)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Al-Qâri'ah. 2. What is the striking (Hour)? 3. And what will make you know what the striking (Hour) is? 4. It is a Day whereon mankind will be like moths scattered about. 5. And the mountains will be like carded wool. 6. Then as for him whose Balance (of good deeds) will be heavy, 7. He will live a pleasant life (in Paradise). 8. But as for him whose Balance (of good deeds) will be light, 9. He will have his home in Hâwiyah (pit, i.e. Hell). 10. And what will make you know what it is? 11. (It is) a fiercely blazing Fire!

سُورَةُ التَّكَاثُرِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّهْمِ

أَلَمْ نَكُنْ مِنْكُمْ أَلَكَاثُرًا ١ حَتَّى زُرْتُمُ الْمَقَابِرَ ٢ كَلَّا سَوْفَ تَعْلَمُونَ ٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤ كَلَّا لَوْ تَعْلَمُونَ

عَلَّمَ الْيَقِينَ ﴿١﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٢﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٣﴾ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٤﴾

the mutual rivalry (for piling up of ﴿١﴾ أَكْثَرُ diverts you أَلْهَنَكُمْ
the graves ﴿٢﴾ الْمَقَابِرَ you visit دَرْتُمْ until worldly things) كَلَّا
then ثُمَّ you come to know ﴿٣﴾ تَعْلَمُونَ shall soon سَوْفَ nay
if كَلَّا you come to know ﴿٤﴾ تَعْلَمُونَ shall soon سَوْفَ nay
sure ﴿٥﴾ الْيَقِينَ (with) knowledge عِلْمَ you know تَعْلَمُونَ
you the blazing Fire (Hell) ﴿٦﴾ الْجَحِيمَ verily you shall see
with certainty of ﴿٧﴾ عَيْنَ الْيَقِينِ (of) sight لَتَرَوُنَّهَا shall see it again
on that Day يَوْمَئِذٍ you shall be asked لَتُسْأَلُنَّ then sight
the delight (of the world) ﴿٨﴾ النَّعِيمِ about

Sûrat 102. At-Takâthur

(The piling up — The Emulous Desire)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. The mutual rivalry (for piling up of worldly things) diverts you, 2. Until you visit the graves (i.e. till you die). 3. Nay! You shall come to know! 4. Again nay! You shall come to know! 5. Nay! If you knew with a sure knowledge. 6. Verily, you shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty of sight! 8. Then on that Day you shall be asked about the delights (you indulged in, in this world)!

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

وَالْعَصْرِ ﴿١﴾ by the time إِنَّ الْإِنْسَانَ verily (is) in خُسْرٍ (loss) and do إِلَّا الَّذِينَ except those who آمَنُوا وَعَمِلُوا الصَّالِحَاتِ believe and recommend one another تَوَّصَوْا righteous deeds and recommend one another تَوَّصَوْا to the truth بِالْحَقِّ and recommend one another بِالصَّبْرِ to patience

Sûrat 103. Al-'Asr**(The Time)***In the Name of Allâh**the Most Gracious, the Most Merciful.*

1. By Al-'Asr (the time). 2. Verily, man is in loss, 3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

سُورَةُ الْاِسْرِ**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ① الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ② يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③ كَلَّا لَيُبَدَّنَ فِي الْخَطْمَةِ ④
وَمَا أَدْرَاكَ مَا الْخَطْمَةُ ⑤ نَارُ اللَّهِ الْمُوقَدَةُ ⑥ الَّتِي تَطْلُعُ عَلَى الْأَفْقَدِ ⑦ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ⑧ فِي عَمَدٍ
مُمَدَّدَةٍ ⑨

وَيْلٌ woe لِّكُلِّ to every هُمَزَةٍ slanderer لُّمَزَةٍ backbiter الَّذِي who
جَمَعَ has gathered مَالًا wealth وَعَدَّدَهُ and counted it يَحْسَبُ and
أَنَّ he thinks مَالَهُ that أَخْلَدَهُ will make him last
كَلَّا forever لَيُبَدَّنَ nay فِي into الْخَطْمَةِ the crushing Fire
وَمَا and what أَدْرَاكَ will make you know
نَارُ the crushing Fire (is) الْمُوقَدَةُ what
الَّتِي kindled تَطْلُعُ which عَلَى leaps up over الْأَفْقَدِ the
إِنَّهَا verily it عَلَيْهِمْ hearts مُّوَصَّدَةٌ shall be closed
فِي in عَمَدٍ pillars مُمَدَّدَةٍ stretched forth

Sûrat 104. Al-Humazah**(The Slanderer)***In the Name of Allâh**the Most Gracious, the Most Merciful.*

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it. 3. He thinks that his wealth will make him last forever! 4. Nay! Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The fire of Allâh kindled, 7. Which leaps up over the hearts, 8. Verily, it shall be closed upon them, 9. In pillars stretched forth.

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ①
أَلَمْ يَجْعَلْ كَيْدُهُمْ فِي تَضَلِيلٍ ② وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③
تَرْمِيهِمْ بِحِجَارٍ مِّنْ سِجِّيلٍ ④ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑤

أَلَمْ تَرَ have not ① how كَيْفَ dealt رَبُّكَ your Lord
بِأَصْحَابِ with the owners ② of the elephant أَلَمْ did not
كَيْدُهُمْ He make ③ in their plot (in) تَضَلِيلٍ go astray
طَيْرًا against them ④ birds أَبَابِيلَ in flocks تَرْمِيهِمْ
بِحِجَارٍ striking them ⑤ of سِجِّيلٍ with stones
كَعَصْفٍ and made them ⑥ like stubble, stalks مَّأْكُولٍ
devoured

Sûrat 105. Al-Fîl (The Elephant)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? 2. Did He not make their plot go astray? 3. And He sent against them birds, in flocks, 4. Striking them with stones of *Sijjîl* (baked clay). 5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

لَا إِلَٰهَ إِلَّا هُوَ ① إِلَٰهِهِمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ ② فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ③ الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ④

لَا إِلَٰهَ إِلَّا هُوَ ① for the safety قُرَيْشٍ (of) Quraish
رِحْلَةَ the journeying ② الصَّيْفِ winter
فَلْيَعْبُدُوا and summer ③ فَلْيَعْبُدُوا رَبَّ so let them worship
الْبَيْتِ (of) this ④ هَٰذَا the Lord
الَّذِي House (the Ka`bah) ⑤
أَطْعَمَهُم Who ⑥ أَطْعَمَهُم has fed them
جُوعٍ against ⑦ جُوعٍ hunger
خَوْفٍ from ⑧ خَوْفٍ fear

Sûrat 106. Quraish (Quraish) CVI

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. (It is a great Grace from Allâh) for the Protection of the Quraish, 2. (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), 3. So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah), 4. (He) Who has fed them against hunger, and has made them safe from fear.

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّبِّ ۚ ① فَذَٰلِكَ الَّذِي يُدْعُ الْيَتِيمَ ② وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ③
فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤ الَّذِينَ هُمْ يُرَآؤُونَ ⑥ وَيَسْتَعُونَ الْمَاعُونَ ⑦

the ① denies him who ② have you seen أَرَأَيْتَ
repulses ③ (he) who ④ that is فَذَٰلِكَ Recompense
⑤ on urges ⑥ and not وَلَا the orphan الْيَتِيمَ
unto ⑦ so woe فَوَيْلٌ (of) the poor الْمِسْكِينِ feeding
of ⑧ those who الَّذِينَ those performers of prayers
⑨ (they) هُمْ those who الَّذِينَ (are) heedless سَاهُونَ their prayer صَلَاتِهِمْ
and they ⑩ (do good deeds) to be seen يُرَآؤُونَ ⑪ and they يَسْتَعُونَ الْمَاعُونَ
small kindness (utensils) ⑫ withhold

Sûrat 107. Al-Mâ'ûn (The Small Kindnesses)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of Al-Miskîn (the poor), 4. So woe unto those performers of Salât (prayers) (hypocrites), 5. Those who delay their Salât (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold Al-Mâ'ûn (small kindnesses like salt, sugar, water).

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

إِنَّا A-Kauthar ﴿١﴾ have granted you أعطَيْنَاكَ verily We
 to your رَبِّكَ therefore turn in prayer صَلِّ (a river in Paradise)
 your شَانِئَكَ for/verily إِنَّ and sacrifice وَانْحَرْ Lord
 cut off/ childless الْأَبْتَرُ ﴿٣﴾ (he) هُوَ traducer

Sûrat 108. Al-Kauthar

(A River in Paradise)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise).
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَّخِذُ الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

I shall قُلْ say يَتَّخِذُ O الْكَافِرُونَ disbelievers لَا
 you أَنْتُمْ nor وَلَا you worship تَعْبُدُونَ that which مَا worship
 and not وَلَا I worship أَعْبُدُ that which مَا will worship عَابِدُونَ
 you are أَنَا عَابِدٌ that which مَا shall worship عَبَدْتُمْ ﴿٤﴾ I
 that which مَا will worship عَابِدُونَ you أَنْتُمْ nor وَلَا worshipping
 and to وَلِيَ ﴿٦﴾ your religion دِينُكُمْ to you لَكُمْ I worship أَعْبُدُ ﴿٥﴾
 my religion دِينِ me

Sûrat 109. Al-Kâfirûn (The Disbelievers)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ to these *Mushrikûn* and *Kâfirûn*): "O *Al-Kâfirûn*! 2. "I worship not that which you worship, 3. "Nor will you worship that which I worship. 4. "And I shall not worship that which you are worshipping. 5. "Nor will you worship that which I worship. 6. "To you be your religion, and to me my religion (Islâmic Monotheism)."

سُورَةُ النَّصْرِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③

إذا جاء نصرُ الله the Help comes when ① and the people and you see ② and the triumph/victory in ③ (of) Allah religion (in) entering ④ (of) your Lord the Praises so glorify ⑤ crowds ⑥ and ask His Forgiveness ⑦ is ⑧ verily He ⑨ and ⑩ Oft-Forgiving

Sûrat 110. An-Nasr (The Help)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). 2. And you see that the people enter Allâh's religion (Islâm) in crowds. 3. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ② سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③ وَامْرَأَتُهُ
حَمَّالَةَ الْخَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

تَبَّتْ perish يَدَا the two hands أَبِي Abu (of) لَهَبٍ Lahab ① وَتَبَّ and perish he
مَا not أَغْنَىٰ will عَنْهُ him مَالُهُ his wealth ② وَمَا and what كَسَبَ he earned ③
سَيَصْلَىٰ he will be burnt نَارًا he ④ وَامْرَأَتُهُ and his wife ⑤
ذَاتَ in a Fire لَهَبٍ of blazing flames ⑥
حَمَّالَةَ (who is) carrier الْخَطَبِ (of) wood ⑦ فِي in جِيدِهَا her
neck حَبْلٌ (will be) twisted rope مِّن of مَّسَدٍ palm fibre ⑧

Sûrat 111. Al-Masad

(The Palm Fiber)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he!
2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet, or use to slander him). 5. In her neck is a twisted rope of *Masad* (palm fiber).

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ④

قُلْ say هُوَ He اللَّهُ Allah (is) أَحَدٌ One ①
الصَّمَدُ the Self-Sufficient ② لَمْ not يَلِدْ He begets
وَلَمْ and (there) is not يُولَدْ He was begotten ③
كُفُوًا co-equal or comparable أَحَدٌ anyone ④

Sûrat 112. Al-Ikhlâs or At-Tauhîd (The Purity)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ): "He is Allâh, (the) One. 2. "Allâh-us-Samad (الذي لا يلد ولا يولد ولا يحاط به) [Allâh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 3. "He begets not, nor was He begotten. 4. "And there is none co-equal or comparable unto Him."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

قُلْ say أَعُوذُ I seek refuge with the Lord رَبِّ الْفَلَقِ ① (of) the day-break مِنْ شَرِّ the evil مَا خَلَقَ ② (of) what He has created وَمِنْ and from شَرِّ the evil غَاسِقٍ (of) darkness إِذَا as/when وَقَبَ ③ the evil شَرِّ and from وَمِنْ it is intense الْعُقَدِ ④ in (of) the witches النَّفَّاثَاتِ who blow وَمِنْ and from شَرِّ the evil حَاسِدٍ (of) envier إِذَا when حَسَدَ ⑤ he envies

Sûrat 113. Al-Falaq (The Daybreak)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak, 2. "From the evil of what He has created, 3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4. "And from the evil of those who practise witchcraft when they blow in the knots, 5. "And from the evil of the envier when he envies."

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

قُلْ أَعُوذُ say I seek refuge بِرَبِّ with the Lord النَّاسِ ﴿١﴾ (of) mankind
مَلِكِ the King النَّاسِ ﴿٢﴾ (of) mankind
إِلَهِ the Ilah (God) النَّاسِ ﴿٣﴾ (of) mankind
مِنْ شَرِّ the evil الْوَسْوَاسِ ﴿٤﴾ (of) mankind
الَّذِي sneaking الْخَنَّاسِ ﴿٥﴾ the whisperer
يُوَسْوِسُ who of/from
فِي in صُدُورِ the breasts النَّاسِ ﴿٦﴾ (of) mankind
وَالنَّاسِ ﴿٦﴾ jinn and men

Sûrat 114. An-Nâs

(Mankind)

In the Name of Allâh

the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh) the Lord of mankind, 2. "The King of mankind — 3. "The *Ilâh* (God) of mankind, 4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh). 5. "Who whispers in the breasts of mankind. 6. "Of jinn and men."